

The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF
"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70

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NUMBER 1

JERUSALEM IS FREE

As years roll on God's word unfolds;
Man's madness brings to pass
The mighty prophecies of old,
As clear as shining glass.

O Jerusalem, the golden,
The city of our God,
And the battle ground of ages,
So long by heathen trod.

The Turk is chased from out its gates,
The God of heaven is there;
The King of kings at his right hand
Will soon himself declare

That righteousness will fill the earth
As waters fill the sea;
He will take his kingdom then
And give life and liberty.

Gathering nations then will come—
They come from every clime—
To Jerusalem the golden,
And worship at that shrine.

No longer then will mad men rule;
But mankind will be free
To live the grandest, noblest lives,
To all eternity.

A. Wallace Mason.

JERUSALEM: PAST, PRESENT, AND FUTURE

Jerusalem, the Holy City, has been captured from the Turks by the British operating in Palestine. Announcement to this effect was made in Parliament on the afternoon of Dec. 10th, 1917, based on official advices from Gen. Sir E. H. H. Allenby, commander-in-chief of British forces operating on Palestine front. The daily papers carried large head-lines the following day notifying the people of the victory.

Just what effect this news had on the majority of readers we do not know, but we do know that to those who are looking and waiting for the kingdom of God, it was of very great interest. An event has transpired for which we have been looking. We do not say that we expected things to happen exactly as they have, but that, eventually Britain would control in Palestine, we were sure. We based our conclusion on deductions from the writings of the prophets who spake as they were moved by the Holy Spirit.

If Britain can hold the land covenanted to the fathers we, I believe, can look for a speedy return of the people without a land to the land without a people. The Jews have been active, more or less, since Dr. Theodore Herzl unfurled the Jewish flag at the first Zionist Congress convened at Basle in 1897, and declared, "after two thousand years of persecution, suffering, and disbursement, today we have become a nation." This people have already succeeded in obtaining promises from the allies that they will favor their restoration at the peace conference.

The fig tree is budding rapidly. The Lord told us when we see this coming to pass to lift up our heads, for our redemption draweth nigh. We should do our utmost that we may be among the approved.

Jerusalem is said to be the oldest inhabited city in the world, and has been captured at least thirty-four times. I copy the following conquests of Jerusalem, with a few other principal dates in her history:

- 1580 B. C.—Taken by Thotmes III, King of Egypt.
- 1440 B. C.—Captured from Amorites by the tribe of Benjamin.
- 1048 B. C.—Captured from Jebusites by King David.
- 972 B. C.—Shisak of Egypt sacked it.
- 820 B. C.—sacked by Jehoash, sovereign of northern kingdom of Israel.
- 586 B. C.—Captured and destroyed by Nebuchadnezzar of Babylon and inhabitants carried into slavery.
- 537 B. C.—Rebuilt under Zerubbabel.
- 350 B. C.—Seized by Persians.
- 320 B. C.—Seized by Ptolemy, one of Alexander's generals.
- 203 B. C.—Taken from Egypt by Antiochus, King of Syria.
- 199 B. C.—Retaken by Scopas, general of Ptolemy King of Egypt.
- 170 B. C.—Plundered by Antiochus, King of Syria.
- 186 B. C.—Captured and partly destroyed by a Syrian army.
- 165 B. C.—Captured by the Jewish leader, Judas Maccabeus, and temple worship restored.
- 163 B. C.—Seized by Antiochus V. of Syria.
- 134 B. C. Besieged but not taken by Antiochus VII. of Syria.
- 66 B. C.—Captured by Pompey of Rome.
- 40 B. C.—Plundered by Parthians.
- 37 B. C.—Captured and inhabitants slaughtered by Herod the Great.
- 29 A. D.—Jesus of Nazareth crucified.
- 70 A. D.—Captured and burned by Titus, and more than 600,000 slain.
- 614 A. D.—Taken by Chosroes of Persia.

628 A. D.—Taken by Heraclius, emperor of Constantinople.

637 A. D.—Occupied by Omar, Sultan of the Arabs.

969 A. D.—Captured by Muizz el Din, Sultan of Egypt.

1077 A. D.—Captured by Turks.

1098 A. D.—Captured by Crusaders under Godfrey of Bouillon and 70,000 Arabs put to the sword.

1177 A. D.—Captured by Saladin, Saracen leader.

1229 A. D.—Acquired by Frederick II, emperor of Germany, a crusader.

1239 A. D.—Seized by the Emir of Kerak.

1243 A. D.—Recaptured by Frederick II.

1244 A. D.—Captured by the Tartars.

1247 A. D.—Captured by the Egyptians.

1260 A. D.—Recaptured by the Tartars.

1517 A. D.—Captured by the Ottoman Turks.

1917 A. D.—Captured by the British.

Thus we see what a story history Jerusalem has had; but we think sorrowing is near a close: the Gentile times are nearly ended. Then the city beautiful for situation, will become the city of the great King from heaven whose right it is. In the mean time, we should pray for the peace of Jerusalem, for they shall prosper that love her.

W.C. Heacock.

GOD'S COVENANT WITH ABRAHAM

At various times God has made covenants with various members of the human family, but there is one covenant upon which is based a sure hope of our salvation: we may say "the sure hope"; for there is no other hope revealed.

It is the covenant made with Abram, a descendant from Shem, the eldest son of Noah. It is recorded first in Gen. 12:1-3. God promised him

First, that he should be the founder of a great nation;

Second, that he, (God) would bless him and make his name great;

Third, that he, (Abram) should be a blessing to all families of the earth. Then when Abram reached the land which God told him he would show him, he added another item to the covenant: he said he would give the land of Canaan to his seed (verse 7).

In Gen. 13:15,16 he repeats this promise, and adds a promise to greatly multiply this seed, which should inherit the land.

In Gen. 17:2-8 God again covenants with Abram. He changes his name to Abraham and says that he will make him, notice, not only the founder of a great nation, as in Gen. 12:2, but the father of many nations, and that kings should come out of him. Again he promises the land of Canaan to him and his seed for an everlasting possession.

The same covenant is repeated to Abraham in Gen. 22:16-18, and in accordance with Gen. 17:7, where God says he will establish this covenant with his seed after him in their generations, we find God making the same covenant with Isaac, Abraham's son (Gen. 26: 3,4), and with Jacob, Ab-

raham's grandson (Gen. 28:13,14).

Briefly, then, God's covenant with Abraham, Isaac, and Jacob is

First, "I will make of thee a great nation." This was fulfilled in the Israelitish nation. In Gen. 46:3 God told Jacob to go down into Egypt for food when there was a famine in his own land, and that there he would make of him a great nation, which promise was fulfilled (Ex. 1:6-9; Deut. 26:5). The Israelitish people stand today a living testimony to its fulfilment.

Second, that he would bless Abraham and make his name great, and that he would make Abraham and his seed a blessing to all families of the earth.

Third, that this seed through whom the blessing of nations should take place, should be multiplied exceedingly and inherit the land of Canaan, jointly with him, for an everlasting possession.

Fourth, that Abraham should be the father, founder, of many nations, and the ancestor of kings.

The last three items of the covenant have not been fulfilled completely, but are in process of being fulfilled. The seed promised to Abraham, through whom the nations were to be blessed, has been born. "Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many, but as of one, And to thy seed, which is Christ," says Paul in Gal. 4:16. The multiplying of that seed is now being accomplished. Paul in the latter part of the chapter says, "For as many of you as have been baptized into Christ, have put on Christ . . . and if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Heirs according to what promise? The promise made to Abraham that he should be blessed and his name made great; that he should receive the land of Canaan for an everlasting possession, and be a blessing to all nations.

So, then, true followers of Jesus are co-heirs with Abraham and his Seed, Jesus, of these same promises. That is, they are to be blest as Abraham was blest—their names are to be made great, they are to own the land of Canaan with Abraham, Isaac, Jacob, and the Seed, Jesus, and become a means of blessing all families of the earth. As Paul says in Gal. 4:9, "So then they which be of faith are blest with faithful Abraham." They are blest on a level with and in same manner as Abraham was blest.

Paul explains the blessing which Abraham received to be "justification by faith," accounted righteous because he believed the promises God made to him (Rom. 4:3,9), and proved his faith by offering up Isaac, who represented to him the only and one possible means of having the promise that he should have a seed which should bless all nations, fulfilled; but because of his faith he accounted God able to raise him again from the dead from whence he had received him in a figure (Heb. 11:17-19).

Being accounted righteous by God insures being made righteous in very fact. Being made righteous of course, results in eternal life; for it is sin that puts an end to life. "The wages of sin is death" (Rom. 6:23). Having eternal life makes

possible eternal possession of the land of Canaan and the fulfilment of the promise of blessing all nations. Thus we see how the blessing of Abraham by God makes possible the blessing all nations through him and his seed.

Paul outlines the blessing which true followers of Jesus receive with faithful Abraham as follows in Rom. 8:28-31. We know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified (accounted righteous by faith); and whom he justified them he also glorified" (made righteous in very fact by the resurrection). Thus we see that the true followers of Jesus, the multiplication of Abraham's seed, the body of the seed of which Jesus is the head, are blest just as Abraham was blest, and they are blest with the same end in view, that they, with Abraham and his Seed, might be a blessing to all families of the earth.

Paul calls them the "called according to his purpose," We find in Rev. 20:6, that the purpose for which he has called them is that they might be kings and priests with Christ over the earth. Thus is fulfilled that part of God's covenant to Abraham was promised to be the father. Many nations made up, not of a new race of people, quite distinct from the present human race, but many nations composed of "all families of the earth" who have been regenerated, raised to the spiritual plane through the blessing brought on them through Abraham and his Seed, Christ and his body, the church. How many of us who lay such strong, loud claim to being of the seed of Abraham and heirs according to the promise through baptism into Christ, really know the covenant, the promises made to Abraham which his seed is to inherit with him. If we do not know them we can not inherit them, for coming into possession of these promises is conditioned upon faith in them, and we can not have faith in them unless we know them. If we would be blest with faithful Abraham, that is, accounted and made righteous, blest so that we can receive an eternal inheritance in the land of Canaan (the vantage ground after which all nations long because of the power and prestige it insures), and become a blessing to all nations; then our faith in God must spring from the same source as was the basis of Abraham's faith. These promises are the only basis of perfect, unshakable faith in God, for they dispel all the doubts that the God of the universe is a God of love. Outside these promises these doubts are bound to come when we think of all the misery and suffering caused by one sin of one man.

Do we, who claim to be striving with Paul after the prize of the high calling in Christ Jesus, know what that high calling is? Do we know our vocation and are we walking worthy of it (Eph.

4)? Are we still "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12) through ignorance of these promises contained in the Abrahamic covenant, which reveals the God of Israel to be the God and only hope of all nations, all families of the earth?

Alta King.

SYMPATHY

Written to Comfort a Sister in Trouble For the Gospel's Sake

To see a person in tears always affects me. The record of the greatest, noblest, and most sympathetic man that ever lived is, "Jesus wept" (John 11:35).

In that wonderful twelfth chapter of Romans Paul exhorts us to weep with them that weep, and to be of the same mind one toward another. Jesus himself sought sympathy. David speaking of him said: "Reproach hath broken my heart, and I am full of heaviness, and I looked for some to take pity, but there was none: and for comfort, but I found none" (Psa. 69:20). God is full of love, pity, and tenderness. Listen: "Who humbleth himself to behold the things that are in heaven and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dung-hill" (Psa. 113:6,7). Yet this same mighty one "Beholds the nations as a drop of a bucket, and counts them as the small dust of the balance: . . . All nations before him are as nothing; and they are counted to him less than nothing, and vanity" (Isa. 40:15,17). "He telleth the number of the stars: he calleth them all by their names" (Psa. 147:4). "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth" (Isa. 40:20).

Beloved, how often it could be said of us: "Thou sittest and speakest against thy brother: thou slanderest thine own mother's son. These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thyself" (Psa. 50: 20,21). But when we meet in the Lord's house "we have thoughts of thy loving-kindness, O God" (Psa. 48:9), And then some precious mother's voice is heard even though her heart overflows in tears, as she testified to the goodness of God and his faithfulness in leading the child of her love and life in the ways of eternal life. Like a flash Isa. 49:15 repeats itself in our mind: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yes, they may forget, yet will I not forget thee." Then as a thrill of love and devotion goes through our being we recall Psa. 103:13, 14: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Yes, we think God is like ourselves, occupied with

the great crisis now pending—the fall of empires, the arena of politics. Beloved, get this thought; let it sink deep into your heart: These things are small in his sight compared to the agonizing cry and trouble of some poor, perplexed afflicted mother's heart. In God's sight the afflicted heart, the sorrowful spirit, is of the greatest importance. The anxieties of a mother have weight in the divine balance. God's interest in the fate of nations, involving human destinies, centers only in proportion as they may effect the eternal destiny and obedience of his little ones. "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth or the sea" (Matt. 18:6).

Beloved, my mind is limited; it is not capable of deep thought or reasoning; yet in its simplicity it does not seek to go beyond God's teaching—that which is written. What God gives I take; what he is pleased to withhold, I do not seek to enquire the reason. All difficulties, all mysteries, all impossibilities, all disappointments—God is well able to dispose of them without any interference of mine. Jesus has commanded me to open my heart and to stretch out my hands: it is enough for me to do as Jesus tells me. "If you shall ask anything in my name I will do it" (John 11:14). The apostles implored from God the recovery of a friend; when they were in prison, they asked to get out of it: when they were persecuted and beaten, they cried to him for help; and yet they were well aware that affliction awaited them, that theirs and our sorrows enter into the divine plan; but manifesting the spirit of submission yet persevering at the same time, they prayed to God to deliver them, and God did deliver.

Dear brethren, the Bible to my heart is a thing of life. When I am happy it intensifies my joy and happiness; when I am unhappy, teased by cares and often misunderstandings, sometimes my faith in man is shaken, but never in God. When I feel famished for the truth, the living God, then how the word of God comforts me! It is as pure as rock crystal, more radiant than the sun; and beloved, as I pour over human failures and victories, I take courage, for it is human. It opens the heaven of heavens, and brings God down to illuminate the most obscure of the humblest, and often the poorest, lives. It issues from the heart of God, and it makes itself a home in my heart, such as it is. It conveys the thoughts of God, and speaks to me mouth to mouth. I come to it sad and discouraged: I have been repulsed, the best have hurt me by their touch; sometimes my brethren are too severe; they expect too much; sometimes I am left without strength to sink in languor. Not so the Bible; it has savor that refreshes me, gentleness that soothes my sorrows; it rekindles the little faith about to die; it is an earnest of God's faithfulness, a witness of his love and sympathy for me. Through it I know that Jesus wept; it assures me that I am his, and that he is mine. "He brought me to the banqueting house, and his banner over me was love." (Cant. 2:4). This blessed book is the voice, the very voice of

my heavenly Father. No other has ever spoken to me as it has done.

Brother Tomlinson, in his words of exhortation this morning, "wait upon the Lord." recalled to my mind the lesson I learned in New York City when out of employment over twenty years ago. I was weary and discouraged. I visited a book stall. I picked up a book that cost only a few cents. I glanced through its pages. My eyes became fixed upon a few paragraphs that filled me with courage and hope again. These words have often inspired me since: "We do not know how to wait. We are like children who stamp at the least delay. Our wills have in the ardor of our exactions all that they want in earnestness and persistency. As soon as he is kept in suspense, the child loses all zest for his toy. It is by his slowness in answering us that God would transform our wishes into purposes. Patient expectation is a sign of spiritual vitality. He who knows not how to wait, is not worthy to obtain. If on the contrary, we do not meet with God at the first few steps we take towards him, all is over; there is no God. If revelation opposes some obscurities; if we imagine that we have discovered in it some contradictions; if hard work and steeping the soil with the sweat of our brow in order to find the gold be needed, we pronounce that there is no gold to be found. The Bible has nothing to give us; it is but one lie more, a final deception. Because Jesus who has, it may be, called us all our lives long unheeded, does not hasten to us the very first moment that our lips have tried to stammer out his name; because he strengthens, by letting it grow up in silence, the need we begin to feel of him—Jesus abandons us, he closes his ears, our cries are vain! And yet we know very well how to wait for the success of our enterprises here below. Let some man in power hold our future in suspense: we are patient; we persevere; dumb, if need be, but decided, come what may, never to relax our hold. It is this tenacity that God requires from us. The happiness he has to bestow is well worth it."

Beloved, we will then mutually pray for and encourage one another, for hope and faith to support us in joy and sorrow, for spiritual energy to carry us through in our struggles. Then in the kingdom Jesus will recognize us and say: "These are brethren who came up through much tribulation. They fought the good fight and loyally witnessed for me."

George B. Alldridge.

"Gentleness and cheerfulness, these come before all morality; they are the perfect duties; if your morals make you dreary, depend upon it they are wrong. I do not say 'give them up,' for they may be all you have; but conceal them like a vice, lest they should spoil the lives of better and simpler people."—R.L.S.

The surest way to gain our ends is to moderate our desires.

LIFE AND DEATH

Death Through Disobedience; Life
Through Obedience

"But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17).

"Wherefore, as by one man sin (disobedience) entered into the world, and death by (or on account of) sin (disobedience), and so death passed upon all men, for that all have sinned" (Rom. 5:12).

Now let us go back to creation. God created man a free moral agent; that is, with a nature which enabled him to have the right of choice between obedience and disobedience. Man disobeyed with the result that the death penalty hangs over all, "for that all have sinned." When did the penalty come into effect? "In the day that thou eatest thereof thou shalt surely die."

The penalty hung over man's head from the very moment of disobedience, and death would have ended all for mankind had there not been a way of escape provided. Because of the disobedience of the first man the penalty for disobedience, (death) hangs over all—the wrath of God abides on "the children of disobedience," so through the obedience of the one man the reward of righteousness was manifested to the world; and as many as are obedient, will escape the sentence of disobedience, and have a "hope both sure and steadfast anchored within the veil"—the Father's positive proof of the reward for all those who are obedient.

Now let us go to Rom. 6, beginning with verse 5: "For if we have been planted together in the likeness of his death, certainly we shall be also in that of his resurrection; knowing this that our old man was crucified with him (in the watery grave); so that the body of sin (on which the penalty rests) may be rendered powerless: for he who died has been justified from sin. And if we died (this symbolic death) with Christ, we believe that we shall also live with him: knowing that Christ having been raised from the dead, dies no more; death no longer lords it over him (as it did during his mortal life). For the death which he died, he died by sin once, but the life which he lives, he lives by God. Thus also do you account yourselves dead by (or on account of) sin, but living by God in the anointed Jesus" (Diaglott).

"Let not sin therefore reign in your mortal body—but present yourselves to God as if alive from the dead" (as indeed you are: having been thus freed from the death penalty by the symbolic death.

And now begins the real life: "For sin shall not lord it over you, for you are not under law but under favor." O the unfathomable depths of God's great love! "For as the heaven is high above the earth, so great is his mercy toward them that revere him."

We do not understand that our part is done when we become emancipated from sin (verse 22) through obedience in baptism; but that we must now begin our walk of obedience by following our perfect pattern and example. "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." The nearer we keep to the pathway, the more able we will be to fulfill Paul's injunction: "As to all things exhibiting thyself a pattern of good works, uncorruptedness in the teaching, seriousness, sound speech not to be condemned, so that he who is of the opposition may be ashamed, having nothing evil to say concerning us" (verse 23). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Submitted in the love of the truth.

Grace Lawrence.

We wish to call the attention of our readers to the fact that the 69th volume of The Restitution was completed in our last issue. This is the first complete volume we have published from our linotype machine, and it will be noticed that the pages have been numbered consecutively instead of from 1 to 12 each week, thereby giving us an opportunity of making a comprehensive index, which will be ready for the 1917 volume about the third week in January.

All requiring a copy of this will please notify us with postage one cent not later than January 15th. We will then print the number required, and forward as requested.

Soda Fountain: The first counter you meet as you enter a drug store, used to produce customers for the patent medicine and prescription departments located further in the rear.

The trouble with waiting for dead men's shoes is that they so seldom fit.

We are willing to stand for a man of the world so long as he does not insist on having the earth.

It is wiser to offend some people than to oblige them.

It is a confiding wife who permits her husband to open his own mail.

It is much easier to call a man down over the telephone than it is to call him up.

No; commonwealth is not money used by people of the slums.

You can gain nothing by hoarding up trouble.

THE RESTITUTION

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

We wish our readers a prosperous and happy New Year.

Sister Swain asks for an explanation of Paul's words, "Be instant in season, and out of season" (2 Tim. 4:2).

All letters intended for the Editor should be addressed to him personally, as he has nothing to do with the mail addressed to The Restitution Publishing Company.

During Christmas we have enjoyed the company of Sister Myrna Lang and Brother Robert Pate Jr., both of whom are attending school in other states; and Brother and Sister Ernest Blyth, of Columbus, Ohio.

Sister Huggins and the Editor wish to thank all the brethren, sisters, and friends who have remembered them during the holiday season by beautiful cards of greeting and otherwise.

From Brother George Alldridge, of Auckland, N. Z., we have received a copy of "The Second Advent," an attractive little booklet of thirty-six pages containing three sermons on the Coming of Christ in relation to (1) The Jew; (2) The Gentile; and (3) The church of God. The subjects are

briefly but thoughtfully and scripturally presented. We hope this little messenger of truth will have a large circulation for the truth's sake. For four pence it may be ordered from Chas. F. Garratt, Aratonga Ave., One-tree Hill, Auckland, N. Z.

Dating Dec. 18, 1917, Brother Adams writes: "I have just returned from a two month's campaign in Colorado and Western Nebraska with pretty good success. Just think of the things which have happened since we last met. Time is hurrying along. We must be busy. We have over \$300 pledged on the new edition of our song book."

Brother and Sister Randolph write: "We have been corresponding with a Sabbatarian who wants us to give chapter and verse which says Christ was a law giver. We would like for you to take up the question and answer through The Restitution."

The commandments of God through Moses belonged to the old covenant; but the commandments of God through Christ and his apostles belong to the new covenant. Christ and his apostles were both law givers, as any one with an open mind can see by reading the following Scriptures: John 14:15,21; 15:10; 1 John 4:23,24; Gal. 6:2; 1 Thess.4:2; 1 Cor. 14:37).

"The Destructive and Constructive Work Attending the Establishment of the Kingdom of God," Lesson V. of the series entitled "Bible Lessons on First Principles," is now written and will be printed soon. It deals with the great subjects of destruction and restitution, explaining what will be destroyed and what will be restored at the coming of Christ. The theories of world-burning and Russellism are both exposed, and the golden mean is clearly and scripturally indicated. We anticipate a sensation will probably follow the publication of this lesson, both in the church and in the world; but this does not deter us from telling the truth as it is. We believe it will send Berean-hearted people to the word of God to see what the truth is. We have spent many anxious hours of study, work, and prayer in writing this lesson; and now we pray God's blessings may attend it as it goes forth to the church of God and the world. You may order this lesson now. Three cents per copy; twenty-five cents per dozen.

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably.

A reputation must be pretty clean before you can notice a spot upon it.

I wish to be your friend. Will you trust me?

A LETTER TO THE CHURCH AT KENNARD, NEBRASKA

Dear Brother Huggins:

Enclosed you will find an article written by Brother Adams to the church at Kennard, Nebraska. It was so helpful to us, some suggested sending it to The Restitution, as it might help others also. Brother Adams is home again from the West, and expects to be with us Friday evening.

Your sister in the faith,

Laura Bates.

Following is Brother Adams' letter

To The Brethren

I fully realize by my daily experience that the church is not entering, but has already entered, into the great crisis of its history, and she is being tried to the utmost limit. The greatest effort possible must be put forth to save her from being swept off her feet.

From the day I taught you the truth till now, I have had you on my heart, and have spent many hours in meditation and sleepless nights when we were being persecuted, and wondered how many would stand firmly through it all. The time will come when you will see that the position that I have taken was right and for the best. You can recall that I have told you all the time that Russia would lay down. I even told you that when she was doing the greatest part of the fighting; and today that stands out as a living monument to the truth of my prediction, which shows I interpreted the prophecies correctly: and you will yet see that other things I have told you will come true. Now the question is: are we going to stand loyal to the truth and stand by each other in this crisis, or will we weaken ourselves by becoming divided by taking part in worldly things? I have never yet changed my mind that we cannot in any way take part in this great conflict and meet with God's approbation; and those who do will surely be left. My heart aches when I hear of a brother or a sister becoming disloyal and becoming attached to these worldly things. We must remember in order to be accepted we must have a clean record. Brethren, I want to ask you a question: Is there any sacrifice too great to make for a home in the kingdom? If there is any doubt as to whether it is right, we should take the safe side and remove all doubts. "Let the heathen rage and the people imagine vain things"; and that is just what they will do, as the prophet says, but this raving should have no effect upon us. Jesus told us that offences should come, also told us that he was telling us before hand so that when they came, we would not be offended. Why not remember these things? These are just the things he said would come; and we should rejoice that we know that they have come as predicted. Our manner of life should be such that it would prove to the world that we believe that the kingdom is nigh at hand.

Daniel says in Dan. 12:1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, everyone that shall be found written in the book." Let us read this verse again and again. We know that this terrible time of trouble is here, and the only way we can expect to be delivered is to have no part in the trouble, and be found written in the book. If our names are written on cards and books belonging to the world, they are not written on the book of God; for "we cannot serve two masters." So listen to verse three of this same chapter: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

The angel is telling Daniel of a great time of trouble and makes it plain that the wise shall have no part in it. If we are to shine as stars, we must bring the people of the world to the right way and not let them win us to the wrong way.

That we are in a great time of trial is proven by our everyday experience, but the sad part of it all is brought out in Daniel 11:35 where he says, "And some of them of understanding shall fall to try them, and to purge and to make them white, even to the time of the end: because it is yet for a time appointed." O brethren, who are the ones that are going to fall, and who shall be the ones made white by these trials? Again in Daniel 12:10 he says, "Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." My dear brethren, let us notice that we are not purified without trials. Then can we not see that these trials are for a good purpose? When he says none of the wicked shall understand where are we to be classed if we are joined with them? O brethren, at this moment I feel like weeping for fear of what may happen to you and cause you to be among the wrong number. Will you listen to me as your brother when I exhort you to be faithful? Do not think that I say anything to hurt your feelings, but it is all because I fear the consequences. I now need your prayers more than all other things, and I praise God for the general loyalty of the brethren of Nebraska. Let us be faithful that we may "receive a crown of life that fadeth not away."

Your brother striving for the kingdom,

Almus Adams

AN ALIEN OR A CITIZEN—WHICH?

We propose in this article to compare the relation of an alien and a citizen to a human government and apply it to the future divine government which Jehovah will set up and establish under the rulership of his son, Jesus the Christ and his saints. This divine government will occupy the whole land of Canaan, extending from the

Mediterranean Sea to the Persian Gulf. This land was given to Abraham and his seed, as recorded in Gen. 15th chapter. This territory will be occupied by the twelve tribes of Israel, over which the twelve apostles will reign as kings (Matt. 19:28). This kingdom will extend its dominion until all human governments will be destroyed. It will then become a universal kingdom under the whole heavens. Then will David's prayer have its fulfillment as the Psalmist writes, "The prayers of David, the son of Jesse, are ended."

In the examination of the laws of human governments we note that they recognize two relationships, viz., an alien and a citizen. An alien is a person who leaves the land of his birth and settles in a foreign land. He is deprived of certain privileges, such as casting a vote, or holding an office, etc. The rights of citizenship can be obtained by complying with certain laws relating to the naturalization of aliens. The rights to citizenship depend upon the volition of the alien and an obedience to the forms required by the government to which he applies for citizenship. The laws of the United States admit aliens to the privileges of a natural born citizen under certain forms.

He must reside in this country two years and prove this residence before he can declare his intentions to apply for the privileges of a citizen. After five years he may apply for citizenship by taking an oath to support the constitution of the United States and obey the laws of the government. He must renounce his former citizenship, as he cannot be a citizen of two different governments. After having complied with all the forms of the law he becomes an adopted citizen of the government of his choice. He is now an alien to his former government, and his adopted government is required to protect him in all his rights as a citizen. Before he is granted his full rights as a citizen he must familiarize himself with our form of government and the constitution that he may act in accordance with the requirements of his adopted government.

We have thus far learned that there are two ways by which persons may be considered citizens, viz.,

1. Being born under its laws;
2. Being adopted.

Each citizenship carries with it the right of protection wherever he may reside. We have taken some pains to compare the relation of aliens and citizens of human governments. We now wish to apply this to the future divine government, the kingdom of God. Every son of Adam is an alien to God's government through the entailment of his sin-nature which was counted to us through the disobedience of Adam. The whole race would have continued aliens had not Jehovah have provided a means by which this condition could be changed. This changed relation can only come about through the volition of an alien and a compliance with God's will. God's purpose in the beginning was that men could be counted righteous through obedience. This is exemplified in the offering of the two sons of Adam, Cain and Abel.

Both had no doubt been taught what kind of an offering to present. It required a blood offering, as the seed of the woman was to be slain. Abel's offering pointed forward to the death of his seed, so Abel was counted righteous through obedience. Cain's offering was a willful disobedience, and therefore was rejected. The righteous race is counted through Abel, Seth, Abraham, David, and his greater Son, Jesus the Christ.

After Cain's rejection he was driven from the presence of God, and he settled in the land of Nod east of Eden, and there he built a city and established a religious system from which have come the alien class. These two classes have been at variance since that time. The time we trust is not far in the future when the seed of the woman will triumph and bruise the head of the serpent's seed. When Jehovah instituted the covenant of circumcision with Abraham he required that all strangers be circumcised. When Jehovah set up a semi-divine government under the leadership of Moses and Aaron he established a citizenship in the commonwealth of Israel, or the kingdom of God. This citizenship belonged in right of a covenant to the natural seed of Abraham. All others were regarded as alien. By complying with the laws of this commonwealth an alien could become an adopted heir and entitled to all the blessings that would come through this relationship. Christ through perfect obedience became the head of a new citizenship, and through the preaching of the gospel, he called men to accept the terms or means by which all might become citizens of a divine government.

Let us now apply the alien and citizen law to the kingdom of God. Paul in writing to the Philippian church said: "Our conversation (citizenship) is in heaven (a heavenly government); from whence we also look for the Savior, the Lord Jesus Christ." Observe, please, that there was a time when this apostle was an alien and an enemy to this government, but through obedience to the divine law he became reconciled, and therefore a citizen. This citizenship is prospective and depends on our living a blameless life. We are required to be overcomers in order to sit with Jesus in his throne. The significance of securing this citizenship is made clear in Eph. 2:12. Paul declares there was a time when the Ephesians were aliens to the commonwealth of Israel (the kingdom of God), and strangers from the covenants of promise. They sustained such a relation while Gentiles in the flesh. At that time they were without Christ, having no hope, and without God in the world. The only promise that aliens can claim is what they may enjoy in this life. They work for wages which Paul says is death. In closing this chapter Paul states the changed condition in the following language: "Now therefore ye are no longer strangers and foreigners (aliens), but fellow citizens with the saints, and of the household of God." This citizenship carries with it a position in the kingdom of God. "He hath made us unto our God kings and priests, and we shall reign on the earth" (Rev. 5:10).

In conclusion, let me state briefly the things required to become a citizen of the fifth universal kingdom.

I believe the gospel which is the glad tidings of the kingdom of God. This embraces the divine thought that Jesus, the only begotten Son of God, will become king over all the earth.

2. We must repent of our former sins, and be baptized into the name of the Lord Jesus Christ. This baptism is a sign of that circumcision made without hands, and is a putting off the body of the sins of the flesh (Col. 2:11). In Rom. 6:6 Paul calls it our old man which was crucified with Christ when we submitted to a burial in the water, which was an emblem of his death, burial, and resurrection. Paul in Rom. 4th chapter states that Abraham believed God and it, his belief, was counted to him for righteousness. If righteousness is counted to those who believe God, it is evident that righteousness is not inherent in the alien. The nominal churches ignore this truth and only require of their converts a promise to live a perfect moral life, accepting that righteousness is derived from our relationship to the first Adam; whereas, he was of the dust, and because of disobedience, was returned to dust again. This nature became a part of his offspring. Under these conditions they would be of the alien class. There can be but one way to remove this sinature, and that is through the resurrection from among the dead. Our being counted righteous guarantees to us, if we are overcomers, the blessings of eternal life through the resurrection. This is God's plan of salvation, showing both the need and the way of aliens becoming citizens.

D. C. Robison.

NEBRASKA NOVEMBER REPORT

Sermons

| | |
|---------------------------------|----|
| Stratton, Neb. 1st-14th | 15 |
| Laird, Colo. 16th-25th | 13 |
| Stratton, Neb. 27th | 1 |
| Holbrook, Neb. 29th, 30th | 3 |

| | |
|----------------|----|
| Total | 32 |
| Baptisms | 4 |

Money Received

| | |
|--------------------|----------|
| Laird, Colo. | \$ 15.00 |
| Winnie Gould | 10.00 |
| Total | \$ 25.00 |

Expenses

| | |
|--------------------------------------|---------|
| Stratton, Neb., to Laird, Colo. | \$ 1.56 |
| Incidental | 1.50 |
| Hotel bill | 1.00 |
| Wray, Colo., to Stratton, Neb. | 1.58 |
| Supper | .40 |
| Gasoline | .75 |
| Stratton to Holbrook | 1.35 |

| | |
|-------------------------|-----------|
| Supper | .40 |
| Telegram | .30 |
| Telephone | .25 |
| Total | \$ 9.09 |
| Salary | 100.00 |
| Amount of order | \$ 109.09 |
| Endorsed on order | \$ 25.00 |

Remarks

The month of November has had mingled sorrow and joy. We hired a hall in Stratton, Neb., got out bills and advertised our meeting from house to house; and although there was but one church in the town, they seemed to be satisfied with that one; only a few came and listened. However, the seed was sown and we look to God for the increase. When the people in town seemed to be so indifferent and so full of the war spirit that they could not listen to the truth, we moved the meeting to the country to Brother Hargleroad's home. Here we succeeded in interesting several families, baptized four and set the church in order with eight members. Now at Brother Hargleroad's they are rejoicing that they have some of like faith to worship with.

At the close of our meeting here, we went to Laird, Colo., where earlier in the season I had baptized fourteen. They were anxious for a series on first principles, which we gave them. There are eight or nine ready apparently to accept the truth. We learned this more fully after closing, so I am going back to finish the work. The demand upon our time it seems never was so urgent as now. For two months we have labored night and day almost, and the Lord has given us strength for all the extra labor we have had to perform. Those that are not associated with us in the work have but little idea of the demand made upon our time and strength. This arises from the fact that our brethren are beginning to realize that what we do must be done quickly. Those that I cannot reach with my voice I am trying to reach with my pen. I can plainly see that the time is coming and may be very soon when it will be no use to preach the gospel, and when the church will have to worship in secret unless we compromise truth and cater to conditions; and I am grieved to know that this is being done in certain places. Brethren, let us be faithful no difference what the consequences may be. If ever the church needed faithful leaders since the days of Christ and the apostles, it is certainly now. So God is looking to them to hold up the banner of truth and to keep the church in line in these trying times.

Almus Adams.

Pessimist: A chap who spoils the good things which he has, worrying about the bad things that he expects.

Statesman: A man who is more often out of a job than a politician.

SHALL NEVER DIE

The Editor recently spoke in our Oakland mission, and at the close of the service he extended the privilege for any to ask questions, and one dear bright young man of exceptional ability asked this question. "If you folks are right in saying that the saintly dead do not go to heaven at death, how do you explain John 11:25,26?"

Our answer was this without any hesitancy: "That question is very easily answered. I wish I never had harder questions to answer than that one. Let us quote it now just as it reads: 'I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.'

"I ask you as an audience, How many classes are there among believers—including both the living and the dead?"

The audience answered, "Two classes: the living and dead saints."

"Correct you are. Now into how many classes does Paul in 1 Thess. 4:16,17 divide the saints?"

The answer came, "Two classes: the ones sleeping and the ones awake at the second advent."

"Quite correct again. Now let us read the words of Jesus with that thought in mind. 'He that believeth . . . though he were dead.' What class is that?"

The answer came again, "That refers to the dead believers."

"Quite right. Now let us read on: 'Whosoever liveth and believeth shall never die.' Does this refer to the dead believer or the living believer? Any one."

The audience saw the point, and said: "That refers to the living believer at the time that our Savior comes the second time."

"Right again. Note: Paul is included in these two verses; so Peter, John, and the saints of those days. Are they the ones that are believers, though dead, or are they among the living believers?"

The audience answered: "They are among the dead believers."

"Right. Now supposing that the Master came now, what part of the text would describe us here who are alive—those believing though 'dead,' or those living and believing?"

They answered: "The part that says, 'Whosoever liveth and believeth.'"

"Correct again. This is Paul's argument in 1 Thess. 4. The dead are raised. The living are not raised at all. They 'shall never die,' as Jesus said to Martha. But listen: in order to belong to the class that 'shall never die,' you must have two requisites: You must (1) live, and (2) believe. If you are a dead believer you do not come within the scope of the statement, 'shall never die.' You must be a living believer. You must not only believe but you must live and believe, in order to get the promise, 'shall never die.'"

The audience saw the truth, and we believe that the young man did too. Conditional immortality is a Bible doctrine, and no one is able to

overthrow it. Jesus taught it in his discourses. He also endorsed Moses' teachings, and Moses taught it. So the prophets. And all the apostles taught it.—Editorial by J. J. Schaumburg in "Messiah's Advocate."

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.
Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Romans 12:11

We Wish You All A Happy New Year

My Prayer

I would be kind, O Lord, in thought and word and deed;

Help me that I may see another's need;
Dark is the way at times, for all, and rough the road;
May I reach out and help to bear the other's load;
If only by a smile, a word, a touch of loving sympathy,
Then shall my own path brighter, smoother be.

I would be kind, O Lord, for all around
Arc hearts that ache, though lips give forth no sound;
Brave hearts, that patiently beat on from day to day,
Bearing perchance, a heavier load than mine, upon
life's way;

A sister or a brother, needing all the kindness I can give.

Let my voice speak the words which give them strength to live.

I would be kind, O Lord, to everyone I meet;
But most of all to him and her, whose weary, lagging feet

Falter or fail to keep the straight and narrow way;
Whose sad eyes, full of tears, can see no hopeful ray

Shine through the darkness with which their sky's o'ercast.

Let my hand be outstretched to help, so long as life shall last.

I would be kind, O Lord, through all the coming year;

Life 's so short, and those I love, are dear,
'Tis such a little while that they with me, can stay,
I would be tender, kind, and loving, every day.
Thus shall I follow in the path my Savior trod,
And bring to earth a nearer glimpse of heaven, and
of God.—Edith Wait-Colson.

Our New Year Greeting

Yesterday was 1917; today is 1918. The old has passed away; the new is with us. The past is

but a memory, but we—to a great extent—have the making and the shaping of the future in our own hands. What will we do with it? If we follow the lesson taught in our memory verses—see top of page—we will so live that we will be an honor to our Creator, a credit to our Savior, and a blessing to mankind, benefitting ourselves to the extent that we will feel the full presence of the salvation of Paul to Philemon as recorded in verse 3: “Grace to you, and peace, from God our Father and the Lord Jesus Christ.” All of which we wish you.

A Word to Our Young Readers

Is that inspired manuscript which you were too bashful to mail me still tucked away in your dresser drawer? It may be a great expression of vast benefit to your fellows. Kindly let us read it.

The wisdomful phrase “Industry is the great teacher,” has urged us on so long that we have grown weary of its spur. Let us invent another one—“We learn by our mistakes.”

We must not be impatient to succeed. We can not hurry our intelligence. We must take care lest in after years when courage is old, we realize the tragedy of our impatience.

A Glance Backward

The use and the abuse of time is one of the topics which more or less naturally claim our attention to any specific period, the calendar year, for instance—draws to a close. Fortunate is the man whose conscience assures him that he has squandered none of his time since the last New Year dawned upon his life, fortunate and rare. Of a commodity so intensely valuable most people are recklessly wasteful. Even those who profess to believe and to act on the belief that time is money, do not safeguard their hours at all so effectively as they do their dollars. And the worst wasters are perhaps the very persons who habitually assert that they “have no time” for this, that, or the other activity. In no other paradox does a more sterling truth underlie an apparent absurdity than in Hazlut’s “The more busy we are, the more leisure we have.” Lack of system and method in the ordering of one’s life inevitably results in the loss of a half hour here, an hour there, a still longer period elsewhere—the losses aggregating in the course of a year not merely days but weeks of time wasted. Men who are genuinely busy can always find time to do more than is required of them; those who have all too little with which to occupy themselves will protest that they have no time to do even that little. Rational employment of the odds and ends of time that are left free in the lives of the busiest of mortals is the golden secret of effective service,

ever increasing capabilities, and habitual happiness and content. On the other hand, as has been so truly said, lost wealth may be replaced by industry, lost knowledge by study, lost health by temperance or medicine; but lost time is gone forever.”

New Year Bells

Oh, sweet and low on the midnight air
Ring out the New Year bells,
And a mournful sound has their cadence low,
As backward and forward they come and go,
The beautiful New Year bells.

Oh, memory clings to those beautiful bells
Ringing out in the clear starlight,
We remember the past, 'tis a broken chain,
Never on earth to be blended again,
For the loved ones have gone from our sight.

And a voice that is hushed in our memory dwells
With a love that is almost divine,
Soft and low we hear it again,
Wafted to us in the sweet refrain
Of the beautiful New Year chime.

Our Weekly Puzzle

“Let us not be weary in well doing: for in due season we shall reap, if we fail not.”

Who wrote the above? To whom was it written? Where can it be found?

Answer in next issue.

Answer to puzzle in last issue:
The passage was written by Paul to Timothy,
and can be found in 1 Timothy 6:6-8.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF
"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70

CLEVELAND, O. JANUARY 8, 1918

• NUMBER 2

NEW YEAR

New Year day has come again; one more year is gone;
 Time is fleeting, cannot stay, ages passing on.
 No more we tread the beaten paths of 1917,
 It's days are gone with flowers in bloom, and leaves of brilliant green,
 And still we tread the wine-press here, in sorrow as we go.
 Today we taste its joys and fears, the morrow may not know;
 So if of ill, or of joy, our lot may chance to be,
 Our heavenly Father's guiding hand shall shelter you and me.
 Yes, hope looks up to brighter days beyond this vale of tears;
 When ages come o'erspread with joy, beyond these fleeting years.
 O Jesus Lord, we long for thee! thy kingdom may it come;
 When all shall sing thy praises, the lame, the blind, the dumb.
 Our sorrows then will all be o'er, and tears will never flow;
 Death, the enemy shall die—pure joy we then shall know.
 Thus may the New Year usher in the age we long to see,
 When all one happy family we ever more shall be.

J. E. Hogarth.

THE HOLY SPIRIT

"Prove All Things; Hold Fast that which is Good"

Isa. 40:7,13

These two instances were unfortunately overlooked in our last writing. As they are of special interest we cannot pass them by. Comparing verse seven with verse thirteen we find the translators of the Authorized Version have sought to make a distinction where there is none by placing a capital "S" in the thirteenth verse. This has been corrected by the revisers, and a small "s" appears in both cases. It seems probable from verse seven that Isaiah borrows his language from Psa. 103:16. That both David and Isaiah had in mind the work of the spirit of God at creation is evident from the context, for David in verse 14 has clear reference to Gen. 2:7 and 3:19; indeed, the latter reference is given in the margin of our Bibles. And Isaiah in the verse preceding the one under consideration undoubtedly refers to the creation. It will therefore be readily admitted

that if such is the case, the references to "spirit" in both Genesis and Isaiah must be identical.

In this connection the marginal reading in the Revised Version of Isaiah 40:13 "meted out," has much significance. That the translators of the Authorized Version were in error in assuming the personality of the "spirit" by placing a capital "S" is evident, not only from the correction made by the revisers, but verse 18 makes it abundantly clear that God himself, the Creator of heaven and earth is the one referred to, and not the "spirit" as a personality. Compare verse 28 with verses 13, 14 and see Isa. 42:5.

Isa. 42:1

The clause found in Isa. 42:1, "I have put my spirit upon him," is quoted in Matt. 12:18 as applicable to the Lord Jesus. The absurdity of putting one person upon another must be apparent to all. It seems strange also that so few are struck with the indignity of such an act. In verse 5 we have incidentally given to us the nature of the "spirit" in man which is said to be given to the man, therefore it cannot be the man as so many assert.

Isa. 44:3

Notice the beautiful Hebrew parallelisms in verse three of Isaiah 44, "I will pour water upon the thirsty land (R. V. margin) and (parallal) streams upon the dry ground,"

"I will pour my spirit upon thy seed, and (parallel) my blessing upon thy offspring."

Parallelisms: "Water" and "Streams"
 "Thirsty land and Dry ground"
 "Spirit" and "Blessing"
 "Seed" and "Offspring"
 "Pour water" and "Pour my spirit"

What conclusion must be reached with regard to the personality of the spirit here? If spirit can be "poured" like water, it cannot be personal. A spirit or a person may be a blessing, but a blessing can hardly be called the equivalent of personality.

Isa. 59:19,21

The Revised Version makes very considerable alteration in the text, which will cause much disappointment to the orthodox reader. It, however, gives a marginal reading very similar to the text of the Authorized Version, but it substitutes a small "s" in place of a capital. It is most interesting to note how in this and the preceding in-

stance in Isaiah 40 particular mention is made of the enduring word of God. We trust to take more notice of this linking of the "word of God" with the "spirit of God" when we come to study New Testament instances. It is apparently recognized even here as the weapon of defense against the adversary.

Isa. 61:1

"The spirit of the Lord God is upon me, because the Lord has anointed me to preach good tidings unto the meek (or poor), he hath sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound" (Isa. 61:1). Here undoubtedly we have recorded the fulfilment of chapter 11:2, "The spirit of the Lord shall rest upon him." The former passage is cited from Isaiah by the Lord Jesus (see Luke 4:18) as applicable to himself long before the promised manifestation of the spirit spoken of in John's gospel. By comparing the New Testament passage in Luke with the passage under consideration in Isaiah, some interesting points are disclosed.

An observant critic might be tempted to remark that our particular notice of the change by the revisers from a capital to a small "s" in so many passages is of little force seeing that in Luke 4, and elsewhere they have, with evident intention, retained the capital letter. But with due respect to the revisers and the critic, whoever he may be, we maintain they are not consistent in so doing. The passage in Luke 4:18 being a quotation of Isaiah 61:1 must manifestly be subject to the same revision. Father, if the term used in Luke 4:18 is identical with that used in Luke 4:1, 14, etc., then they also are subject to the same revision as Isa. 61:1. Thus we have circumstantial evidence of the unity of the spirit, but differing in manifestation. Though we are not now dealing with New Testament passages we cannot help remarking how much the passage in Isa. 61 brings to mind Gal. 5:22.

Isa. 63:1

"But they rebelled, and vexed his holy spirit." We can scarcely read this passage without thinking of Eph. 4:30. The Revised Version makes the similarity more marked, and gives the impression that Paul's warning message was inspired by the utterance in Isaiah. The changes the revisers have made are:

1. "Grieved" instead of vexed, which brings it more into line with the New Testament quotation.

2. "spirit" instead of "Spirit," making it in harmony with all Old Testament passages hitherto considered.

3. "Himself" instead of "he." This may not be improved grammar (for the English of the Revised Version is not always of the best) but it is more emphatic and shows more clearly that it was God, and not the spirit as a separate personality, which fought against Israel.

It may be well to state here that there is no great objection to the use of a capital "H" or a

capital "S" as initial letters for the phrase "The Holy Spirit," except that it has in some way become popular as a specious argument to bolster up the unscriptural doctrine of the Trinity. Out of reverence to the Creator, from whom the spirit proceeds, there is appropriateness in the use of capitals. Strange to say in this particular verse the revisers have in the Old Testament altered the capital letter for a small one, and in the New Testament the small letter for a capital, in spite of the fact that if the New Testament instance is a quotation, it should therefore be governed by the original.

R, H. Judd.

(To be continued)

INVENTIONS

No. 2

After a page of Mr. Barlow's book is used in speaking of death as a condition of existence he further says: "Soul and spirit leave the body, and this is what we call death. This is what the word means. Take the word in any relation you please, and the idea of separation clings to it" (page 86). Then when soul and spirit leave the body man is dead, and so long as they are together man lives, or is in a condition of existence, as per Mr. Barlow's definition of life. But we read of a "dead ox" (Ex. 21:35), "dead beast" (Ex. 21:34), "dead lion" (Eccl. 9:4), "dead dog" (1 Sam. 9:3), "dead flies" (Eccl. 10:1), and other dead animals too numerous to mention. In such cases is death a separation of soul and spirit from the body? If yes, then all creatures have soul and spirit; and if no, then death does not always mean separation, and Mr. Barlow's definition is not a true one. But Solomon tells us: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath (ruach, spirit, Hebrew); so that a man hath no pre-eminence above a beast: for all is vanity. All go into one place; all are of the dust, and all turn to dust again" (Eccl. 3:19,20).

If man's spirit is a conscious, intelligent entity when it returns to God, so also must be the beast's and if the beast's spirit is not a conscious, intelligent entity after his death neither is man's, for the one dieth as the other and all have one spirit, or the same kind of spirit, and man, so far as spirit is concerned "hath no pre-eminence above a beast." Truly, the spirit of man returns to God who gave it; but God also taketh away the breath (Hebrew, ruach, spirit), of creeping things innumerable, and "they die, and return to the dust" (Psa. 104:25-29). As that which God takes goes back into his hands, we are assured that the spirit of the beast returns as much to God as the spirit of man; and if because the spirit of man returns to God it is a conscious, intelligent entity, then the same reason will prove a like condition for the spirit of the creeping things. The living creature of which Mr. Barlow ate after it was slain,

separated, may be in heaven enjoying as much felicity as Mr. Barlow's best friend, or his tutor whom he would claim went before him.

Job declares, "My spirit is corrupt" (Job 17:1), and God's "visitation hath preserved" it. God says Job was "a perfect and upright man" (Job 1:8; 10:12). Job's spirit was not corrupt then in the sense of being evil, and as there is only one other way it could be said to be corrupt that must be the kind of corruption Job was speaking of, and the visitation of God was its only preservation. If God ever withdrew his visitation from Job his spirit would cease to be preserved, and as it was corrupt it could not last very long, but cease to exist. Hezekiah also gives us some light on this question: "O Lord, by these things men live, and in all these things is the life of my spirit; so wilt thou recover me, and make me to live" (Isa. 38:16). Here the life of Hezekiah's spirit depended upon the things God was bestowing upon him at the time he is telling of, and that is the mercy of God in granting him an extension of his present earthly life. Had he died as the prophet had told him he would, his spirit would have been lifeless; and if the spirit like Job's was corrupt it would soon have gone out of existence; for the definite article "the" makes the life the only condition of its existence.

Johnsa says of the kings of the Canaanites, "Neither was there spirit in them any more, because of the children of Israel" (Jos. 5:1). Shall we conclude that a conscious, intelligent entity had abandoned these kings, and left their bodies to the mercy of the Israelites? If not, is the text not good proof that the spirit that leaves man is not a conscious, intelligent entity? And if it was a conscious, intelligent entity then man can be conscious without it; for those kings were living and conscious. Again, was this spirit in existence after it had departed from these kings? Who will so affirm? If it existed, what and where was it? What was it like? This text is the best kind of evidence that the spirit of man is not an entity.

"And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; and they gave him a piece of cake of figs, and two clusters of raisins: and when he had eaten his spirit came again to him" (1 Sam. 30:11,12). Was this spirit a conscious entity that had gone from the Egyptian, and returned after he had eaten? To affirm such would be ridiculous; and here is another proof that spirit is not a personality independent of the body, for it is spoken of as "his," the Egyptian's. He was a man, and had a spirit like all other men, and as his spirit was not a conscious entity while away from him, other men's will not be either. When the queen of Sheba looked upon the wisdom of Solomon, and his food, and table and ministers and their apparel, "there was no more spirit in her" (1 Kings 10:4, 5). It would not sound good to say that the conscious, intelligent part of her had left, for she still possessed that; and again we know positively that her spirit did not carry away her mind. Since her spirit is like that of all other women's their

minds are not gone when their spirits are no longer in them.

In Isa. 19:3 we read of "the spirit of Egypt," and if spirit is always a conscious entity, Egypt would have a conscious spirit somewhere unless it is destructible, and has been destroyed. In Gen. 7:22 and Lam. 4:20 the spirit of man is said to be in his nostrils. Is there a conscious part of us in our noses? Does not consciousness originate in the brain? If not, then the organ we call brain in man is of no use, and only fills the head. Last but not least we are told, "He cutteth off the spirit of princes: he is terrible to the kings of the earth" (Psa. 76:12). In old Bible times to cut off a person meant to kill him, and here we have it clearly declared that he shall kill the spirit of princes. To kill means to take the life. The life is the condition of their existence, hence they will be put out of existence. Isaiah says of the horse, chariot, power, and army of a certain people, "They are extinct" (Isa. 43:17). Mr. Barlow says, "death is not extinction." But Isaiah here shows it to be the condition of death, if not the thing itself. Death then is not a condition of existence; but the contrary, the condition of non-existence to animate beings, and in it there is no consciousness (Psa. 6:5; 88:10-12; 115:17; 146:3,4; Eccl. 9:4-6; 10).

J. J. Heckman.

TRUTH VERSUS ERROR

Truth is a proposition that needs no demonstration. However in our day it is "line upon line, and precept upon precept" that is required to prove that a certain proposition is truth and not error. We desire to discuss this proposition from a scriptural standpoint. We have before us the two schools, viz: The school of the prophets, and the theological schools. The first school lets Scripture interpret Scripture; the second school depends upon flesh and blood to interpret the Scripture. Paul in writing to his son Timothy states very clearly that "All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16,17). The writer of this text was inspired by God and laid down the means by which men and women may be benefitted. God's inspired words are not to be changed or humanized. The apostle Peter affirms the above statement when he wrote that "No prophecy of Scripture is of any private interpretation." Then he gives the reason: "For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Spirit" (2 Pet. 1:20,21).

If these texts are carefully analysed and believed they will do away with the divinity schools and man-made error. We need no Doctors of Divinity to interpret the Scripture. Such titles are unscriptural and useless except to deceive men. Paul in writing to Timothy says, "Preach the word, be instant in season, out of season; reprove,

rebuke, exhort with all long suffering and doctrine." The main feature in this charge is to "preach the word." Now if all Scripture is given by inspiration of God, and is profitable for doctrine, and is of no private interpretation, we must accept the statements as made.

When we make these statements we are met with the following answer: "Then you ignore the benefit of educated men and women?" So far as the interpretation of Scripture is concerned, we do. In order to prove our position we will compare doctrine with doctrine. The key to the Scriptures from our viewpoint is the doctrine of the kingdom of God. The Scripture very plainly teaches that this kingdom was known as the kingdom of Israel over which Saul, David, and Solomon reigned. In the days of apostate Judah this kingdom was overturned with the promise that when the rightful heir should come it will be given him. The four universal kingdoms were given to another ruler, and the time will come when this earth will have no human ruler, but God's kingdom will extend its dominion under the whole heaven, and the kingdoms of this world shall become a part of the kingdom of God.

We wish to trace briefly the history of this kingdom. When Jehovah delivered Abraham's seed from Egyptian bondage he congregated them at Sinai, and under the leadership of Moses and Aaron he organized them into a political body, with this promise: if obedient to him he would make of them a holy nation. They were given laws that they might become what God desired—a peculiar treasure unto him. While Moses was their leader he at all times communed with his divine King, Jehovah. After they possessed the land and became dissatisfied with the ruling of the judges, they demanded of Samuel that he give them a king. In this event we learn that Jehovah was their king, as he said to Samuel: "They have not rejected you but me, that I should rule over them."

From this time the rule of the judges ceased, and a human king was chosen. This body is known in history as the kingdom of Israel or the kingdom of the Lord, over which Saul, David, and Solomon ruled. This kingdom became divided and overturned, so we find it today. In preaching the gospel of the kingdom of God we must accept that this kingdom is overturned, but will be restored under the leadership of Jesus the Christ. In accepting Paul's statement as found in Acts 13th chapter we learn that a connection is made with the kingdom as ruled over by David and the future kingdom under Jesus. The apostles here gives a brief history of Israel under the judges and two kings, Saul and David, and he says: "Of this man's seed hath God, according to promise, raised unto Israel a Savior, Jesus." In this address he tells the Jews that their leaders put Jesus to death, but God raised him from the dead and had covenanted to give him (Jesus) the sure mercies of David, which were promised in 2 Sam. 7:12-18 and 1 Chron. 17:11-16. This brief history connects the two phases of the kingdom and is proof that the overturned kingdom will, under Jesus, become the restored kingdom of Israel.

This brings us to the preaching of the gospel by Christ and his true followers. Mark, one of

the sacred writers, states that Jesus preached the gospel of the kingdom of God. The gospel is equivalent to glad tidings. So everywhere this gospel is preached we must believe that the kingdom was not destroyed but overturned, and it will, when Jesus shall come, be the restored kingdom of Israel. After the resurrection of Jesus he remained on earth and spoke to them "of things pertaining to the kingdom of God." These things are not numerated, but it is very evident that they belonged to the kingdom. The question asked by his apostles will help us to understand. The question was, "Lord, wilt thou at this time restore again the kingdom to Israel?" They had no misconception of the nature of the kingdom, for they asked that the kingdom, which was once a literal kingdom, be restored at that time. Jesus had repeatedly told them that he must be put to death but would rise again. The question here was the time in which it would be restored. After Pentecost the time question passed out of their minds, and they preached the gospel, which embraced what Peter preached under the inspiration of the Holy Spirit. In this discourse (Acts 2) he stated that God had raised Jesus from the dead to sit on David's throne. It is strange that so little is said in church circles about this gospel of the kingdom of God. If all would accept the teachings of the prophets and Jesus and the apostles as the inspired word, all differences would pass away.

In conclusion, we wish to say that the gospel was preached that man should believe and be baptized in order to be saved. It is a very simple proposition. It needs no interpretation. They are the words of Jesus to his apostles as recorded by Mark. It is the commission under which Jesus sent his apostles out into the world to preach the gospel to every creature. God's purpose in having this gospel is to call out from among the nations a people for his name. The requirements are, faith or a belief of the gospel, baptism into the name of Jesus, and a holy life. Through obedience we are counted righteous: then an exemplary life will bring us eternal life through the resurrection and a place in the kingdom. May the Life-giver soon come is our prayer.

D. C. Robison.

THE SECOND ADVENT

The question often arises as to what the hope of the fathers really was, and the early church in the time of our Savior and the apostles. We are informed that the Jews expected their Messiah to restore the kingdom to the same condition that it was when David ruled over it. They did not understand how a king could live forever so that the kingdom would always remain the same, and under the same ruler. They did not understand that their king must die and rise from the dead to immortal life. Even the disciples who had been with our Lord during his earthly ministry did not comprehend the meaning of his words to them, when he told them that he must die and rise again. They were so much in the dark on

the subject that when it transpired they thought that their hopes were all blighted. Peter said, "I go a fishing," and the others readily joined with him, and when the women reported having seen the Lord that thought it was an idle tale. After some of them had seen him Thomas declared that unless he could handle him he would not believe.

In time they were convinced that he was alive, but still they had no idea of what was to transpire. One of the last questions they asked him was, "Wilt thou at this time restore again the kingdom to Israel?" He did not answer their question in a direct manner, but told them, "It is not for you to know the times and the seasons that the Father hath put in his own power." However, he promised to send the comforter, which should guide them into all truth and bring to mind all things that he had told them. When they had received the Holy Spirit they were enlightened, but they still hoped to see him again in their day and to go into the kingdom without passing through the grave. Later Paul stated that that day could not come until there came a falling away, and that man of sin be revealed, the son of perdition.

The falling away was so great that the faith nearly vanished from the earth. This continued for a long time until there was an awakening and popery lost its hold on a few. Luther for one broke loose from the Catholic faith. He read the Bible and found that what he had been taught was false—popery was not Christianity. So by his studies of the Scriptures, and his preaching and writings a new start was made. The Scriptures were investigated with the result that the ancient hope of Israel was revived. The gospel has been preached and become better understood, so that it has reached us, and we are looking for the fulfilment of the promises made to Abraham and to Mary and to many others. Luke 1:32, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." This is very plain language, and easy to be understood. If we take it as it reads it agrees with the promises made to Abraham. Was he not promised all the land of Canaan that he could see "for an everlasting possession," and that "in thee and thy seed shall all the families of the earth be blessed"?

When Jesus reigns over the whole earth forever then this promise to Abraham will be fulfilled, as righteousness will cover the earth as the waters cover the sea. They shall not say one to the other, "know the Lord; for all shall know him from the least to the greatest." Then nothing shall hurt nor destroy in all my holy mountain. Glorious conditions, for wars shall be abated, the earth shall bloom, the animal creation all shall have been made harmless, and God's will will be done on earth as it is done in heaven. May it soon come.—J. E. Hogarth.

Of speech unguarded man doth oft repent.

DON'T BE AFRAID TO BE RIGHT

How about it? Are you afraid to take a stand for what you know is right, or are you waiting to see what someone else does, or do you fear the loss of a friend.

Well, if your friends are the right sort they will be glad to know that you have the courage of your convictions.

Better be blunt to the point of rudeness and let people know where you stand on questions involving a moral standpoint than to be forever on the fence, not knowing which way to jump.

And beware of the so-called friend who tries to use his influence with you to make you do a certain thing when you are in doubt as to the morality of it.

The earlier in life you learn to use your own brain and exercise your own will-power the higher your standing in the community will be.

Be slow to decide, if you must, but once you have mapped out the right course, be independent enough to do right whether So-and-So does or not.

The world needs men and women who have the courage to stand up in the face of every opposition and try to do what they believe to be right. —selected by Georgia Gazeley.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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The way is dark and the road is long,
 Help me dear Lord, for I cannot see;
 Give me a light to guide me on,
 Teach me with patience to follow thee.

Be fearful of the lure of imitation. It will steal away your personality and leave you entirely empty. It is better to understand why rather than how a thing is done.

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EDITORIAL

Brother Alfred Titman has returned from New York, where he has been for a considerable time.

Sister J. Kauffman, of Springfield, O., was a welcome visitor at the Lord's table December 30th.

Misfortune is like the waves of the sea: when one is broken another follows. The end of one trouble is the beginning of another.

Brother Eugene C. Miller is in the non-combat service of the army. His address is 54 Depot Brigade, Barrack B. B. 52, Camp Meade, Md. A line from any of our readers will be appreciated by our Brother, who is practically in prison, as he has not yet been assigned to duty.

Many brethren and sisters are dissatisfied with themselves because they find that they act in the performance of duty from a desire to obtain "the recompense of reward." This is a right motive by which to bestir ourselves to religious activity; it has scriptural sanction, and ought to influence every son and daughter of God. Of course the constraining love of Christ is a stronger and sweeter motive to action. Still the emotion of love may not be felt when love is really the spring of all we do. Our hearts may be going on, constantly striving to please our Savior, even when we do not feel any perceptible emotion in the contemplation of his character. Some minds

never feel ardent emotion of any kind; they have a calm, uniform feeling, rarely rising above the ordinary level. Such people act from duty till it becomes a habit, and are as really constrained by love as those who feel strong emotion. Devotion when regulated by fixed principle is more likely to be permanent and uniform. When we are actuated by feeling, and depend on this, we inevitably have seasons when the stimulus of strong feeling cannot be sustained; and then if we are not under the influence of a sense of duty and a fixed purpose of heart to serve God, we are sure to waver and grow cold. The thing to be desired and sought in the service of the truth is strength of purpose, a resolution increasing in energy every day, corroborated by acts of self-denial. Love is sure to follow in the wake of such a service.

THE STRUCTURE OF THE BOOK AND THE MESSAGES TO THE SEVEN CHURCHES IN GENERAL OUTLINE

Sermon Notes by the Editor on the Apocalypse

Revelation 2nd and 3rd Chapters

I. The Structure of the Book

1. Like a telescope: the primary vision of the Son of Man in the first chapter is like the outer case of the telescope; it contains all the inner cases. When drawn out, however, the primary vision contains the seven churches; the seventh church contains the seven trumpets; the seventh trumpet contains the seven vials; and the seventh vial contains the seven thunders.

2. All the churches are in the pre-resurrectional state—"a sad retrogression from the post-resurrectional state of glory depicted in the first chapter," you say; "and why"? Because

3. The end, which is first revealed, is the last developed (Rev. 1; 4; 11; 14; 15; 16).

II. The Messages to the Churches in

General Outline

1. Each message is prefaced by an allusion to some feature of the Son of Man revealed in the first chapter, which comports with the nature of the message communicated.

2. Each one is written to "the angel of the church." Not a bishop, but the eldership of the church—a plurality (Rev. 2:7,10,11,13,23).

3. To each one the Lord says, "I know thy works;" he approves the good and condemns the bad (Rev. 2:2-7).

4. Each one is told what "the spirit saith," and that, like the whole of the Bible, the Apocalypse is not only for those immediately addressed, but for all who have "ears to hear" (Rev. 2:7; Matt. 13:9),

5. In each evil is cumulative and growing.

6. To each Christ's coming is urged as a mo-

tive to repentance (1).

7. In each a promise is given to the "over-comer."

(1) In the message to the church in Smyrna there are no express words which affirm the coming of Christ; but the reason of this omission is because Christ is revealed to this suffering church as he who was "dead and is alive" (Rev. 2:8); hence the "crown of life" he promises the faithful (vs. 10) is post-resurrectional "life" as opposed to post-resurrectional "death," "the second death" (vs. 11). In an epistle so manifestly post-adventual, it would have been indecorous and superfluous to have treated of the Lord's coming in a formal way.

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

To The Restitution:

Enclosed postal note for another year's subscription to the dear Restitution. It is all I have, as we are isolated. We would like to have a minister, or some brother of the one faith come to see us, as we wish to be baptized. Some time ago I tried to get a minister to come to us, but failed, but hope to get one to come to us yet. I am trusting in the Lord, and am trying to live a Christian life.

Clarissa Campbell,
Delaware, Okla.

Brother J. J. Heckman lives at Hobart, Okla., and we suggest that he attend to this call immediately. Such cases must not be neglected. If the need of funds hinders, let us supply the funds.—Editor.

Dear Brother Huggins:

As rumors are always worse than facts, if you wish you may publish the enclosed "statement" from my old home paper here.

We are living in times when it easy to make trouble for any one we have a spite against, as I know scores of men I could have in prison if I cared to make them trouble.

I have said nothing but what I believe the prophets and Christ taught, and have a clear conscience even though using some deceit I might have had no more trouble.

I do not know whether they may imprison me or not till my trial in the spring is over, but I am not so selfish as to worry about myself. I have sacrificed much for what I believed to be the truth during the twenty-eight years I have preached, and I believe that I have a few true friends who will not see my family suffer if I go to prison. Others have been imprisoned for teaching Christ's law of love and non-resistance of evil, and I may be another scapegoat. But I thank the Lord that since dropping the old shadowy sabbaths, that I have found the true rest by faith in

Christ (Heb. 4), so that my tranquility of mind was never disturbed during my arrest, preliminary trial, or six days in jail in Hastings, Neb.

Never in the world's history was there a greater need for "the faith of Christ" or his "peace that passeth all understanding, to keep our minds and hearts through Christ Jesus" as "an anchor to the soul, sure and steadfast," while we "stand fast in the faith" and are "rooted and built up in him" who is "our refuge and strength, and very present help in trouble."

My wife's address is Mrs. Minnie Crow, Chanute, Kansas. 219 S. Wilson. She and the four girls at home I may have to leave in the care of the Lord and of his people. Surely no evil will befall them, nor plague come nigh them (Psa. 91) if we live close to the Lord and trust and serve him. Praise God for the fall of Jerusalem, and the sure realization soon of the hope of Israel, and the deliverance of God's people! "If I forget thee, O Jerusalem; may my right hand forget her cunning" (Psa. 137; 102; 122; Isa, 60). W. L. Crowe.

A STATEMENT

Being at the home of a German at Ayr, Neb., and not asking the people for money, a misunderstanding of my lectures on prophecy and on the law of Christ, led to suspicion that I was a German spy, or pro-German and disloyal.

Our church people were supporting my family at home, as can be proven by writing to Grace Lawrence, of Burlington Kans., or from our religious papers, and I took free-will offerings when handed me for my own expenses.

I have not opposed the war, as Abraham Lincoln did the Mexican war, or as Lloyd George did the Boer war, but I taught that it had to be in fulfilment of prophecy.

I am not a pacifist wanting a premature peace, as I taught that the war must be fought till the monarchs fell and a world of democracy was set up but that Christ's coming was the only hope of world peace.

I have nothing but detestation for the abominable Turkish atrocities, and for the beastly Kaiser's treachery and barbarism, and for the cruelty of the brutal element of the German people.

I can easily prove nothing pro-German in my lectures, but if I have to be imprisoned for quoting "love your enemies," "blessed are the merciful," "resist not evil," "overcome evil with good," "do good to them that hate you, and pray for them that despitefully use you and persecute you," etc., then I will have Christ and Paul and the prophets for my companions in prison, and I shall resign myself to whatever befalls me.

My only regrets will be that if a fine is imposed or a prison sentence, that it will punish my mother, and my family, deprived of my support, more than it will myself.

Being asked as to what I would do if my home were attacked, I said "I would try to defend it without killing anybody, but that those who fully obeyed the Lord, had the promise that "no evil shall befall thee, nor any plague come nigh thy dwelling" (Psa. 91). But that if we lost our life

for Christ's sake and the gospel that we were promised life eternal."

Mr. Crowe's parents were born in North Ireland and came to St. Paul in 1881 and became citizens of the U. S. before any of their boys were of age. The elder Mr. Crowe does not agree with his son that a man should seek a non-combative place in the war, but that if he were in the army he would want a combative place.

Mr. Crowe, Jr., says that he taught the church people that they could serve their country in the army of producers, or if drafted, in some non-combative service, and still fully obey Christ, but that the church and the world were distinct bodies, and that church and state should be separate in this age, as the United States constitution teaches. He says:

"Being out of jail on \$5,000.00 bond, I shall endeavor in the future to preach on salvation from sin, holiness, purity, honesty and spiritual life, and omit reference to the war in any way that could be construed as disloyalty. Further than this I do not care to discuss with any one the merits or demerits of the case."

"And when its force expended,
The gloomy storm had ended;
And as the sunrise splendid
Came rushing o'er the sea;
I knew as day was breaking,
My little girls were waking,
And kneeling low and making

A prayer at home for me."—W. L. Crowe. In
"The Phonograph," St Paul, Neb.

THE LOUD CRY OF THE MARTYRS

Rev. 6:9-11

Inasmuch as the fifth seal and the martyrs are under consideration, I will offer a few remarks on the subject. It is admitted by all that the language of this seal is symbolic, in harmony with what is written in Rev. 1:1, that the angel "signified" the vision to John. That is, taught him by signs.

John being the agent by which the signs are made known to the servants of the Deity, he saw "under the altar"—the altar of sacrifice—"the souls" of the martyrs. The souls are the persons, according to the Scripture use of the term soul. They had blood, and that should confirm the truth that they were real persons who had been slain on account of the truth which they held. We should not make literal what God has declared to be symbolic. These souls cried with a loud voice for God's vengeance on their enemies. They had been killed, and could not cry literally if they so desired. To do so would be contrary to the spirit of Christians who sacrifice their lives for their faith. Their Lord taught them to pray for their enemies, and when on the cross said, "Father, forgive them; for they know not what they do." And Stephen, being stoned, cried with a loud voice "Lord, lay not this sin to their charge" (Acts 7: 60). John Huss when at the stake exclaimed:

"May thy infinite mercy, O my God, pardon this injustice of mine enemies." On the same principle that the blood of Abel cried to God, he being the righteous soul. Should not the blood of millions slain on the same account, cry with a loud voice to God for vengeance? These martyrs were a large host.

The question remains, When did this scene meet its counterpart in the history of the world? It being a prophecy we should endeavor to locate its fulfillment.

The chronology of these events is important. The chronology of the fifth seal corresponds with the time of the Reformation in the fore part of the 16th century. Therefore we should look there to find the counterpart of the fifth seal, the most prominent being the loud cry.

Only events of world-wide importance are revealed by the opening of the seals. The martyrs were called "heretics," and their faith a pestilential disease; and for the good of the community they must be destroyed. Luther found a Bible, and by its perusal came to the conclusion that the pope was Antichrist. A few extracts from D'Aubigne's history of the Reformation will give the reader an idea of the mind of the reformers. Luther says: "The time for silence is past; the time for speaking has arrived. The mysteries of Antichrist must at length be unveiled" (page 158). The pope issued a bull against Luther; Germany waited to see what the reformer would do. Would he stand fire? All eyes were fixed on Wittemberg. Luther did not keep his contemporaries long in suspense. On the 4th of November 1520, he replied with a discharge of thunder, by publishing his treatise against the bull of Antichrist: "What errors, what impostures," said he, "have crept in among the poor people under the cloak of the church, and the pretended infallibility of the pope? How many souls have thus been lost, how much blood shed, what murders committed, what kingdoms ruined" (page 172).

A holy fear took possession of men's souls. They saw Antichrist seated on the pontifical throne. This new idea, an idea which derived great force from the prophetic description being thrown by Luther into the midst of his age, gave Rome a dreadful shock. Faith in the divine word was substituted for that which till then, the church alone had obtained; and the power of the pope, which had long been adored by the people, became the object of their hatred and terror (page 180). They had learned that the pope was the very Antichrist, who was to persecute the saints; this was eloquently proclaimed by Luther, by Menancthon, and by about three hundred ministers of the reformed religion.

And if the blood of Abel, one righteous soul slain, cried to God from the ground; how much more so did the blood of millions slain by Antichrist cry with a loud voice for vengeance to God whose throne is the habitation of justice and judgment. When the eyes of the people were opened, and they saw that the slain of Antichrist were the saints of God, did not their blood, the blood of the slain, cry with a loud voice for vengeance like the blood of Abel? When the mass of the reformers believed that the martyrs were the

saints, they counted them righteous, and thus gave them "white robes," the symbol of righteousness.

Dead things are represented as speaking in parables and in symbolic scenes. Abel was dead when his blood cried. The hire of the laborers, kept back by fraud, cried (James 5:4). "For the stone shall cry out of the wall, and the beam out of the timber shall answer it" (Heb. 2:11). This principle of inanimate things speaking is in evidence in this book whenever a symbol is heard speaking.

In relation to the chronology of the fifth seal:

First.—The argument for the time of the protestant reformation is based on the symbolism of the number seven, which is evident by the messages to the seven churches only, when there were many more passed by in silence. The seven mentioned spans the time periods from Patmos to the end of this dispensation. And the same symbolism will place the fifth seal far on the way toward this dispensation.

Second.—According to Daniel 7:8 the horn that comes up after and among the ten is the power that makes war and prevails against the saints (verse 21). That is the papal power, and did not obtain power to persecute until some time in the sixth or seventh century, and after the rise of the ten horns. And in the text it is written, that they should rest "yet for a little season, until their fellow servants should be killed as they were, should be fulfilled." Indicating that they had already been resting for some time, and that from that time to the judgment was but "a little season." All these considerations point to a later date than that of the primitive martyrs. And again, if we apply the scene to the primitive martyrs, we exalt a mole hill above a mountain, a rivulet above a big river.

An extract from Gibbon will finish this article: "In the Netherlands alone, more than 100,000 of the subjects of Charles the V. are said to have suffered by the hand of the executioner; and this extraordinary number is attested by Grotius, a man of genius and learning, who preserved his moderation amidst the fury of contending sects, and who composed the annals of his own age and country, at a time when the invention of printing had facilitated the means of intelligence, and increased the danger of detection. If we are obliged to submit our belief to the authority of Grotius, it must be allowed, that the number of Protestants, who were executed in a single province and a single reign, far exceeded that of the primitive martyrs in the space of three centuries, and of the Roman Empire" (Gibbon 2. p.85).

Geo. Francis.

Be sure that on life's common street
Are crossways when God's chariots meet.

The little cares that fretted me, I lost them
yesterday, out in the fields with God.

Aye—drive the nail that will go.

LIFE

What is life? It is the gift of God. How did God give life? He created a being out of the dust of the ground and called it man; and to give man life he breathed into his nostrils the breath of life, and this man became a living soul (Gen. 2:7). That is, causing him to breathe made him alive. God also created every beast of the field, and every fowl of the air; out of the ground, so that man and beast originated from the same source, and get their life from the same source, viz., by breathing the air, or breath of life. "For that which befallerth the sons of men, befallerth beasts; even one thing befallerth them, as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast. All go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:19,20). Man abideth not: he is like the beasts that perish (Psa. 49:12,20). "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing, and every man: all in whose nostrils was the breath of life died" (Gen. 7:21, 22).

Joshua in conquering the seven kings destroyed all the souls, utterly destroyed all that breathed, and at Hagos there was not any left to breathe. They were all deprived of life (Josh. 10:28,35,37, 39, 40; 11:11,14). Then where is man superior to the beasts of the field? God gave him dominion over them and over all the earth (Gen. 1:26,28). God named man, and Adam named the beasts of the field (Gen. 2:19). Is this life, that man and beasts get by breathing, all the life there is? To beasts, it is; but to man there is another life promised on conditions. This life is also the gift of God. What kind of a life is it? Eternal life. What are the conditions? "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:16). "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

To preach the gospel is to teach that Christ is the Son of God; that he is the seed of Abraham; that through him all nations will be blessed; that he died to save mankind; that he arose from the dead, and cannot die any more, which is eternal life; and this endless life is to be given to all that believe the gospel, and are baptized into Christ, and live true followers of Christ to the end of this present life. God has promised to send his Son from heaven for the very purpose of raising to eternal life all those that died in Christ. Those that have died without Christ have no promise of a resurrection, and those that died in Christ will be raised to "eternal life," and will live with Christ on this earth forever. This life we now live by breathing is full of woe and sadness, and is not such as one wants to endure forever. We get this present life by natural sources through Adam and his seed, and death ends it.

To get eternal life we have to seek for it by patient continuance in well doing (Rom. 2:7). Eternal life has no sorrows nor pains, but is an endless life of God's blessing. We get this life by

serving God now; and we lose this life by serving man now. Look to the reward and strive to serve God. "Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:12); Job 27:34).

E. W. Knapp.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Prov. 13:6

If our young readers will let me know the date of their birth, I will mail them a birthday card when the auspicious day arrives, thus creating a stronger bond of affection between us.

A Profitable Week-end

During one of the week-ends we visited some friends, and on Sunday we went with them to church, the First Presbyterian Church of Brunswick, N. J.

On entering we were given a word of warm welcome together with a hearty hand clasp; also a copy of "The Church Bulletin," on the front page of which was printed

This Church Offers:

- A Hand of Welcome
- A Place of Worship
- A Message of Life
- A Sphere of Work
- A Vision of Hope.

And a little further down the page we read:

"Whosoever thou art that worshipest in this church, enter it not without the spirit of reverence, and leave it not without one prayer to God for thyself, for him who ministers and for those who worship here."

On opening "The Bulletin" we saw this on the third page:

"It is a great pleasure to receive a number into the membership of our Church on this Sabbath. It is 'as the gleanings of grapes when the vintage is done.' May this vine of the Lord's planting long flourish, bearing continually rich and abundant clusters."

And on the same page was this bit of timely advice:

"No preacher gets any inspiration from an empty seat. The promise, 'Where I have recorded My Name, there will I meet thee,' means in the place of Public Worship, and applies to every service."

And a little further down, all in capital letters, this met our eye:

"DO A GOOD TURN DAILY WITHOUT REWARD"

And as a fitting final was this classic which is well

Worth Repeating

"My Church is the place where God is worshipped, the word of God is preached, the power of God is felt, the spirit of God is manifested, the love of God is revealed and the grace of God communicated.

"May it ever be the home of my soul, the altar of my devotion, the hearth of my faith, the centre of my affection and my foretaste of heaven.

"I owe it my zeal my benevolence and my prayers. When I neglect its services I injure its good name, lessen its power, discourage its Pastor and members and I chill my own soul."

Above the preacher's head was an illuminated sign, reading:

NOT OURSELVES BUT CHRIST

2 Cor. 4:5

But the best of all was the talk of the Pastor, a man of 75 years, on the subject of "Christ our Hope," the equal of which would be hard to find; because it was logical, convincing, touching both heart and head, and every word the truth.

After leaving the edifice the thought came to me, "Why can not the membership of the church of God at Brooklyn be made more attractive?" and immediately the second thought, "As far as I have power to make them so, they shall be"; and having made this resolution I felt better, for as a church we truly have "The Message of Life" as well as a "Vision of Hope" and surely we understand the required service due our fellowship to accept any "sphere of work" offered us—yes, and even seek it—also to extend to all members, also visitors the right "hand of welcome" at any service, and to generally make myself so necessary to the brethren that if, for a day, circumstances might cause my absence, I would be missed: at all times working together with God in all things, whatsoever my hand findeth to do, doing it with my might, thus showing forth the love of God to the glory of the Father, the praise of his Christ, and our own upbuilding.

And brethren, if in any point this little article is of service to you, you may apply it, thus making the "week-end" of profit to you also.

Wise Sayings By Many People

"Have you somewhat to do tomorrow; do it today."

Pay what you owe, then you will know what you own."

"Let those who serve you best serve you most."

"Milk is milk, but there is a great difference between skimmed milk and the unskimmed article."

"Something almost always Turns Up for the Man who is hard to Turn Down."

"No democracy is real where the politicians are not afraid of the people."

"Because majorities are often wrong, it does not follow that minorities are always right."

"Some people never get up in the world because they never get up in the morning."

"Men take credit to themselves for their virtues and successes, and blame heredity, circumstances and fate for their vices and failures."

"As men grow older they slow up in effort, not so much through lack of power as because success and failure have grown to look so much alike."

"An alibi may fool the judge, the jury, and even your own lawyer. But your wife and the recording angel will know about what the facts were."

"Every business has in it a lot of men with such a grouch on their jobs that they would quit them in a minute . . . if they were not afraid they would have to go to work somewhere."

"For want of the nail the shoe was lost.

For want of the shoe the horse was lost.

For want of the horse the rider was lost.

For want of the rider the battle was lost.

And all for the want of a horse shoe nail."

Our Weekly Puzzle

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

Where can this be found?

Answer next issue.

Answer to puzzle in last issue:

The passage was written by Paul to the church at Galatia and can be found in Gal. 6:9.

O Church of God, arise and do thy work!
Let every heart be kindled with true fire!
Love greatly, hate the wrong, be strong to serve!
Let Christ-like love each soul, each life, inspire!

QUESTIONS CONCERNING THE SABBATH

Does not the fact that a "week" being spoken of in Gen. 20:27 prove that the people in Jacob's day counted time by weeks—that is, from one sabbath to another?

Answer: Not until it is proved that they counted time from one sabbath to another. And prove that you cannot!

Besides: If the fact that "weeks" existed in those days proves a sabbath observance, then, the fact that time when being measured by the revolution of the moon (from one new moon to another) proves that new moon observance in those days!

As well argue that everyone that died in Jacob's day died on the sabbath, and that on the sabbath began the mourning which lasted seven

days.' See Gen. 50:10. Or, as consistently reason that everybody in those days got married on the sabbath, and the "seven days of the" marriage feast began on Saturday! See Judges 14:12.

But Noah counted "seven days" during the flood several times. Does that not prove that the sabbath existed in his days?

Answer: No! It does not! Let us examine. We have a table that we prepared, covering the time in the flood for a year. Let us look at some things in connection with Noah's "seven days" as this table shows, for you know, "figures do not lie," and we can prove that we are not making them lie. Let us follow our lunar calendar now.

"For yet seven days, and I will cause it to rain" (Gen. 7:4). The rain commenced on "the seventeenth day of the" "second month" (Gen. 7:11). Let us say that the "seventeenth" was a sabbath. This is precisely what these people affirm who believe that the "seven days" of Noah commenced with and ended with a sabbath.

Very well: "The ark rested in the seventh month, on the seventeenth day of the month, upon the mountain Ararat" (Gen. 8:4). This was just five months (to the day) after it began raining. But this very day (the seventeenth of the seventh month) would according to the Sabbatarian claim of the seven-day cycle be a sabbath. Now read on: "On the first day" of the "tenth month" "were the tops of the mountains seen" (Gen. 8:5). That would be on our Monday.

"And it came to pass at the end of forty days, that Noah opened the window of the ark" (Gen. 8:6). What did he do on this day? "He sent forth a raven" (Gen. 8:7). The fortieth day would be the eleventh day of the eleventh month. And that very day was a sabbath—according to the cycle claim that Sabbatarians make.

"He stayed yet other seven days; and again he sent forth the dove out of the ark" (Gen. 7:10). This was a sabbath again. At the end of "seven days" the dove was sent again, and that on the sabbath of course, if the cycle claim is sound. But worse: "And it came to pass in the six hundred and first year, in the first month, the first day of the month" that "Noah removed the covering of the ark" (Gen. 8:13). And if our friends are correct in their cycle claim, our table proves that this very first day of the first month was a sabbath!!

More: "In the second month, on the seven and twentieth day . . . God spake unto Noah, saying, Go forth of the ark, thou, thy wife, and thy sons, and thy son's wives with thee. Bring forth with thee every living thing . . . of all flesh" (Gen. 8:14-17). And this very twenty-seventh day of that second month was a sabbath—if our cycle of weeks defenders are right!

Now friends: If the argument of the week cycle in Noah's day that Sabbatarians put forth so zealously is worth a pin, it makes Noah live in open defiance of all sabbath-law! For he flew birds three successive times on that day; tore off the roof from the ark on another sabbath, and to finish up his desecration (?) he moved "every living thing" out of the ark on still another sabbath!! We often wonder how Sabbatarians can be so persistent in some of their arguments.—J. J. Schaumburg.

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"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70

CLEVELAND, O, JANUARY 15, 1918

NUMBER 3

THE END OF THE AGE

Hark! what tumult's raging yonder?
Satan's hosts are marching on;
Canons roar like peals of thunder,
Valiant soldiers dead and gone.

Blood is flowing free as water;
Have the prophets not foretold?
Men like sheep are led to slaughter:
This the age of greed and gold.

Hear the distant choriote rumble;
'Tis the coming of our God;
He'll protect the true and humble,
They have passed beneath his rod.

When we see him we'll be like him;
In his presence we shall shine.
War shall vanish from before him,
Banished by a hand divine.

Then forever peace and glory
Shall this wide earth bathe in joy;
Saints forever tell the story,
Of happiness without alloy.

J. E. Hogarth.

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson V

BY ROBERT G. HUGGINS *

Pastor of the Church of God, 10623 Lee Ave., Cleveland, O

THE DESTRUCTIVE AND CONSTRUCTIVE WORK ATTENDING THE ESTABLISHMENT OF THE KINGDOM OF GOD

SETTING UP THE KINGDOM OF GOD IS BOTH A DESTRUCTIVE AND CONSTRUCTIVE WORK

I. When Christ Returns to Establish the Kingdom of God the Earth is Baptized in Judgment-fire (Isa. 66:15, 16; Psa. 50:3-6; Mal. 4:1,2; Jer. 30:23,24; Psa. 21:9; 11:6; Jer. 25:33).

II. Nevertheless in Wrath God Remembers Mercy. The out-goings of his wrath are destructive, deadly, and extensive, but not universal (Hab. 3:2; Gen. 6:7,8,17,18; 7:23; 8:1,18,19-22; 9:1; 2 Pet. 2:5; Isa. 34; 35; Jer. 4; Zeph. 1; Acts 2: 19-21; 3:19-23).

III. In Mercy God also Remembers Justice. The out-flowings of his mercy are constructive, rehabilitating, and magnificent, but circumscribed.

* Published by the Fellow Helpers' Society.

(a) The subjects of the kingdom consist only of a "remnant," a residue composed of the meek, willing, and well-disposed of mankind.

(b) These "remnant" subjects are composed almost entirely of infants and children.

(a) Isa. 1:19,20; 24:6; 11:11,16; Zeph. 3:12; Zech. 14:16; Micah 4:1-7; Ezek. 39:2; 20:33,38.

(b) Deut. 1:39; Psa. 8:2; Matt. 21:15,16; Psa. 22:30, 31; 102:18,28; 127:3; Isa. 11:6,8; Zech. 8:5; 13:7,8,9; Luke 18:16.

SYNTHETIC REMARKS ON THE LESSON

SETTING UP THE KINGDOM OF GOD IS BOTH A DESTRUCTIVE AND CONSTRUCTIVE WORK

In the last lesson we learned that it is God's purpose to "send Jesus Christ" to the earth (Acts 3:20) to destroy all the kingdoms which now exist, and to set up a kingdom of his own (Dan. 2:44). We come now to consider the circumstances which will attend this prodigious political transformation. Will Christ creep upon the nations secretly and decimate "the powers that be" quietly, or will he come when wars are prevalent and troubles are rife? Instead of coming to redeem a saved world, according to the misconceptions of orthodox missionary propagandists, he comes in harmony with scriptural representations,

I. To Baptize the Earth in Judgment-fire. The change from the kingdoms of this world to the kingdom of our Lord and his Christ (Rev. 11:15) will be attended by "a time of trouble such as never was since there was a nation" (Dan. 12:1). "Evil shall go forth from nation to nation" (Jer. 25:32,33). God has a controversy with the nations, and directly pleads with all flesh (vss. 30, 31). To natural, political, and military troubles, without a parallel in history, which cause "men's hearts to fail them for fear, and for looking after those things which are coming on the earth" (Luke 21:26), will be added God's visible, judicial operations upon the nations. Natural and national perplexities will be supplemented by miraculous retributions. Vengeance of a most deadly kind overspreads the earth. Multitudes perish by war and pestilence; thousands more fall victims to the fire which will descend after the manner of the judgments upon Sodom and Gomorrah (Ezek. 39:6). "A fire shall devour before him" (Psa. 50:3-6) which falls "with pain upon the head of the wicked" (Jer. 30:23,24). Revealed in "flaming fire," Christ comes to take vengeance upon sinners, and to destroy them with an "everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:8,9). To give some idea as to the extent of this advent-destruction the prophets write: "The slain of the Lord shall be many" (Isa. 66:

16); "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth" (Jer. 25:33). Out of this world-wide destruction comes this exhortation and warning: "Take heed to yourselves lest . . . that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:34-36). If God's own loved ones must "watch and pray always" to be "accounted worthy to escape" this snare that springs upon "the face of the whole earth" at Christ's advent, what chance of "escape" do you see, dear reader, for the world which neither watches, nor prays, nor believes in the coming of the Lord? "They shall not escape" (1 Thess. 5:3). If God's own dear ones, after watching and praying without intermission, "escape" with the skin of their teeth (Job 19:20); if "the righteous scarcely be saved" (1 Pet. 4:18), are not Russellites, Restorationists, and Universalists in a precarious business when they promise the world "escape" from this world-wide "snare"; and then having escaped, another chance for life after the Lord comes? "With lies ye make the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life" (Ezek. 13:22). Instead of "strengthening the wicked" to continue in his wickedness by a "promise of life" and a "fair chance" in the coming age; instead of giving the world Russellite opiates to put them to sleep in sin, and stereotyped arguments of Universalists to make them feel safe in iniquity, "the man of God" (2 Tim. 3:17) must proclaim the word of God in stentorian voice: "Before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (Zeph. 2:2,3). Seeking the Lord, righteousness, and meekness "before the day of the Lord's anger comes upon you" is here twice categorically commanded. Even after we have "wrought his judgment" the promise of our safety is only conditional: "It may be ye shall be hid in the day of the Lord's anger." Russellism pledges to all men an unconditional and non-forfeitable "chance" in the coming age. This false and seductive system of religion promises all who have neither sought the Lord, righteousness, nor meekness, that they shall be "hid in the day of the Lord's anger"; that they shall all "escape"; it therefore promises more to the world unconditionally than God has promised to his own sons and daughters conditionally. This doctrine of a "fair chance" for all men, both dead and living, in the kingdom age, is the most audacious dogma that has been invented since theological quacks began to temporize with the word of God.

II. In Wrath God Remembers Mercy. Inasmuch as human governments are overthrown, the Papal and Protestant systems of religion abolished, and the reprobates of the earth expurgated at Christ's coming, in connection with the establishment of the kingdom of God, the reader who has been led thus far kingdom-ward will no doubt be ready to ask in anxiety, "Who, then, are to be 'hid in the day of the Lord's anger'; who are to 'escape' the devastating judgments of God which

accompany the Lord's advent; who are to enjoy the benign reign of Christ as subjects of the kingdom of God?" This question is easily answered when we understand that in wrath God remembers mercy (Hab. 3:2). This arrangement permits the prudent to foresee the evil and "hide" themselves; but "the simple pass on and are punished" (Prov. 27:12). Setting up the kingdom of God is both a destructive and constructive work. To some minds these two words, "destruction" and "construction," and the ideas represented by them, are mutually exclusive. They are not antagonistic; in fact, they are the best of friends. They are placed in successive chapters of the Bible, the one following the other logically and consistently, to show their amity. The thirty-fourth chapter of Isaiah is full of staking destruction; the thirty-fifth overflows with permanent construction when "the desert shall blossom as the rose." And as further suggesting the friendliness of these terms, they are placed side by side in the same texts. Thus in Dan. 2:44 the God of heaven is said to "set up a kingdom," which is a work of construction, upbuilding, and restitution. In the same verse this kingdom is said to "break in pieces and consume all these (other) kingdoms," which is a work of demolition. To those who think clearly "the restitution of all things" in Acts 3:21 is in admirable harmony with the destruction of the rebellious (vs. 23). Destruction and construction, restitution and demolition, then, are not incompatible and mutually exclusive terms and ideas.

These discriminative observations help us to understand and appreciate the dual nature of the kingdom as found in the work of destruction and restitution. God's judgments are fully released at the return of Christ, for he comes to take vengeance (2 Thess. 1:8); they are destructive, deadly, and extensive, but they do not totally exterminate mankind. World-burners believe that the earth will be depopulated at Christ's advent, while others, more extreme still, think the globe itself will be annihilated. Both theories dishonor God and his word (Num. 14:21; Isa. 11:9; Hab. 2:14; Isa. 45:18; Eccl. 1:4; Psa. 104:5). Both give to a heated imagination the wings of a wild goose. The first is content in the thought that the kingdom of God will be set up on an ash bank, and that Christ and the saints will reign over a pile of cinders; the second is satisfied with Christ's kingdom and Lordship exercised over vacuity! Such unmitigated judgments as these ideas represent have not happened since the world began. During the course of God's dealings with man, extending over many centuries, his judgments have been almost numberless; but in no instance have they exterminated mankind entirely. The depopulation of the earth by universal destruction when Jesus comes has not one precedent in all divine history to sustain it. Take the flood as an illustration of God's most astringent judgment. Mercy shines even in that opaque catastrophe. If we are told God destroyed "man and beast" (Gen. 6:7), this modification is immediately added, "But Noah found grace in the sight of the Lord" (vs. 8). If "every living substance was destroyed" (Gen. 7:23), the pronouncement is mitigated subsequently in the words, "God remembered Noah, and every living thing, and all the cattle that were with him in the ark" (Gen. 8:1). "As the days of Noe were, so shall also the coming of the Son of Man be" (Matt. 24:37). Since a remnant of men and animals were spared from death during the deluge in Noe's day, and the coming of Christ is compared to that day, are we not within the confines of Scripture, logic, and analogy in saying that a remnant will be preserved through advent-judgments?

As some "escaped" with their life from Sodom's destruction (Gen. 19:17-23), so at Christ's coming some are to be saved from death notwithstanding the conflagration (2 Pet. 2:6-9). As the spared remnant in Noe's day survived the flood, and afterwards made a burnt-offering, "and the Lord smelled a sweet savor," and blessed them in fruitfulness and multiplication, and commissioned them to exercise dominion in the new earth (Gen. 8:20,21; 9:1-3), so will it be when Christ comes. This conclusion is not reached through a prolix process of dubious reasoning; it is explicitly declared in the word of God. Out of the darkness of the flood twinkles this star of promise: "I will not again curse the ground any more for man's sake, . . . neither will I again smite any more every living thing as I have done" (Gen. 8:21). Granting, then, that in the flood there was maximum destruction, here is the pledge of the Almighty never to "smite again" to the same extent. Here is "comfort" concerning "the ground which the Lord hath cursed" (Gen. 5:29, margin). To show how world-burners nullify this promise and comfort of God we will quote from "Bible Readings," a Seventh-day Adventists work, page 219:

"In what condition will the earth be after the coming of Christ? 'I beheld the earth, and lo, it was without form and void; and the heavens, and they had no light.' 'I beheld and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger' (Jer. 4:23,26; Isa. 24:1-3).

"Will any man be living on the earth at that time? 'I beheld, and lo, there was no man, and all the birds of heaven were fled' (Jer. 4:25; Zeph. 1:3)."

This quotation shows that world-burners understand and teach that advent-judgments are astringent, depopulating the earth, and reducing it to chaos. It also exhibits how surreptitiously they handle the word of God. On page 220 of "Bible Readings" the writer says through stress of necessity, "The saints are taken to heaven at the coming of Christ." If he has correctly interpreted Jer. 4:23, which he quotes to prove that the earth will be "without form and void," heaven will also be involved in this chaotic condition: "And the heavens, and they had no light." It cannot be an enrapturing prospect for the saints to be taken to heaven—a place where there is "no light"! Such prattle as this cannot stand the steelblue light of reason. The fact is, the texts cited in "Bible Readings" are garbled instead of quoted. They are historic, not prophetic; and the judgments which they enunciate are expressly qualified and hedged about with ameliorative features. Jer. 4:23,26 applies to Judah and Jerusalem (vss. 3,14), and the 27th verse, which the author of "Bible Readings" did not care to quote, reads: "The whole land shall be desolate; yet will I not make a full end." Destruction and preservation, justice and mercy, are both in this passage; and although world-burners have two eyes they can see only one thing: justice, destruction. They are blind in one eye. Isa. 24:1-3 is misquoted, too. "The land shall be utterly emptied, and utterly spoiled" (vs. 3) are words that catch the eye of world-burners every time; but they are totally blind to the effulgence of heavenly light which shines with a halo of glory in the 6th verse: "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Again, Zeph. 1:3 is quoted to prove the depopulation of the earth, "I will consume man and beast." Before the prophecy concludes, however, mercy is mixed with wrath

In these words: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity. . . . The Lord will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing" (Zeph. 3:12,13,17). These readings show that the very Scriptures which are quoted to prove that the earth is without inhabitants after Christ comes, when closely read, declare that God does not "make a full end"; that a "few men are left"; and that "an afflicted and poor people" survive as a "remnant" whom God loves, and over whom he rejoices and sings. God made the earth to be inhabited (Isa. 45:18), and world-burners cannot annul his purpose. While it is true that God puts away the wicked like dross at the coming of Christ (Psa. 119:119), the heart-building truth remains: "Yet will I leave a remnant that ye may have some that shall escape the sword among the nations" (Ezek. 6:8). To this sublime truth this divine assurance is added: "And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: for out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this" (Isa. 37:31,32).

III. In Mercy God Remembers Justice. Doubtless the reader now sees with a clear vision that the theory which burns up the globe, depopulates the earth, and translates the saints to heaven when Christ comes is an error which utterly subverts the word of God, since it declares that "the righteous shall never be removed; but the wicked shall not inhabit the earth" (Prov. 10:30). "The righteous shall be recompensed in the earth" (Prov. 11:31). World-burning destroys entirely the kingdom of God, for it leaves no subjects to be governed by it. While these allegations are serious and true, to maintain equilibrium we must also recognize, on the other hand, that the out-flowings of God's mercy are limited like the shafts of his justice. God is just as well as merciful (Rom. 3:26). At the expense of his justice Russellism proposes to raise all men from the dead, and then give them a "chance" for eternal life as subjects in the kingdom of God. But the Savior has closed the door in the face of Russellism by these words: "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28). The subterfuge often employed by "fair chance" advocates, that God will be propitious to those who suffer "damnation," amounts to a parody upon the words of our Lord. To change krisis, "damnation," to a trial or "chance" for life, is precluded by a contrast in the description of those who are raised: "They that have done evil" versus "they that have done good." Those that have "done good" include all the saints; those that have "done evil" embrace all the wicked—Balaam, Judas, etc. What "damnation" means for one that has "done evil," it means for all. Therefore if damnation means a chance or trial, Judas and all other evil doers are raised from the dead to be given a "chance"—none are punished with condemnation! Again, "the resurrection of damnation" stands opposed to "the resurrection of life." What is the opposite of "life"? Not a trial, not a chance; but death! The Savior says only two classes are raised from the dead—"they that have done good" and "they that have done evil"—and he says that "all" who are raised get one of two things, corresponding with what they have "done" in a previous life: they either

procure "life" because they have "done good," or they receive "damnation" (death) because they have "done evil." Destiny at the resurrection depends upon what we do in our lifetime; what we sow now we shall reap then. There are only two classes and two destinies spoken of in the Scriptures in connection with the resurrection. Those who "have done evil" have sown to "the flesh" in Pauline phraseology; those who "have done good" have sown to "the spirit" according to the same authority; the "damnation" of which Christ speaks Paul calls "corruption"; and the "life" which our Lord mentions is "life everlasting" in Paul's interpretation (Gal. 6:7,8). The opposing destinies of these two classes are called "everlasting life" and "shame and everlasting contempt" by the prophet Daniel (Dan. 12:2). These contrasts in the character and destiny of those who are raised from the dead leave not an atom of room, not a space thin as a hair line, for a third class who are said by Larger Hope apologists to emerge from the grave to undergo curative discipline during the millenium. The agricultural law of "whatsoever a man soweth, that shall he also reap" (Gal. 6:7), is entirely set aside by these errorists who teach that if we sow nothing we shall reap something. Something is reproduced from nothing! Constitutional passivity blesses all its helpless subjects with a resurrection which is followed by alluring and saving chances and opportunities. The Scriptures, on the contrary, are clear as a trumpet blast that there is no third class raised from the dead who have done neither good nor evil, who have sown neither to the flesh nor spirit; and whose destiny is neither "life" nor "damnation." No one is given a "chance" to be saved after being raised from the dead. The subjects of the kingdom are taken out of the living people at the coming of Christ. They are selected from the "neutrals" of the time. The word "remnant" means "few of many" (Jer. 42), and is often applied to the subjects of Christ's reign. Every time the Bible uses this word world-burners and Russellites are both rebuked. The first say there is not one man on the earth during the reign of Christ. There can be no "remnant" of nations where there are no nations. The second say there are unnumbered hordes of the vile and ignorant raised from the dead and put on probation during the millenium. A "remnant" does not mean a horde. Neither have any use for the word "remnant." The reader will therefore perceive in the propositions hereto appended, and which are amplified and sustained by the word of God, a complete refutation of both the world-burning and "fair chance" theories—two dogmas which have been invented by the flesh and made popular by the traditions of men.

(a) The Subjects of the Kingdom Consist of a "Remnant," a Residue Composed of the Meek, Willing, and Obedient of Mankind.

"Few are left" (Isa. 24:6).

"The left of the nations" (Zech. 14:16).

"I will leave but the sixth part of thee" (Ezek. 39:2).

"The remnant of his people, which shall be left" (Isa. 11:16).

"I will also leave in the midst of thee an afflicted and poor people" (Zeph. 3:12).

"With fury will I rule over you: . . . I will purge out the rebels, and them that transgress against me" (Ezek. 20:33,38).

"I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them" (Micah 4:7).

"The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend,

and them which do iniquity; and shall cast them into a furnace of fire" (Matt. 13:41,42).

(b) The "Remnant" Subjects of the Kingdom are Composed Almost Exclusively of Infants and Children.

"The streets of the city shall be full of boys and girls playing" (Zech. 8:5).

"A little child shall lead them. . . . And a sucking child shall play" (Isa. 11:6,8).

"And the children crying in the temple, and saying, Hosanna to the son of David" (Matt. 21:15,16).

"Lo, children are an heritage of the Lord, and the fruit of the womb is his reward" (Psa. 127:3).

"The children of thy servants shall continue, and their seed shall be established forever before thee" (Psa. 102:28).

"Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16).

"This shall be written for the generation to come, and the people which shall be created, shall praise the Lord" (Psa. 102:18).

"Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger" (Psa. 8:2).

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts" (Isa. 28:9).

"A seed shall serve him; it shall be counted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that the Lord hath done this" (Psa. 22:30,31).

"I will turn mine hand upon the little ones. . . . In all the land two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire" (Zech. 13:7,8,9).

"Your little ones which you said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it" (Deut. 1:39).

This lesson may be obtained by addressing the Author. Three cents for one copy; twenty-five cents per dozen.

THE NATURE OF MAN

This article was printed in our town paper while living in Belton, Mo., because we were not allowed to give reasons, in church, for our belief.

Being a firm believer in the word of the living God, believing his word to be the only true and perfect guide to the Christian, and being desirous to tell the people what I believe on this subject, and the reason why I believe it; I have therefore taken this plan to let my light shine that others might glorify their Father which is in heaven, of whom Paul says, "Without faith it is impossible to please him."

I cannot have faith in any one when I doubt their word. If they tell me anything and I guess at the truth of the subject, and believe it to be just opposite from what they say, I certainly would have no faith in what that person, no matter how much I might claim to have. If I have perfect confidence in any one, I always believe their word. The prophet says that "God is not a man that he should lie." Solomon says, "A faithful witness will not lie."

Our Savior says: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." David says, "Thy word is true from the beginning."

I. I believe man to be wholly mortal, subject to death.

II. That there is no conscience existence between death and the resurrection. These are my reasons for this belief: Gen. 2:7: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." I cannot believe that it was an immortal soul that God breathed into man when the word says nothing of the kind. It says plainly, "Breathed into his nostrils the breath of life, and man became a living soul."

Nor can I think that man became an immortal soul, or a never dying soul, because Gen. 2:16,17 says: "The Lord God commanded man, saying, Of every tree of the garden thou mayest freely eat, but of tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." The margin says, "Dying thou shalt die." Gen. 3:3, "Of the fruit of the tree which is in the midst of the garden," God hath said, "ye shall not eat of it, neither shall ye touch it lest ye die." "Hast thou eaten of the tree of which I commanded thee that thou shouldst not eat? and the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat" (vss. 11,12).

The words, "I did eat," show plainly that death would follow, because "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The sentence is plain, showing what man is, and where he goes at death. Gen. 3:17-19: "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return."

Paul says, Rom. 5:12: "By one man sin entered into the world, and death by sin, and so death passed upon all men." Gen. 5:5, "And all the days that Adam lived were nine hundred and thirty years, and he died."

He surely was then a dead soul. For if by adding the breath of life he become a living soul, to take away the breath of life he would then become a dead soul. Job 34:14,15: "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together and man shall turn again unto dust." Is not this in harmony with the plain sentence that says, "Dust thou art and unto dust shalt thou return"? Psa. 103:14, "He knoweth our frame; he remembereth that we are dust." Psa. 104:24: "Thou hidest thy face, they are troubled; thou takest away their breath, they die; and return to their dust." Eccl. 12:7: "Then shall the dust return unto the earth as it was, and the spirit shall return unto God that gave it."

I have learned by the plain word of the Lord,

that man was formed of the dust of the ground. The Lord says, "Dost thou art and unto dust shalt thou return." "Man shall turn again into dust." Therefore when I read Eccl. 12:7, it is plain that man returns to dust as he was, and the spirit returns unto God who gave it. I cannot see that it even hints that the spirit is the man. God breathed into man's nostrils the breath of life, and when man dies the breath of life or spirit of life returns unto God who gave it. Job 12:10: "In whose hand is the soul of every living thing, and the breath of all mankind." He is "the God of the spirits of all flesh" (Num. 16:22; 27:16). Acts 17:28: "For in him we live, and move, and have our being."

In him Adam lived and moved nine hundred and thirty years, and he died (or ceased to live). Psa. 104:29: "Thou takest away their breath, they die." Job 14:14: "If a man die, shall he live again? All the days of my appointed time will I wait, till my change comes." He here expressed his willingness to wait till his change comes. He says, Job 17:13;14:15,16: "If I wait the grave is my house: I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister. And where is now my hope? As for my hope, who shall see it? They shall go down to the bars of the pit when our rest together is in the dust." Psa. 30:9: "What profit is there in my blood when I go down to the pit? Shall the dust praise thee? Shall it declare thy truth?"

I believe there is no conscious existence between death and the resurrection, because the dead know not anything (Eccl. 9:5). "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish" (Psa. 146:4). "For in death there is no remembrance of thee; in the grave who shall give thee thanks" (Psa. 6:5). "Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" (Psa. 88:11,12). "The dead praise not the Lord, neither any that go down into silence" (Psa. 115:17). "For the grave cannot praise thee, death cannot declare thee, they that go down into the pit cannot hope for thy truth" (Isa. 38:18). " whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest" (Eccl. 9:10).

In the face of all this, it is impossible for me to believe that man—at death—goes to heaven, or to paradise as some say, or to the lake that burns with fire and brimstone. "Some," according to the word of the Lord, "shall awake; some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). "The hour is coming, in which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28,29).

Emma Fugate.

Blessed is he who has found his work. Let him ask no other blessedness.

THE RESTITUTION

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EDITORIAL

Laziness clothes a man in rags.

January 6th we enjoyed the fellowship of Sister Maud Darrah, of Mount Vernon, Ohio.

Brother and Sister J. E. Hogarth have left us to spend the winter in Florida.

Dating January 4th, Brother Adams writes: "I am visiting my father at my old home in Iowa. I expect to return to Nebraska and resume my work next week."

Sister Wince writes: "The Restitution is a very appropriate Christmas and New Year gift. Enclosed twelve dollars is to be expended in this way instead of for candy and feasts."

"The Destructive and Constructive Work Attending the Establishment of the Kingdom of God" is a twelve page Bible lesson which may be ordered at twenty-five cents per dozen. It is published in this issue. In view of the signs indicative of the Lord's soon coming, this lesson is most opportune, showing the things which will "attend" the setting up of the kingdom of God. The Fellow Helpers have published this booklet, and we bespeak for it a wide circulation among friends and foes. May it, under God's blessings, open the eyes of many, and turn them from darkness to light, is our prayer.

AN EXPLANATION

Our Duty Towards Worldly and Militant Organizations

"I Wonder," an article by Brother Thomas in this number, pleads for charity and sympathy for war-smitten Europe and also for the whole world. That we are to "do good good to all men," that we must be sympathetic and tender hearted, is one of the plainest teaching of the word of God. The good Samaritan is our example. That anything contrary to this spirit of humanity, not to say the spirit of Christ, he should assume as having been taught in The Restitution, is a "wonder" to us. His strictures show that he has misread and misunderstood The Restitution on the matter, and as others may have shared with him this misconception, we add a word or two of explanation.

Individual duty of charity is one thing; organized, government-controlled, military auxiliary societies is another. If a charitable organization in Germany were to approach Brother Thomas for a contribution, pleading that he ought to help the poor, starving, wounded soldiers of Germany, the orphans and widows, what would the Brother do? The basis of the appeal is charity and humanity. If he asked, "How did these men come to be wounded?" the reply would be, "They were trying to kill the British, and they got crippled in the attempt." If he said, "If I nurse them back to health, what do they propose to do?" the answer is, "They will go back to the front and kill all the British they can—indeed, that is why we want you to contribute to this fund: save our lives so we can take the lives of the British." Wonderful "charity" this—saving one life and taking another with the same contribution! And what is more, were Brother Thomas' charity to come to the ears of the United States he would spend many days and nights in prison for helping "the enemy."

The good Samaritan illustrates the point nicely; read the story in Luke 10:30-37. The man whom he helped "fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead" (vs. 30). He was an innocent victim of robbers, and deserved consideration. Had he been a robber and murderer himself, the Samaritan could only have helped him on the condition of turning the criminal over to the police after he succored him. The good Samaritan could not, and did not, keep the robbers who wounded their victim; and if he had, he would have identified himself with criminals, scripturally; and if they had been apprehended and punished, the good Samaritan would have gone with them to prison life as an accomplice in crime, legally.

The church of God is an insignificant body in the midst of a bustling, rich world. The sooner we get it out of our heads and hearts that we must take care of the world, the better. We can hardly take care of ourselves. The Restitution barely ekes out an existence; our preachers are few and are over-worked, under-clothed, under-fed, and under-paid. What a shame, what a contradiction of charity, to let this state of indigence prevail truthward and then contribute voluntar-

ily to some so-called charitable organization of the world on the catch-penny plea of "save a life," while in fact the same society is nursing men back to health who were hurt while trying to kill their brothers; and whose avowed purpose is to resume the killing business as soon as they are restored to health by "charity." These remarks do not reflect on the government, as it is not Christian and does not feel itself bound by the laws of Christ. It has the authority to tax us, to support the war. This, however, is involuntary on our part, and we pay this taxation "lest we offend them" (Matt. 17:27). But to voluntarily contribute to sustain a war machine intended to kill our enemies, for whom we should pray, shows that we are wrong in both the head and the heart.

CHRIST'S MESSAGE TO THE EPHESIAN CHURCH

"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast; that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in midst of the paradise of God" (Rev. 2:1-7).

I. History of the Church

1. Its foundation, progress, and partial apostacy (Acts 18:19,20,21; 20:17; Rev. 2:5-11).

2. "Holdeth" (Greek, kraton). in verse one, is translated "holdeth fast" in other places (vss. 1, 25; 3:11; John 10: 28; Psa. 21:8,9).

II. Things in the Church which Christ Approves

1. Labor and patience (vs. 2; Jas. 1:22-25; Rom. 6:3; Heb. 6:12; 10:36).

2. They refused to tolerate in fellowship evil men (vs. 2; 1 Cor. 5; 2 Cor. 7:8-12; 2: 1-10)

3. Pseudo-apostles they "tried" and showed to be "liars" (vs. 2; 1 John 4:1; 2 Tim. 1:10,15-18; 2 Cor. 11:4,13-15; 2 Pet. 2:1).

4. The Nicolaitans (the word means "vanquishers of the people"), corrupt in both doctrine and practice, they had withstood, and had "not fainted" in the warfare (vss. 6,15,3; Gal. 6:9; Heb. 12:3,4).

III. Things in the Church which Christ Condemns

1. Fervency of "first love" had cooled. A return to "first love" means a return to "first works" (vss. 2,4,5; 2 John 6; John 14:21; Rom. 2:7; Matt. 24:13; Jer. 2:2).

IV. The Promise

1. Nikao, "overcometh," means to be victorious and is translated, "gotten the victory" in Rev. 15:2 (Gen. 49:19; 1 John 5:4; 2:16; Titus 2:12).

2. Paradise means a garden (Gen. 2:8; Nehe. 2:8; Eccl. 2:5; Cant. 4:13).

3. "The tree of life" was on earth before sin; it re-appears on earth after sin (Gen. 3:22; Prov. 11:30; 13:12; Rev. 22:2; 21:5,6).

COMMUNICATION

Dear Brother Alldridge:

We read a letter from Sister Susan Shepherd today. She stated that the brethren had responded freely to her need, for which she is thankful. It would be a task for this dear sister to answer each one separately, therefore would be pleased to thank them all through the paper for their Christian love and kindness, which makes her think the Lord is her shepherd. She shall not want; a babe in Christ longing for spiritual food from the more learned ones. Loving greetings and a happy New Year to the household of faith.
Mr. and Mrs. L. P. Sweet.

Dear Brother Adams:

We rejoice in the work you are doing. The little band at Salem, Ohio, very much enjoyed your article in The Restitution December 11th, 1917, on "Preparedness." We all read it, and then Sister Ella Knowles read it at our Table Service. May we all "watch and pray that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

In The Restitution December 25th, 1917, I notice there is some prospects of another edition of the hymn book. Should we not sing "the same things," as well as speak the same things? "Sing with the spirit and understanding." There are some grand pieces in the book, but quite a number are out of harmony with the gospel, and should be left out of the new edition. I will call attention to at least twelve that are very objectionable. From those numbered by pages, beginning with the second one on page

90: Leave out the first stanza. "Death is an enemy."

96: Let us sing to Jehovah and not to men.

118: Would be all right in an M. E. book.

125: Out of place in a church book.

126: Out of harmony with Heb. 2:1-4.

130: Leave out.

142: Out of harmony with the gospel.

143: Hardly suitable for a congregation.

155: Too much jingle.

184: Please read carefully the fourth stanza. I am sure it does not look well among gospel songs, and we should not sing it.

Brother Adams: Please leave these out, and if you find other out of harmony with the gospel take them out also that when our dear Lord and Master comes he will find us both "speaking" and "singing" the same things. This is not my opinion alone, but it is the opinion of many.

Your sister striving for the victory,

N. B. Robison.

We have received a number of letters from correspondents urging a revision of the new edition of the song book. On page 46, third verse, a line is left out; and there are several cases of this kind in the book which should be fixed. Then in some cases the words are entirely unscriptural, as on page 223, second verse:

"Your many sins are all forgiven,
Oh, hear the voice of Jesus;
Go on your way in peace to heaven,
And wear a crown with Jesus."

In several other places you may go to heaven in the book; such places should be corrected in the new edition. We think the wrong words can be cut out of the electrotype plates and corrections put in their place. Proof reading is a very difficult art; but books of a second edition are supposed to be perfect.—Editor.

I WONDER

S. H. Thomas

If I, a child of God, while passing down a lonely street, should see a fellow man wounded and bleeding and refuse to succor him, but pass him by on the other side, and leave him to suffer and die alone, as did the self-righteous priest and Levite (Luke 10:31,32); I wonder if God would approve and the angels of heaven applaud my act? I wonder if they would.

If while enjoying the comforts of my cozy fireside this cold and frosty night, I am told that a man of the world is lying wounded and bleeding on a country roadside, I wonder if God in heaven will frown, if I hasten to this suffering sinner, pour oil on his wounds, bind them up and set him on my beast, and take him to my home or an inn, as did the good Samaritan (Luke 10:34)? Or if, when I reach this suffering man I find he wears a uniform, and is suffering from a bayonet thrust, I wonder if it becomes my Christian duty to say to him, "You belong to the world, and were wounded in its battles; I must leave you entirely to your fate and think only of the church and its needs?" I wonder if it does.

If I were blessed with an abundance of this world's goods, and were travelling in war-stricken Europe, and should find a group of sorrowing

widows and orphans by the wayside, helpless and starving, stretching out helpless and appealing hands to me for aid, would God reprove me if I helped them—if I put my arms round them and gave them freely of such comfort and aid as I was able? I wonder if he would. Would it be more pleasing in his sight, and more in harmony with the teaching and example of our dear Lord and Master, who went about ever ready to relieve the sick and suffering, gently ministering to all, and refusing none, if I should say, "Your brothers and husbands were of this wicked world, and were killed in its battles; I can do nothing for you. Please let me pass."

Our Lord used not the sword, but when Peter, with more zeal than authority, with it wounded one of our Lord's enemies, he gently healed the wound, while he reproved Peter (Luke 22:50); thus leaving for us this example, that we as his followers should heal the wounds even of our enemies.

Therefore dear ones, let us not be coaxed, persuaded, or driven to strike, or assist in striking a blow, that may by any chance wound or kill our fellow man. But if when the Lord comes, he should find me earnestly engaged in an effort to relieve some of the sufferings of these times of trouble, I shall not be ashamed, nor fear his displeasure.

We have been admonished to "keep ourselves unspotted from the world." Very true, and the same Scripture says that "pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction." I wonder if this means only the widows and orphans of the church, and that we should look coldly and with indifference upon the sorrows and sufferings of the alien orphans and widows around us? I wonder if it does.

It is truly important and necessary, if we would have a part in the glories of the ages to come, that we "keep ourselves unspotted from the world." But I have little fear of any brother or sister becoming spotted with the world while earnestly engaged in relieving the sorrow stricken and afflicted.

It has been said "there should be general preparation made for the coming of the Lord. Extra meetings should be held," etc. This advice is good, and should be pressed home to the church and be not neglected. But would not the memory of grateful looks and words from some unfortunate whom we have just assisted, help to lift us to a frame of mind to more fully and earnestly enjoy and receive the benefits of these extra meetings?

Again we are admonished to "stand entirely aloof from the world." In a certain sense this is a duty. But strictly speaking, hardly possible. To do this literally, we must draw our cloaks around us, and live entirely within ourselves, as do the monk and hermit. We must rather define a Christian's duty, to hold himself aloof from the sins and follies of the world, whose name is legion. But while life lasts, it is also his duty to labor unceasingly, to rescue from the world, those "who shall be heirs of salvation," and bring them to Christ. This he can never hope to do, if he wraps the cloak of the Pharisee around his per-

son, and moves among his fellow men with the air and step of a superior being. He must rather meet his fellow men as brothers and sisters in Adam, join in their joys and sorrows, "rejoice with them that do rejoice, and weep with them that weep;" thus making their joys and sorrows his own, so far as is consistent with the life and example of our dear Lord and his disciples, and so secure that confidence which will prompt them to seriously consider the gospel message which he brings. And how better can we win the love and confidence of others, than by sympathy and assistance in times of trouble and affliction? Before we conclude that it is our Christian duty to "withdraw ourselves entirely from the world and leave it to its fate," it may be profitable to consider the fact, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish."

THINK ON THESE THINGS

Phil. 4:8: "Finally brethren, whatsoever things are true, honest, just, pure, lovely, and of good report; if there be any virtue, and if there be any praise, think on these things."

He that testifieth his thankfulness to God and his love for the increase in grace which ye have heard, learned, and received, and is practicing his duty daily to God, will be strengthened with all might according to God's glorious power (Col. 1:10). We must walk worthy of the Lord unto all pleasing, being faithful in every good work, and increasing in the knowledge of God. How thankful we ought to be to know that there is virtue and praise for us if we are true, honest, just, pure, lovely, and of good report, and have our names written in the book of life; and when our Master comes we shall hear his welcome voice, "Well done." Heb. 13:15: "By him therefore let us offer the sacrifice of praise to God continually." Eph. 5:20: "Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." Eph. 6:8: "Knowing that whatsoever good thing any man doeth the same shall he receive of the Lord." Phil. 4:6,7: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known to God; and the peace of God which passeth all understanding, shall keep your hearts and minds through Jesus Christ." Let us strive earnestly to have a good report when Jesus comes, that none of us shall be left out. Let us fit ourselves now to wear that crown laid up for us in the kingdom, which shall endure forever.

John Greif.

Labor and trouble can always get through alone, but it takes two to be glad.

Rumors run to earth are usually found to be groundless.

OBITUARY

Levi C. Cattell

Cattell: Levi C., was born at Chippin Norton, Oxfordshire, England, August 22nd, 1830; died at Oxford, November 26th, 1917.

Brother Cattell was for many years a resident of Cleveland, Ohio, coming to Ohio in 1852. He first located in Youngstown, but not long thereafter removed to Cleveland, where he met and married his first wife, Margaret May Martin in 1859, and who died at Cleveland December 6th, 1898.

The children by this union are Chas. L. Cattell, Willoughby, Ohio; and Mrs. C. A. Goss of Cleveland. About five years later Brother Cattell longed to see his native land, the faces and places to his memory dear, and finally left Cleveland for England in February, 1903, and never returned. He married again in England in March, 1904, and left a dear wife to mourn his loss. She has been a faithful and affectionate companion in his de-



Levi C. Cattell

clining years, adding much to his comfort in his almost total loss of sight several years ago.

Brother Cattell was one of the pioneers of the truth in Cleveland, and was an earnest laborer for the spread of the gospel of the kingdom. He served as an elder along with Brothers M. Joblin, Robt. McLauchlan, George Elton, and Alfred Jones, all of whom have preceded him in the sleep of death. Brother and Sister Cattell were noted for their hospitality, and visiting brethren from far and near ever found a hearty welcome at their home. His second wife learned "the truth" under his teaching; she became obedient in baptism, and they together have been much blessed by the fellowship with the brethren of Oxford, to whose loving interest and affectionate care we commend her.

Chas. A. Goss.

THE JUDGMENT

There appears to be as much difference of opinion on this subject as any other mentioned in the Bible. Some of our Advent friends claim that all sin will be wiped from the earth when the Lord comes, and that during the thousand years the righteous will reign over one another. Others claim that the thousand years will be one continuous judgment. They call it the "judgment age"; but we fail to find either of these theories mentioned in the Bible. And as it is our only source of obtaining information, we must be guided by what it teaches.

When does the judgment take place? Does it not take place during our life time? If our names are written in the "Lamb's book of life" are we not judged before our names are written there? It looks as though we must pass some judgment before our names are written there, as God does not allow any one's name to be placed there unless they are worthy. Jesus says, "I am the door." If we enter we must come in through him; if we do not enter, our names will not be in the book of life. In one instance Paul told the Jews that they "judged themselves unworthy of eternal life" (Acts 13:46). So we see that those people had passed judgment on themselves; so unless they repented later, their doom will be sealed. There is no need of any further judgment.

Now we will enquire, When does the final judgment take place? See 1 Cor. 15:51,52: "Behold, I will shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed." The righteous are raised incorruptible. If so they are judged before they are raised; as they cannot die any more. Eternal life is their reward, and it cannot be taken from them when it has been once given. Luke 20:35,36: "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Only the righteous are raised in the first resurrection. "They cannot die any more"; and by the statement in 1 Cor. 15:52 we are informed that this change takes place "in a moment, in the twinkling of an eye," and as we have seen this change is final; so we see that there can be no further judgment for those mentioned in the Scriptures we have quoted: they are raised incorruptible, and cannot die any more.

Now there is another judgment which is to take place later when Jesus is seated on his throne (Matt. 25:31 to the end of the chapter). "Before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divides his sheep from the goats." This we see is a judgment of the nations that remain on the earth after the great battle is fought, and Jesus has established his kingdom, and is seated on the throne of his father David. Those who were raised in the "first resurrection" will be associate rulers with him, the twelve apostles ruling the twelve tribes of Israel; and the saints, some over five cities, and others over ten. This will continue during the thousand years. During

this time the knowledge of the Lord shall cover the earth as the waters cover the sea; all shall know the Lord from the least unto the greatest. This is the "good time" that we are waiting for. May it soon come.

J. E. Hogarth.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification

Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Psalm 119:105

The Old Fashioned Bible

How painfully pleasing the fond recollection
Of youthful emotions and innocent joy,
When blest with advice and parental affection,
Surrounded with mercies and peace from on high;
I still view the chair of my sire and my mother,
The seats of their offspring arranged on each hand
And that blessed book that excels every other,
The family Bible that lay on the stand.

That Bible, the volume of God's inspiration,
At morn and at evening could yield us delight;
The prayer of our sire was a sweet invocation,
For mercy by day, and safety thro' night;

Our hymns of devotion in harmony swelling,
All warm form the heart of a family band,
Half raised us from earth to that rapturous dwelling
Described in the Bible that lay on the stand.

Ye scenes of tranquility, long have we parted;
My hopes almost gone, and my parents no more,
In sorrow and sadness I roam broken-hearted,
And wander alone on a far distant shore;
Yet how can I doubt a dear Savior's protection,
Forgetful of gifts from his bountiful hand?
O let me with patience receive his correction,
And think of the Bible that lay on the stand.

The Power of the Bible on an Infidel

The other evening in looking through an old book I noticed the following quotation, which I have headed as above:

"Many years ago there was an infidel club in England. It was composed of learned and distinguished men. At the meeting of the club its members were in the habit of ridiculing the Bible, and of trying to show it was not worthy of being believed. On one occasion a member was appointed to examine the subject of the resurrection of Christ, and to write an essay for the purpose of showing that there was no satisfactory proof that he ever rose from the dead.

"He carefully examined what is said on this subject in the New Testament, and the end of it was, that he became fully convinced of the fact that Christ did rise from the dead, and instead of writing an article for the infidel club to show that what Christians believe about the resurrection of Christ is not true, he wrote one of the best books ever written, to prove beyond all doubt that the resurrection of Christ is true. He became an earnest Christian, and that which led to his great change was the convincing proof he found in the New Testament of the truth of the resurrection of Christ. He saw it was true that Jesus did rise from the dead, and when he became satisfied that this was true, he was obliged to admit that all the other teachings of the New Testament respecting Christ must also be true."

A Needed Work and a Worthy Appeal

In a large city like New York some strange things are at times seen or heard. The other evening Sister Donaldson and I were walking on Broadway in a section known as the "white light district" (so called on account of the thousands upon thousands of electric lamps burning, making mid-night almost as bright as noon-day) when a gentleman in the throng placed in my hand a small 80 page book with a bright red cover on which was printed

The Emphasized Gospel of John —Third Million—

The emphasis consists in printing certain portion in clearer, bolder, or heavier type. For instance chapter one is thus treated in verses 12,13 and in the last part of 29th chapter two is not em-

phasized, but chapter three has verse 3, the last clause of 7, all of 14,15,16,17,18, and 36; and so on through out the book. On the inside of the front cover is printed

Selections For Your Emergency

When in sorrow, read John 14.
When men fail you, read Psa. 27.
When you have sinned, read Psa. 51.
When you worry, read Matt. 6:19-34.
Before church service, read Psa. 84.
When you are in danger, read Psa. 91.
When you have the blues, read Psa. 34.
When God seems far away, read Psa. 139.
When you are discouraged, read Isa. 40.
If you want to be fruitful, read John 15.
When doubts come upon you, try John 7:17.
When you are lonely or fearful, read Psa. 23.
When you forget your blessings, read Psa. 103.
For Jesus' idea of a Christian, read Matt. 5.
For James' idea of religion, read James 1:19-27.
When your faith needs stirring, read Heb. 11.
When you feel down and out, read Rom. 8:31-39.
When you want courage for your task, read Josh. 1.
When the world seems bigger than God, read Psa. 90.
When you want rest and peace, read Matt. 11:25-30.
When you want Christian assurance, read Rom. 8:1-30.
For Paul's secret of happiness, read Col. 3:12-17.
When you leave home for labor or travel, read Psa. 121.
When you grow bitter or critical, read 1 Cor. 13.
When your prayers grow narrow or selfish, read Psa. 67.

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Our Weekly Puzzle

"But of him are ye in Christ Jesus. who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, He that glorieth let him glory in the Lord."

Who wrote the above, to whom was it written, and where in the Scripture can it be found?

Answer in next issue.

Answer to puzzle in last issue:
1 John 4:10,11.

We are not sent into this world to do anything into which we can not put our hearts. We have certain work to do for our bread and that is to be done strenuously; other work to do for our delight and that is to be done heartily; neither is to be done by halves or shifts, but with a will; and what is not worth this effort is not to be done at all.—John Ruskin.

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Oregon Bible Conference
Oregon, 1918

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF
"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

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BE GLAD

To Brother R. G. Huggins

"The righteous shall be glad in the Lord"
(Psalms).

By S. Roxana Wince

Though eyes of all the world be red
With bitter stinging tears;
Be glad my brother! Lift the head,
For thy redemption nears!

For ne'er has Christmas like this one
By waiting church been seen;
So radiant with hope's bright sun,
So wreathed in evergreen!

For see! The crowns from tyrant's brows
Are swiftly snatched away!
That raging heathen made to bow,
May own the Savior's sway.

See! God from promised land removes
The Turk's defiling feet,
That Canaan for the saints he loves
Be made a dwelling meet.

Psalm 2nd Chapter

Though kings together counsel take
Against the Lord and his dear Son,
That they their bands and cords will break,
They ne'er can sever one!

So vainly Kaiser's countless men
Strive on in desperate war;
They cannot blot out Bethlehem,
Nor Jesus from his throne debar!

Their striving but prepares the way,
For wrong from earth to flee,
And hastens on the glorious day,
When "peace on earth" shall be!

Psalm 47th Chapter

When people all with one accord,
Shall voice of triumph raise,
Singing to their redeeming Lord
Repeated songs of praise.

Alas, to think how many people's creeds are
contradicted by their deeds.

Content turns all it touches into gold.

THE HOLY SPIRIT

Prove All Things, Hold Fast That Which
Is Good

Some subjects in God's word are of vastly greater importance than others. All professing Christians of whatever sect or denomination they may be, agree, nominally at least, that the knowledge of God the Creator should take the foremost rank. In actual fact, however, is this the case? Nine-tenths of the leaders of the churches are completely puzzled by the simplest questions relating to the Almighty. They "worship they know not what" in a truly literal sense.

We have already given in previous articles ample proof that the doctrine of the Trinity is untenable, but we wish now to show that the traditional teaching regarding the Holy Spirit is particularly at variance with the truth. Current theology maintains that there are three Gods, viz., God the Father, God the Son and God the Holy Ghost (or Holy Spirit), and that these three are co-equal and co-eternal. "God the Father" is a distinctively scriptural term (1 Pet. 1:2; 2 Pet. 1:17; Jude 1). The other two expressions are foreign to the Bible, and antagonistic to its teaching. That the Father and the Son are both personal beings, is abundantly testified in the sacred writings, and no single statement can be brought forward which in any sense nullifies that fact. It is most remarkable, however, that relative to the Holy Spirit, the exact reverse is the case.

The doctrine of the personality of the Holy Spirit is built almost entirely on the use of the personal pronoun in the 14th and 16th chapters of John's gospel. Did these passages stand alone, and had there not been any previous references to the Holy Spirit in both Old and New Testaments, we might readily admit that such would be a natural interpretation to a casual reader; but, when another construction may legitimately be placed upon them, which will bring them into harmony with others which cannot possibly be consistent with personality in the general accepted sense, it is but right to do so. Careful study, however, of these passages gives abundant evidence that the orthodox view is incorrect, and is only attained by superficial reading, and a lack of appreciation of the laws relating to the requirements of grammar, as we shall see later.

The strong belief in the Holy Spirit is, as we have already said, based principally on the two chapters referred to in John's gospel, where the promise of the Holy Spirit (the Comforter, the Helper or Advocate) is given. Strange to say, it is contended that the fulfilment of this promise took place at Pentecost, continuing from then until now. There was on that occasion no sign of

personality, for the Spirit came as "cloven tongues of fire," and any suggestion of personality seems to be entirely omitted. To my mind, the gift of the Holy Spirit at Pentecost is the fulfillment of "the promise of the Father" (Joel 2:28, Acts 1:4; 2:3) and is not to be confused with the promises given by Christ. Reference to Joel 2:28, is sufficiently convincing that the "Spirit" there referred to is not personal, as the figure used cannot apply to personality. In spite of this undeniable fact the passage is frequently so applied.

We think orthodoxy is right in teaching that Christ promised something new—something that did not then exist on the earth among men, and could not do so while he remained (John 16:7). How then can they affirm that the Holy Spirit (or Comforter) promised by Christ was a personal being—the third person in the Trinity, who as they teach was co-equal and co-eternal with the Father, taking part in the creation and continuing throughout Old Testament history? It is clearly proven by the following passages that the Holy Spirit was already working in the lives of men in exactly the same manner up to the time the promise was given by Christ and afterwards: Luke 1:15,67; Luke 2:25,26; Luke 4:1; Acts 2:4; 6:3-5. There surely then is something inconsistent here, which according to the traditional view, nullifies the force of Christ's promise of another Comforter. If the Holy Spirit referred to in the above quoted passages is a personal being, as is generally taught, then Christ's promise of another future gift cannot be.

That the Holy Spirit, wherever referred to, is the same throughout the Scripture (except in manifestation), is, we think, correct, but the insistence of its personal individuality leads to endless confusion and inconsistency, and the difficulty is greatly magnified by adding to it the Trinitarian doctrine.

Having expressed our disbelief in the personality of the Holy Spirit in the sense accepted by current theology, we will now endeavor to give what we believe to be some cogent reasons for so doing, and would ask our readers to carefully weigh the evidence, comparing facts.

Fact 1.—It is most remarkable that only of God the Father, and of Jesus Christ the Son, do we read that they live. It might reasonably be assumed that God lives—that he is a "living God," yet it is repeatedly asserted in the Scriptures in spite of the natural evidences which surround us.

The case is different regarding the Son. He died and was buried, and proofs and statements are required to demonstrate the fact that he lives, and they are not wanting. Turn to the following passages in God's word, then ask yourself the question, "Why is it no such testimony is made regarding the Holy Spirit?" Deut. 5:26; Josh. 3:10; 1 Sam. 17:26; Num. 14:21; Psa. 42:2; 84:2; Jer. 10:10; 22:24; Ez. 5:11; 34:8; Dan. 6:26; Hos. 1:10; Matt. 16:16; Acts 14:16; Rom. 14:11; 2 Cor. 13:14; Heb. 7:8,25; Rev. 1:18.

Fact 2.—All descriptions of God the Father, and all appearances of the Son are personal—none are impersonal—whereas all manifestations of the Holy Spirit are impersonal—none are personal. For example see Luke 3:22; Acts 2:3. The former passage seems to expressly imply that "bodily

form" was not its natural state.

Fact 3.—The Holy Spirit has no personal name, and if a personality would appear to be the only one living in God's universe without. The Father and Son have many names. Why should the Holy Spirit be thus singular, if co-equal and co-eternal with Father and Son? Personal names do not require the definite article. It would be absurd to say "the Peter," "the James," "the John," or "the Jesus," etc.

Fact 4.—The Father and the Son frequently speak of their relationship to each other—the Holy Spirit never does so. Co-equality is certainly lacking in this respect.

Fact 5.—Both Father and Son undoubtedly exercise complete control over the Holy Spirit (Joel 2:28; John 14:16; Psa. 104:30; Matt. 12:28).

Fact 6.—Prayer is made to God, even by Jesus Christ, but prayer is never made to the Holy Spirit, nor is there any record of prayer by the Holy Spirit.

Fact 7.—Paul, writing to Timothy, distinctly affirms that there is but "one mediator" (Intercessor or Advocate) between God and man—the man Christ Jesus. This statement cannot be correct if the record given in Rom. 8:26,27 applies to the Holy Spirit as a separate personal being.

Fact 8.—The Scripture terminology used relative to the Holy Spirit is altogether inconsistent with personality as any unbiassed person will admit, and it is a most significant fact that no such language is ever used respecting God the Father of Jesus Christ the Son, viz., "pour," "pour out," "anoint," "baptize," "by measure," "quench," etc. It is particularly worthy of note how almost against their will the revisers have been compelled to alter the phrase "by the Holy Spirit" to "in the Holy Spirit." Surely such a fact needs no comment!

Fact 9.—The Revised Version, in spite of the recommendation of the American committee have retained the word "ghost" instead of substituting "spirit" in all places where the prefix "Holy" occurs, evidently because it seemed to them to favor personality, though in other instances they have rendered the same word "Spirit." By substituting the word "Ghost" for "Spirit" in the other passages the absurdity of personality is very clearly demonstrated. Take for instance Rom. 8:9; 1 Cor. 2:10,11,14; Phil. 2:1; 1 Thess. 5:19; 1 John 5:8; Rev. 2:7; 1 Cor. 12:3,4,7,8,9,11,13.

Fact 10.—The fact that the personal pronoun is used in connection with it, does not demonstrate that there is another God beside the Father. If we read of the Spirit coming, guiding, speaking, showing, and teaching, we understand clearly enough that God does these things by the instrumentality of the Spirit proceeding from him, as Christ said, making various persons and objects his medium of communications. We would call attention to the fact that though the personal pronoun is used through the necessities of grammar (as in French), the neuter pronoun is used also in 1 Pet. 1:11, "It (the spirit) testified beforehand the sufferings of Christ." Wisdom is personified, sin is also personified.

Were I to leave the subject here I should be greatly disappointed in my task, for I am no believer in pulling down what I believe to be error

unless I have good hope of building something entirely better in its place. Put to practical test in the light of the foregoing remarks, what solid ground for comfort have orthodoxy got? By their own confession they cannot understand, or attempt to explain the doctrine of the Trinity, nor can they explain the difficulty in which they are placed when they teach that all three persons of the Trinity pre-existed the time of Christ, and took part in the affairs of men right up to the time when Christ promised to give them another Comforter. Who then is this other Comforter? How can he be the third person of an already existing Trinity?

We have previously stated that we agree that the Holy Spirit (except in manifestation) is the same throughout Scripture, but we insist that the very variety of manifestation is itself a strong argument against personality of any sort; other than association with personality.

When we come to recognize the fact that the Holy Spirit is the "power of the Highest" which "proceedeth from the Father," that it is the Spirit of the Lord, the Spirit of God who is in heaven (Dan. 2:28; Psa. 102: 19; Psa. 123:1), we begin to understand something of its wonderful nature, and its operation in differing manifestations. "By his Spirit he garnished the heavens" (Job 26:13). By his Spirit are all things created and sustained in life (Psa. 104:29,30). The Spirit of God is everywhere. We cannot evade it (Psa. 138:7-12). It was by the Spirit of God that Samson did his marvellous feats; by this power also Elisha detected the deception of Gehazi, and Peter the lies of Ananias. Anna and others were "full of the Spirit" as also Stephen. Christ himself used the Spirit of God (Matt 12:28, see margin). It became the "Holy Spirit" when definitely set apart for carrying on the work of God's Holy Servant Jesus.

In what way then, considering all these manifestations, had the Holy Spirit as promised by Christ not yet been manifested so as to cause him to say he would send them another Comforter, Advocate, or Helper (John 14:16)? We get further information by noticing carefully our Savior's remarks, descriptive of the promise, and the results occurring from its fulfillments.

Notice Christ's expression, that this promised other Comforter (thus implying a former one) is called "the Spirit of truth." Then turn to Deut. 33:10; from this we get a reference to Malachi 2: 6,7, and we gain the information that the Old Testament "law" was called "the word of truth." David, in the Psalms calls the law "the word of truth" (Psa. 119:43,142,151,160). Notice how Christ, after speaking of the Comforter, immediately speaks of those who keep his word, or rather, as he says himself, not his word but the Father's and the comforting results that follow. Then he comes back again, as it were, and talks to them of the Comforter. Even the Holy Spirit, which he at least three times calls "the Spirit of truth," Peter tells us, "Holy men of old spake as they were moved by the Holy Spirit," or in other words the Holy Spirit was manifested through these men in the "law of truth." That this "law of truth" was a Comforter and Helper the Psalms of David amply testify. Truth is not a person-

ality, but like wisdom it may be and is personified.

Notice other results that were to follow the special gift of the Holy Spirit:

1. The Spirit was to guide into all the truth.
2. To testify of Christ.
3. To show, or declare things to come.

Now are not all these promises exactly fulfilled in the New Testament, and in no other way? Let us examine them carefully and see, and if it is so, surely the force of the argument cannot fail to be seen!

1st.—Do not all Christians agree that no man can be guided into all truth apart from the word which is truth?

2nd.—Do we accept any testimony or witness concerning Christ as authoritative, other than that given by the "Spirit of truth" or "word of truth," which is he same?

3rd.—Is reliable knowledge of "things to come" attainable any other way than through the Old and New Testaments which are both manifestations of the Holy Spirit of God? And surely in both of these we find "Comfort" and "Help" so that we may be able "to comfort others with the comfort whereby we ourselves are comforted of God."

Paul speaks much of comfort. He found the Scriptures a great comfort (Rom. 15:4; 2 Cor. 1:3; 2 Thess. 2:7).

The Old Testament is one Comforter.

The New Testament is another Comforter (Psa. 119:49, 50; Psa. 23:4; Rom. 15:4).

A straight answer to the three questions above will do much to solve difficulties in relation to this all important subject. Other very important points might yet be considered, such as the studied omission of any mention of the Holy Spirit in many passages that would unquestionably demand it were the Holy Spirit a personality. Space, however, forbids unless our indulgent editor permits a continued article.

Reply to Brother Judd's Article by The Editor of "The Student"

The foregoing article deserves to be carefully studied. It deals with a question of more than ordinary importance, for there is no phase of Bible teaching where the Holy Spirit (or "Spirit of God") is not in evidence. It is everywhere present: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" (Psa. 139: 7).

With much of our contributor's matter we cordially agree, but we cannot accept his denial that Christ promised to send a personal "Holy Spirit," as a "Comforter" to his sorrowing disciples, after his own departure. Our contributor admits the sending of the promised "Comforter," but holds that the sending of the New Testament is what Christ meant!

Let us quote the Lord's words here: "I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth; whom the world cannot receive; for it beholdeth him not, neither knoweth him" (John 14:16).

Again: "The Comforter, even the Holy Spirit

whom the Father will send in my name; he shall teach you all things, and bring to your remembrance all that I have said unto you" (verse 26). Again: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me" (Chap. 15:26). Again: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I go, I will send him unto you. And he when he is come will convict the world in respect of sin, and of righteousness, and of judgment: of sin because they believe not on me: of righteousness, because I go to the Father, and ye behold me no more: of judgment, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he shall guide you into all the truth: for he shall not speak for himself: but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine and shall declare it unto you" (Chap. 16: 7-16).

Referring to these utterances of our Lord, our contributor says: "The doctrine of the personality of the Holy Spirit is built almost entirely on the use of the personal pronoun in the 14th and 16th chapters of John's gospel. Did these passages stand alone, and had there not been any previous references to the Holy Spirit in both Old and New Testaments, we might readily admit that such would be a natural interpretation to a casual reader; but when another construction may legitimately be placed upon them, which will bring them into harmony with others which cannot possibly be consistent with personality in the generally accepted sense, it is but right to do so."

One wonders if the author of these remarks has carefully examined the Scripture passage in question. The pronouns do unmistakably point to personality of the Holy Spirit, but there is far stronger evidence of a different kind in the language. The "Comforter" is described as one who "shall not speak from himself; but what things soever he shall hear, these shall he speak." Could this "Comforter" both "hear" and "speak" if he were not a person? Not only can he hear and speak, but he is also entrusted with duties which demand a high order of intelligence. To put the New Testament forward as answering to the demands is absurd, as can easily be shown in a variety of ways.

But, while we regard the Savior's teaching as clearly indicating a personal "Comforter," we have no sympathy with what our contributor calls "the orthodox view," against which he is contending. There is, however, good reason to believe that the key to unlock the mystery will be found in the Old Testament. Christianity is the modern form of a movement which originated in the garden of Eden, when Jehovah provided a means for man's redemption from sin and its results. The "Sons of God," in every age of the world, constitute the "Church of God," comprehensively speaking. The proto-martyr, Stephen, referring to Moses says: "This is he that was in the church in the wilderness, with the angel which spake to him in

the Mount Sinai, and with our fathers: who received the lively oracles to give unto us" (Acts 7:38). In the same chapter Stephen traces the development of the Israelites from Abraham to his own day, showing clearly that they were under angelic guidance and protection: events such as the "Burning Bush"; the "giving of the law to Moses in the mount"; and the sending of him to Egypt to deliver them from bondage were instances of angelic ministrations. At Exodus 23:20, we read: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."

This "Angel" was obviously the personal representative of Jehovah attending to the wants of the Israelites on their way to Palestine; authorized to speak and act as Jehovah in their management—see Exo. 3:2-7, and note the phrase, "My name is in him."

If, then, this was the way the Church of God was "ministered unto" in the Mosaic dispensation, what would hinder a similar arrangement to be made for the Christian dispensation? The evidence seems to us to support the view that such is the case. The angel Gabriel was sent to announce the conception of Jesus; and angels were in evidence at his birth, as well as throughout his lifetime. It was Gabriel who appeared to Daniel (Dan. 8:16 and 9:21); also to Zacharias, the father of John the Baptist (Luke 1:19), and next to Mary. His words to Zacharias—"I am Gabriel that stand in the presence of God"—are indicative of the highest rank. His ministrations to Daniel would warrant the view that he was the one in charge then; and this is strengthened by the fact of his visits to Zacharias and Mary in the closing years of the same period. What could be more reasonable then, than the thought that God would again send him, to guide and comfort the church, when Jesus their Lord and Comforter was taken from them into heaven?

As regards the name, or title—"Holy Spirit"—about which our contributor has considerable to say, there is really little difficulty. "Angels are ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). The term "holy" is from *hagios*—"set apart," or "separated"; hence "Holy Spirit" is a "set apart Spirit," which fits exactly in this case. This may help to explain the baptismal formula (Matt. 28: 19), "Baptising them in the name of the Father, and of the Son, and of the Holy Spirit": the three persons being not co-equal, but chief co-operators in the great work of redemption. Much remains to be said on this absorbing topic.

Joyous Funerals

At funerals of the military nobility in Siam gayety instead of sorrow reigns supreme. The funeral pyre is lighted by the king himself, and this is followed by sports and the lotus dance.

MYSTERY

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Mystery: a secret doctrine; anything very obscure; that which is beyond human knowledge to explain; anything artfully made difficult; hidden meaning. The word occurs twenty-eight times in the Scriptures. A parable is a mystery. "Why speakest thou unto them in parables? Because it is given unto you to know the mysteries of heaven, but to them it is not given" (Matt. 13:11; Mark 4:11). Christ in the parable of the sower was asked by his disciples about this parable, and he answered: "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand: lest at any time they should be converted, and their sins should be forgiven them" (Luke 8:10-12; Mark 4:12).

How true this is, as all that go about preaching the kingdom of God have found out. The people do not believe the gospel of the kingdom; it is a mystery to them, but to us who do believe it, it is given to us to know the facts, and is no mystery. We get the facts as recorded by searching the Scripture. But the doctrine of a sky kingdom is a false doctrine, and we do not believe it; and we think it a great mystery that people will reject the gospel of the kingdom, as recorded in the word of God so plain, for the false. But it seems to be according to God's plan that those that believe the true gospel, their eyes are opened to the beauty of God's plan of salvation.

The Jews were God's chosen people, and it was a great mystery to them that the Gentiles should have a hope in the future kingdom. This mystery had been hid from ages and from generations, but when Christ came it was then made manifest to the saints, and Paul was called to make known what is the riches of the glory of this mystery among the Gentiles (Col. 1:26,27). Paul says the ministers of Christ are stewards of the mysteries of God, and a steward of God must be faithful (1 Cor. 4:12). Why did salvation come to the Gentiles? To provoke the Jews to jealousy (Rom. 11:11). And Paul warned the Gentiles not to boast of it in his lesson to them on grafting, and he did not want them to be ignorant of this mystery, lest they should be wise in their own conceits. He explained this mystery by saying that blindness in part is happened to Israel, until the fulness of the Gentile be come in (Rom. 11:11-36; Acts 26:18; Eph. 4:18). Christ further reveals this mystery when he says Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled (Luke 21:24). Paul declares we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory. Why? Because it was hidden from them. But the things that were eternal, God revealed unto us by his spirit. Paul and his associates in the gospel, received not the spirit of the world, but the spirit

which is of God, that we might know the things that are freely given to us of God (1 Cor. 2:7-12).

Paul also speaks of a mystery which we think will soon be revealed to the world: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed" (1 Cor. 15:51,52). Paul speaks of a mystery that was kept secret since the world began, but was made manifest, by the Scriptures of the prophets, according to the commandment of the everlasting God, in his day, and was made known to all the nations for the obedience of faith. This was the time the gospel was preached to every creature which is under heaven (Rom. 16:25,26; Col. 1:6,23), and fulfills the prophecy of Matthew 24:14; Rom. 10:18, and the command of Christ Mark 16:16.

There are many mysteries in the world, that are known to some, and not to others: the phonograph, telephone, flying machine, wireless telegraphy, sub-marines, etc. The working of secret societies, many robberies, murders, fires, explosions, and accidents are among the mysteries that a few understand while the majority do not. Jerusalem is out of the rule of the Turk, and we think this act paves the way for the greatest of mysteries to soon take place, viz., The coming of Christ, and the resurrection of the dead in Christ. Lord, hasten the day.

E. W. Knapp.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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| Sister Wince | 1.50 |
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A man said the other day that women often became entangled in absurdities because of their lack of logic.

"That may be," admitted his wife, "but anyway, we women didn't get up those Hague Peace Conferences; and there are those that say that since those were established there have been more wars than ever before in the history of the world."

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EDITORIAL

An excellent poem by Brother Bronson is crowded out this week. Look for it next issue.

As this month has five Tuesdays, this issue will be the last until Tuesday, February 5th.

The article this week by Brother S. H. Thomas is of unusual interest. It deals with a prophetic difficulty sanely and wisely, and we bespeak for it repeated readings. It is a precious contribution: do not pass it by lightly.

CHRIST'S MESSAGE TO THE SMYRNEAN CHURCH

"And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive: I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life He that overcometh shall not be hurt of the second death" (Rev. 2: 8-11).

I. History of the Church

1. Its foundation, progress, and division (Acts 19:26).

2. Home of Polycarp—Birthplace of Homer—Church there was commended by Ignatius.

3. The "fallen" Ephesians left Ephesus (because they were not tolerated there) and went to Smyrna, where they established a church of their own. "The church in Smyrna" was distinct and separate from this "synagogue of satan" established there by the "fallen" Ephesians (vs. 9; 1 John 2:19; Jas. 2:2-7).

4. "Sensual, having not the spirit," is why they did not remain in the church of God. They said they were Jews (Christians), but this claim was "blasphemy" (vs. 9; Jude 19; 1 John 2:19; John 6:63; 1:47; Rom. 2:24,28,29; 9:6-8; Phil. 3:2,3; 1 Tim. 6:1).

II. Things in the Church which Christ Commends

1. Tribulation and poverty (vs. 9; Acts 14:22; 1 Thess. 3:4; Heb. 10:34; 1 Cor. 1:26; Heb. 11:37; Matt. 19:23).

2. "But thou art rich" (in faith) (Luke 12:21; 1 Tim. 6:18; Jas. 2:5).

III. Christ's Wisdom in Speaking a Word to the Weary

1. He frankly tells them the worst (Isa. 50:4; Rev. 2:10; Acts 9:16; 20:22,23; Matt. 10:16-31; Luke 9:23; John 16:1).

2. The imprisoning and killing power of the devil and why (vs. 10; Matt. 16:23; 2 Chron. 32:31; Jas. 1:12).

3. "Ten days" is prophetic time for the duration of the "tribulation," which lasted from the demise of Nerva to the death of Trajan, A. D. 117, that is, ten years (Gen. 47:9, 28; Numb. 14; Ezek. 4:4).

4. For history of this "ten day" tribulation, see correspondence between Pliny and Trajan.

5. Briefness of the trial is urged as a motive for patient endurance of it (Isa. 26:20; 54:8; Psa. 30:5; Matt. 24:22; 1 Pet. 1:6; 5:10; 2 Cor. 4:17).

IV. The Promise

1. "Crown of life." A garland of victory, a diadem of royalty (vs. 10; Jas. 1:12; 1 Tim. 4:8; 1 Pet. 3:4; Isa. 52:3; Rev. 4:4; 5:10).

2. "Not hurt of the second death." The "crown of life" stands opposed to the "second death." There is a second life for the righteous, and a second death for the wicked. As there is a "life" for the righteous subsequent to death, so there is a "death" for the wicked after death (Heb. 9: 27; 11:35-40; Luke 12:4,5; Rev. 20:6,14; 21:8).

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Dear Restitution and Brethren and Sister in Christ:

I am still on the land of the living, but not

very strong. I am nearly seventy-two years old. I am strong in the faith of the promises made to the fathers, and I am looking for the soon coming of our Redeemer and King. The Bible and The Restitution are my preachers and my guides. In my weakness I try to show others the way of life eternal, but it seems they are established in their way and cannot see anything but a sky kingdom and a home in heaven. It grieves me to think that some of my children are with them, but all I can do is to warn them of their danger. It seems they do not like this, but my love for them is strong, and I think we are nearing the end of the Gentile times, and we should all see that our lamps are trimmed and bright as we are in troublesome times, and men's hearts are failing them for fear of the things that are coming on the earth. The preachers are preaching war, and everything else but the gospel of the kingdom, but the time will soon come which will prove our faith. May the time soon come when peace will flow like a river.

Your looking for Christ,

Jesse Harrold.

1st Separate Detachment 154 Depot Brigade,
Barrack B B 52, Camp Meade, Md.
Jan. 5th, 1918.

Dear Brothers and Sisters of the One Faith:

I cannot fully express my appreciation for the very appropriate presents which you are so kind as to send me. My heart simply rejoiced when I opened the packages and saw what they contained. They were more appropriate than anything else you could have sent. I want to thank all the dear brothers and sisters who are making my camp life so very much happier.

I arrived here in Camp Meade on Nov. 5th, and the next day I showed my non-combatant papers to the Captain, and he said he would see after my case. On Nov. 9th, the Captain sent me to the Col. and after short talk with Col. Sweegy I was sent or transferred to the 1st separate detachment, 154 Depot Brigade, which consists of all the conscientious objectors in Camp Meade; and upon arriving here I had a talk with Col. Bond. He asked me what branch of service would I do. I told him that I would do non-combatant work in either the medical or quartermaster departments. I signed up for the quartermaster department Nov. 9th, and about fifteen other conscientious objectors signed up also; and all these applications for transfers were sent to Gen. Kuhn, who was our commanding General at that time. He tried to transfer us, but did not succeed. We did not hear anything from the transfer until Dec. 29th. Dec. 29th General Nicholzen, who succeeded General Kuhn as our commanding General, gave an address to all the conscientious objectors who were members of religious denominations who do not believe in taking part in war. He asked how many of us would do work for the Y. M. C. A., Y. W. C. A., Knights of Columbus, and the Hebrew Association until the president makes his decision. About thirty volunteered to do this kind of work; and he went on to say that he highly respected conscientious objectors who were mem-

bers of religious denominations whose creed forbids participation in war, which consists here in this camp of Dunkards, Minnonites, Quakers, Adventists, Russellites, and myself, all of whom the Local Boards gave Form No. 174; and that he wanted all of the other conscientious objectors such as Socialists, I. W. W., two Catholics, and one Methodist separated from us at once and put in a room to themselves, which was done.

On Dec. 31st we had another talk with General Nicholzen, and he wanted to know how many would accept, transferred now. I gave the sub-or quartermaster departments at this time, and that he thought that he could get as many as would-accept, transferred-now. I gave the subject careful consideration and after finding out what the quartermaster department fully consisted of, I decided to accept Base Hospital work. On Jan. 2nd I signed an application for a transfer to the medical department, but I do not know how long it will be before I am transferred. About fifteen others beside myself signed up for the medical department, and about the same number signed up for the quartermaster department.

We have not been doing any drilling but take about a five mile walk twice a day except Wednesday afternoon, Saturday afternoon, and Sunday. On these days visitors are allowed. About ten of us are detailed each day to help prepare our meals and wash up. Two out of each four rooms are detailed to keep the rooms clean and warm. We run short of coal very often, and then we go out in the woods and cut down trees and bring them in for our own use only. We must furnish everything that we use and wear, and will not receive any money until we are transferred.

May the Lord soon come and establish peace on the earth, is my prayer.

Your brother in the Anointed One,

Eugene Miller.

WHAT WILL THE STONE SMITE ?

S. H. Thomas

In Daniel 2:35 the king in his vision saw a stone smite the image on the feet and break the feet and toes to pieces. Then the stone continued its work of destruction, breaking up and reducing to chaff the whole image, the brass, the silver, and the gold together. Many profound students have concluded that whereas the gold, the silver, and the brass, represent once mighty kingdoms which have passed into history and no longer exist, therefore they must necessarily be reproduced, and exist in some sense, before the stone can perform the work assigned to it; and it has been taught by many that these mighty empires represented by the gold, the silver, and the brass, will be reproduced representatively, or by proxy, in the person of a mighty king who must yet arise, described as a "rampant atheist," the little horn, "the beast," "the king of fierce countenance" the antichrist, etc. This wonderful individual it is said, will be prospered, and permitted to build up in a very short space of time a universal gov-

ernment that will fitly represent each of the different phases of the empires represented by the image. And it is this king and his government that will be destroyed by the stone.

Now this may be a correct solution of the problem, but I have my doubts about it. To me the theory has a strained and man-made appearance. Come! let us examine this image more carefully and see if we cannot reach a more scriptural and reasonable conclusion.

We notice first, that the image was merely a vision, used to represent the Gentile governments which should bear rule during the Gentile dispensation.

Second, we notice that Nebuchadnezzar saw the whole image, not merely the head which represented himself, but the entire image. And it was complete when he saw it. He saw its feet and toes at that time, just as clearly as the head. Therefore we conclude that the entire image existed at that time, complete in all its parts, otherwise he could not have so seen it.

As before said, this image represented human or Gentile dispensations or governments. It existed in Daniel's day in all its cruelty, corruption, selfishness, and injustice. And it exists today, wearing the same hideous and blood stained cloak. Nebuchadnezzar died, but the image at whose head he stood (Gentile dominion) remained. Cyrus, Darius, and Alexander, have passed into history, but the image remains. No characteristic of it has passed away. As we descend the stream of time from its head to its breast and arms, corruption and selfish violence, bloodshed, and human misery still characterize it. And onward to its belly, thighs, and feet, we find no change. Prompted by selfish love of gain and power, men are still tearing and rending each other like bloodthirsty savages, while idolatry, skepticism, and infidelity sit enthroned on its haughty brow. Surely the same old image of Gentile misrule and corrupt forms of government still exists, in all its former power. Nothing has been lost by the lapse of time and this ancient representation of Gentile dominion stands before us as complete, terrible, and repulsive in these days of its feet and toes as in the days of its head. But the stone will very soon come to smite it on the feet (or in the latter part of its dominion), and will continue to smite, until every vestige of existing Gentile governments will be reduced to chaff and scattered to the four winds of heaven, and replace them with a new and righteous government wherein judgment, and justice will sit enthroned; and our long promised King will reign, under whose gentle and beneficent rule "Nation shall not lift up sword against nation, neither shall they learn war any more."

In view of these facts we reach the conclusion that the image was merely a vision, used to represent human governments.

That human government existed, complete in all its corrupt and revolting parts in the days of its head (beginning), as in the days of its feet (ending), that when the stone smites the image on its feet (during the last days of human government) and utterly destroys it, leaving not a vestige remaining, replacing the old and corrupt with a new and righteous form of government, then

will the stone have reduced the iron, the brass, the silver, and the gold, to chaff together. May God speed the day, is our prayer.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXI

Divine Love

Memory Text

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:16).

1. "But thou, O Lord, art a God full of compassion and gracious, longsuffering, and plenteous in mercy and truth" (Psa. 86:15; 103:8,9; 145:8,9).
2. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3:16; Rom. 5:8; 1 John 4:9,10; 1 John 3:16).
3. "We love him because he first loved us" (1 John 4:19).
4. "Jesus saith unto him, Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40; John 13:34; 15:12, 17; Rom. 13:8-10).
5. "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains and have not charity (love, R. V.) I am nothing" (1 Cor. 13:2, whole chapter).
6. "No man hath seen God at any time. If we love one another God dwelleth in us, and his love is perfected in us" (1 John 4:12).
7. "Beloved let us love one another: for love is of God; and every one that loveth is born (begotten, R. V.) of God, and knoweth God. He that loveth not knoweth not God; for God is love" (1 John 4:7,8).
8. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14).
9. "Who shall separate us from the love of Christ? . . . I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 35-39).

Practical Truths

It is possible to serve God through a sense of fear of his power, or of adoration of his majesty. The only worthy service is that which springs from love. God is not a tyrant; he is not a cold unfeeling being. He is love. Love is divine, not human. Men learn love only as they know God. Love is

the motive power of the gospel. Jesus in every word and deed was an embodiment of love. Where love is no law is needed. Without love all other service is without beneficial effect, because inspired by selfish motives. Love is the opposite of selfishness, and as love grows selfishness dies. As we manifest love in our lives we prove that we are filled with the spirit of God. Love in our lives is proof of divine begettal for everlasting life.

Notes on the Lesson

God is Love.—Everything in nature and in the gospel proves that the chief attribute of Deity is beneficence, and that all things work together for good.

1. **Full of Compassion.**—A being who is filled with love and compassion and tender mercies will deal gently with the erring. It is impossible to harmonize such Scriptures with the notions that God will eternally torment those who disobey his law; or that he will destroy in the day of Judgment the ignorant who have never learned of him.

2. **Gave His Son.**—Jesus, the Son of God, who died for our sins and rose for our justification, is the chief example of the love of God. It was while we were sinners and enemies that God so loved us (Rom. 5:7,8). Mark the lesson. It was the love of the Father that sent the Son, not as some teach—the love of the Son that persuaded the angry Father. The Son was a representative of God's love and God's will (John 6:3, 9, 40, 57, 12:49,50; 14:10).

Might Not Perish.—But for God's love all would perish because all are sinners, and the wages, or natural effect of sin is death. Love has provided a way of escape.

3. **The Motive For Love.**—Like begets like. Love begets love. We cannot love God because he is great or because he is glorious. Not because we have learned that he will give us something; that would be a selfish motive. We love because we are beloved.

4. **The Perfect Law.**—Laws are for restraint of those who would do wrong. Man's first duty is to his Creator, and his second is to his fellow-man. He who loves God keeps his commandments, and he who loves his neighbor does him no harm. If all mankind would obey these commandments nothing more would be required. The greater comprehends the less. The law of Christ fills up the requirements of the law of Moses and goes beyond it.

5. **Love the Test of True Service.**—Unless the Spirit of Christ is in us we are none of his. Without the love of God shed abroad in our hearts our Christian lives will be barren and unfruitful. If we are indeed children of God we must grow into his likeness.

6. **God Dwelleth in Us.**—Love is from God—it is not natural to man. Faith and hope are human attributes; but we cannot manifest love without some knowledge of God. In this way God can dwell in us, and we can work the works of God as we do deeds of love.

7. **Begotten of God.**—Love is a proof that we have been begotten by the incorruptible seed, and that the new creature in Christ Jesus is alive. That which is begotten of Spirit is spirit, and he

who manifests the fruits of love gives evidence of godliness.

Knoweth God.—To know, or get acquainted with God is the chief end of life. It is life eternal (John 17:3). The time is coming when all shall know him (Heb. 8:11; Jer. 31:34; Hab. 2:14; Isa. 11:10), and in that day love will fill every heart.

8. **Evidence of New Life.**—The manifestation of the love of God by mortal men is evidence of beginning of the new life in changing our natures. That work of the indwelling of God which begins with the planting of the incorruptible seed at our begettal by the Spirit will work with transforming power, and in the day of his coming we shall be made like our Lord (2 Cor. 3:18; 1 John 3:2,3; Eph. 4:15).

9. **Inseparable Bond of Union.**—Love is a golden chain which binds together the Father, the Son, and the disciples. By this means alone can there be "Trinity in Unity" (John 17:11,21-23). The unity of spirit, and that the spirit of divine love by means of which we dwell in God and God dwells in us. This bond of union no other power in heaven above or earth beneath or the waters under the earth can break.

Suggestive Topics and Questions

1. **General Evidence.**—Apart from the gospel can you name any evidences of God's love and mercy (Matt. 5:45; Acts 17:24, 27)? Would it be possible to love a person and at the same time cause them needless suffering? Can our God have love for man and at the same time doom him to a life of eternal misery?

2. **Special Evidences.**—What is the greatest special evidence of God's love? What does the Son of God save us from? Could man claim eternal life as a right (Rom. 5:8; 6:23)? What other special evidence have we of God's love (Heb. 1:1, 2; 2 Pet. 1:4; Rom. 15:4)? What relationship has the Christian that is evidence of God's love (2 Cor. 6:18; Gal. 3:27)?

3. **Divine Unity.**—In what manner can we have God dwell in us? Can we in the same way be said to be in God? Where is the source of true love? If all men loved God and their fellowmen, would they need any restraining laws? What spirit controlled all our Savior's actions? If we follow the spirit of love can we be said to have the spirit of Christ (Rom. 8:9)?

4. **Love and Life Eternal.**—Is there life eternal for any who are not related to God? What evidence can we have in this life that we have received part of the divine nature? What is the test by which we can know that we have been begotten again for the spiritual life? What is it to "know God"? What result will follow when all men "know God"?

Word From Bre'r Williams

De folks what find fault wid de world God made can't map out a better one ter save dey lives. De day's work ain't well done onless you kin make a pillow of yo' conscience an' sleep out de night.—Atlanta Constitution.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: 1 Timothy 6:6

Make This A Day

Make this a day. There is no gain
In brooding over days to come;
The message of today is plain,
The future's lips are ever dumb—
The work of yesterday is gone
For good or ill, let come what may;
But now we face another dawn.
Make this the day.

Though yesterday we failed to see
The urging hand and earnest face
That men call opportunity;
We failed to know the time or place
For some great deed; what need to fret?
The dawn comes up a silver gray
And golden moments must be met.
Make this the day.

This day of yours; your work is yours;
The odds are not who pays your hire,
The thing accomplished—that endures,
If it be what the days require.
He who takes up his daily round,
As one new armored for the fray,
Tomorrow steps on solid ground.
Make this the day.

The day is THIS, the time is NOW;
No better hour was ever here—
Who waits upon the when and how
Remains for ever in the rear.
Though yesterday was wasted stuff,
Your feet will still seek out the way,
Tomorrow holds not time enough,—
Make this the day.

An Acknowledgment

Sixty-eight of our friends have sent us either Christmas or New Year greetings which we hereby acknowledge. A word of encouragement or good cheer is always appreciated. Thank you.

A Correction

In issue of January 1st. under the heading "Our New Year Greeting" appears the sentence "the salvation of Paul to Philemon." Kindly correct same to read "the salutation of Paul," which will make it more understandable. Personally we are not astonished at these errors occasionally occurring, having a slight knowledge of the work of get-

ting up a paper. Our wonder is that they do not occur more often.

"He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 61:10).

God gave his dear Son a ransom for us; the holy one for the transgressors, the innocent for the guilty, the righteous for the unrighteous. For what else could cover our sins but his righteousness? In whom could we transgressors and ungodly be justified, but only in the Son of God? Oh! sweet exchange! Oh! unsearchable contrivance! that the transgressions of many should all be hidden in one righteous Person, and the righteousness of One should justify many transgressors!

It thus appears that the pardoned sinner's "change of raiment" is just Christ's righteousness put upon him, imputed to him.

Among the hundred words which stand most prominent in the Bible service is very conspicuous and more so the conception it represents. Here is the ultimate end toward which all else properly tends—the true goal of salvation and sanctification. No man lives to himself. He is saved that he may be sanctified—conformed to the image of God's dear Son; but even such conformity reaches its highest results in helping others to a like destiny, and so all culminates in glory to God. How plain it is that those who are content to be saved from ruin themselves, and do nothing to rescue others, are "blind and cannot see afar off."

Our Weekly Puzzle

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Who gave this advice, and to whom was it given? Where can it be found?

Answer in next issue.

Answer to puzzle in last issue:

The passage was written by the apostle Paul to the church of God at Corinth, and can be found in 1 Cor. 1:30, 31.

Some Difference

It makes a difference, yes, indeed,
To this advice attend:
While all men seek a friend in need,
They dodge a needy friend.

Paul in writing to Titus said: Unto the pure all things are pure: but unto them that are defiled and unbelieving, is nothing pure; but even their mind and conscience is defiled."

Therewith Be Content

The habit of contentment is formed, not from without, but from within; and it is a wonderfully satisfying habit to own.

Stevenson says, "There is no duty we so much underestimate as the duty of being happy. By being happy we sow anonymous benefits upon the world which remain unknown even to ourselves; or, when they are disclosed, surprise nobody so much as benefactors. A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good will, and their entrance into a room is as though another candle had been lighted."

It is strange that contentment should not be more widespread, considering how very common and close at hand are the elements that go into it.

Work—first of all

Get work. Get work—be sure 'tis better far
Than what you work to get.

Simple tastes—the power of finding great sat-

isfaction in little things—is another ingredient.

Ruskin has it: "To watch the corn grow on the blossoms set; to draw hard breath over plowshare or spade; to read, to think, to love, to pray; these are the things that make men happy."

I would not have any one to be slothful; there is a difference between the person that does not worry and the person who merely does not care. The man who stands still, or slides back, is entitled to no respect.

But he who is wise enjoys the various stages of his program while he is passing through them. St. Paul, for instance, did a good sized job in the world and left a shining record. He was forever "pressing forward to his goal"; yet it was he who wrote: "For I have learned in whatsoever state I am, therewith to be content."

Of itself, prayer will achieve nothing. Prayer must be backed by works to be successful.

A prayer that does not lead to works is of little value.

Back your work by prayer and back your prayer by work, and watch the result.

Be Not Deceitful

Camouflage never deceives God.

We are hearing a great deal about camouflage just now. It means masquerading—making things appear what they are not. A railroad station is so changed in appearance by camouflage that an aviator flying over the enemy's territory mistakes it for some building of little importance.

Camouflage works all right with aviators, but it never works with God. We may conceal secret sins from the world, from our families, from our wives, but we cannot conceal them from God. There is no searchlight that throws such a powerful light upon the sins of our hearts as God's love.

Be Not Afraid, Neither Be Thou Dismayed

Josh. 1:9

Say to them of a fearful heart, be strong. Isa. 35:4.

I will hold thy hand and will keep thee. Isa. 42:6.

I will cause them to walk in a straight way. Jer. 31:9.

He is a buckler to all that trust in him. Psa. 18:30.

My heart trusteth in him and I am helped. Psa. 28:7.

He leadeth me beside the still water. Psa. 23:2.

SECT IS AGAINST WAR

Burton S. Richman, who registered under the draft from the Hotel Richford, with the Seventh Division Board, has notified that board that he is a conscientious objector on religious grounds. He claims he is a Christadelphian; a religious sect which was organized here in 1860.

In filing his objection he uses a printed form, and says that Christadelphians living in Great Britain have been exempted. He also says that during the Civil War Christadelphians were exempted in the South, and claims were pending in the North when the war ended.

In the form it is stated that Christadelphians object to both combatant and non-combatant service. The matter will be submitted to the adjutant general for a ruling. One paragraph of the form says:

"God commands those who would serve him to 'come out from the world and be separate' and to be 'in the world but not of it.' In compliance to his commands Christadelphians as a class (myself included) have 'come out from the world' and take no part in its affairs, either socially, religiously or politically. We do not vote, nor are we affiliated in any way with any political party. We do recognize and discharge the duty of submitting to all laws enacted by the government where such laws do not conflict with the laws of God. I have deeply-rooted convictions that the laws of God are higher than the laws of men, and when the two come in conflict that there is but one thing to do, i. e., to obey God."—Rochester Times.

The creation of man, and the sentence God passed is the A, B, C, of his book; and when we learn this, if life we desire, we must to Jesus Christ look. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits. Afterward they that are Christ's at his coming" (1 Cor. 15:21-23). It is he who says, "I am the resurrection and the life" (John 11:25). "I am he that liveth and was dead, and behold, I am alive for evermore, and have the keys of hell and of death" (Rev. 1:18). Good news to hear that we have a Savior who has the keys of hell (or the grave) and of death; or in other words, who has the power to unlock the grave and give life. I can say with Paul that "I am not ashamed of the gospel (or good news) of Christ; for it is the power of God unto salvation to everyone that believeth" (Rom. 1:16).—Emma Fugate.

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As indicated by its title, this book is divided into three sections: the first consists of a disquisition on "The Bible"; the second simplifies its "Principles" in formulated propositions; and the third expounds in a homiletic manner particular "Texts." As an Editor the Author has untied many knotty questions submitted to him by readers; more than a hundred and fifteen are considered in this volume. One copy \$1.10; two copies \$2.00.

The Restitution

A PAPER REPRESENTING THE 'CHURCH OF GOD,' AND DEVOTED TO THE EXPOSITION AND DEFENSE OF
"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70

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FALSE DOCTRINE

In the last times, will come teachers
Having so-called itching ears,
Who will preach to men new doctrines
As a calm for guilty fears.

Led by self-styled men of science,
Men will turn from truth to fables,
Seek to know the occult meaning
Of Planchette and moving tables.

Some there be who tell us plainly,
"There is no such thing as sin."
If no sin, we need no Savior,
But are pure without, within.

If no sin, nor need of Savior,
Then Christ's sacrifice was vain,
And his brutal crucifixion
Brought to human kind no gain.

And our Father was mistaken
When "he sent his only Son"
To be our propitiation
And the world's, not our's, alone.

Sin is real: we need a Savior,
Christ the Lord came in the flesh;
Let us not reject his message
And thus crucify afresh.

We are told in "Health and Science"
That the Savior was not dead;
His disciples were mistaken
And by them we are mislead.

But we have the Savior's statement,
"I was dead, but am alive";
And he adds the precious promise,
"As I live, ye too shall live."

When we barter holy Scripture
For the words of woman's dotage
We are trading great possessions
For a mess of Esau's pottage.

J. J. Bronson.

All one's life is music, if one touches the notes
rightly and in time.

For an hundred that bear adversity, there is
hardly one that can bear prosperity.

"Blessed are the pure in heart" (Jesus).

THE GREAT COMMISSION

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world" (Matt. 28:18-20).

The foregoing quotation from Matthew, presents what is generally known as our Lord's last Commission to his Apostles previous to his departure from earth to heaven, and truly, we should ever be willing to cherish the last words of a parting friend, and know their fullest meaning and importance. It is our intention to analyze this Commission and develop from it that system of instruction and truth taught by the Apostles and their followers.

There is not a sect in all Christendom, but what, in some form or other, date their origin from, or faith on, this Commission. The Papal church claims from it Apostolic succession and spiritual power. Two hundred and fifty popes, successively claim to have worn the mantle of Peter, and held the keys of the Kingdom of God. The Protestant clericals ignore these arrogant claims of the Roman pontiffs as blasphemies, and yet they claim that what spiritual power they have is derived from this great Commission to the Apostles. Various views concerning the divinity of Christ and of baptism, and miracles, have originated by giving different interpretations to this portion of divine teachings. It is not our intention to examine and refute, by scriptural arguments, these various views, but to present an exposition as shall accord with the whole tenor of inspiration, and unfold in a harmonious manner the purpose of the Deity as set forth in the prophetic and apostolic writings, and when understood and obeyed will qualify an alien to inherit that rest which remains for the people of God.

In order to faithfully expound the points suggested in the Commission, we shall introduce the following heads as covering the area of the subject:

1. The "all power" given to Christ;
2. The command, "Go teach the nations," and the things taught;
3. Baptism into the name, and what is meant thereby;
4. The things to be observed by those Christianized; and
5. The end of the world.

Jesus says, "All power is given to me in heaven and in earth." This expression has led many to

suppose that Messiah must be the Eternal One, otherwise he could not have had "all power," but it will be seen at once that this power was not underived, but was delegated or transferred from the Father to the Son. Hence Christ did not possess original power, but derived it from the Father, which at once shows that he is not the All-Wise One. •

There are three kinds of power, physical, civil, and ecclesiastical. Now, in the light of Scripture facts, we cannot for a moment suppose that Jesus meant all these powers, when he said that all power was given to him. The word "power," in this connection, simply means authority. That is to say, Jesus had been authorized by his Father to qualify and send out his disciples to proclaim the divine system of salvation to the nations. The authority is the Headship of the Church, even as Paul says, when speaking of Christ, "and hath put all things under his feet and gave him to be the Head over all the Church, which is his body, the fulness of him that filleth all in all" (Eph 1:22,23). To infer that Christ has now kingly power and is reigning because he has a certain kind of authority, is to infer more than the language will justify, for Jesus has not yet attained a position where all things are subjected to him. The Apostle assures us, that "we see not yet all things put under him" (Heb. 2). This language would be incompatible with the idea that Christ is now a King, or that he is reigning in his kingdom. The Scriptures present Christ as seated at the right hand of the Father, expecting till his enemies are made his footstool, which would not accord with his position as a King. The power therefore, must be ecclesiastical and limited to those of the faith, of whom he is the Head and Redeemer. The power exercised by Christ while on earth, may be classified as follows:

1. The power to perform miracles;
2. To proclaim the truth; and
3. To forgive sins, and to instruct, and qualify others to teach the way of salvation.

When Messiah was about to leave the disciples, and after he gave them the great Commission, he instructed them to tarry at Jerusalem until they were endued with power from on high. As ambassadors of the Christ it was necessary that the Apostles should be clothed with authority and miraculous power, in order to vindicate their claim and ratify their mission. This power was given in fulfilment of the Messiah's promise, that his disciples should be baptized with Holy Spirit, which event took place on the day of Pentecost, ten days from the day of Christ's ascension.

After the Apostles received the Holy Spirit, they had the indwelling power, as Jesus had before them. They performed miracles; had power to forgive sins. (Matt. 16:19), and preach the gospel; organize Ecclesias and place over them bishops and deacons. Hence the Apostles could say, "He that is of God, heareth us." They preached the gospel with the Holy Ghost sent down from heaven. They settled all points of difference among the Ecclesias, and wrote inspired letters "as a guide to those who were to believe through their word." The power therefore, given to Christ, was afterwards extended to the Apostles,

and they were the qualified teachers after he ascended on high.— H. V. R.

A PRAYING CHURCH

Dear Bereans:

Did you ever stop and meditate on what a power and influence we might have on ourselves and the church in general if all were a consecrated and prayerful people, devoted to the interests of God and welfare of each other? In order to see what can be done by prayer, let us look to God's word and see what prayer of the faithful few has done in the past.

First, Christ was a praying man. One of the sweetest pictures in the life of Christ is portrayed by Mark. "And in the morning a great while before day, he rose up and went out in a desert place and there prayed." Why could he not lift up his heart in prayer as he lay upon his couch? He could, no doubt; but he preferred the place of solitude, the silence of nature, where he could pour out his heart to God.

We might also ask why did Jesus need to pray at all? Could not he command the wind and seas and the forces of nature? Yes, but he had a nature wherein he was tempted in all points like unto his brethren, and it had to be met by a daily and constant communion with the Father. Especially do we find Jesus praying at every crisis of his life. He had recourse to prayer at his baptism; when making the selection of his apostles; just before feeding the five thousand; on the mount of transfiguration; in his last intimate farewell meeting with his apostles; at his betrayal in the garden of Gethsemane; and when hanging by his pierced hands and feet between heaven and earth on the cruel cross of Calvary. If there is a time above all others when we need the help of prayer it is when facing a crisis.

He also taught his disciples to pray. We too, his followers are to pray. If Jesus needed to pray, do not we need to pray? If prayer was his daily custom, why not ours? If prayer helped him, why not us? If he loved the solitary place and the quiet hour alone with God, should we not esteem it an equal privilege and great joy to be often on the hill-side with none but God near? If at times of crises he prayed with special intensity, why should we not? If he could not get along without ceaselessly calling on God, how can we? Yea, more; every reason that can be given why Christ should pray, becomes a reason a thousand-fold greater why we should. If he was always and everywhere the praying Christ, O church of God and Bereans, how much more should we be praying Christians!

Second, a praying church. The apostolic church has always been considered a model to pattern after. We have been accustomed to look to it for doctrinal rather than practical purposes. We have used it for settling its rule of faith and practice, its foundation principles and such, which is right and proper; but it is also a model in some other respects which touch on the springs of practical living and influence us more strongly in our daily lives. Particularly is it a model of a praying

church. Let us read where they returned to Jerusalem after the ascension of Christ. The apostles entered an upper room and continued steadfastly in prayer, until the day of Pentecost was come. It was a protracted prayer meeting, and out of it came the church of God of the three thousand who became obedient to the faith. It is said, "They continued steadfastly in the teachings and fellowship, breaking of bread and prayers." When Peter and John were commanded to cease preaching they went to their own company, and lifted up their voices to God with one accord; and when they had prayed the place was shaken where they were gathered together, and they were all filled with the Holy Spirit, and spake the words of God with boldness.

No less remarkable was Peter's deliverance from death by Herod. But prayer was made without ceasing by the church unto God for him. What was the outcome, dear Bereans? An angel of God came to his rescue. Read Acts 12th chapter. After this he went to the house of Mary where many were gathered together praying. His deliverance was a remarkable answer to the prayers of the church. "The eyes of the Lord are open unto the righteous, and his ears are open unto their prayers."

James tells us, "The supplication of a righteous man availeth much." Elijah prayed that it might not rain, and it was withheld three years and six months. He prayed again and heaven gave rain and the earth gave her increase. Even John on the lonely island of Patmos refers to prayer.

These are all wonderful instances that God hears and answers prayer. So we see the early church was a praying church, and today the praying church is the living, spiritual, working church. It should take God into all its plans and purposes. It should feel its dependence on him, seek his counsel and aid, and submit all things to his guidance.

The value of such prayer to a church is that it blesses the hearts and lives of the members, increases their zeal and earnestness, and gives them power to work for God; enables them to consecrate themselves so as to say, "Father, make me to be just what thou wouldest have me to be, and do what thou would have me do." And as God has delivered his people in the past from death and trials, so he will again to show his power that he is all and in all, if we are his devoted people at heart.

So church of God and noble Bereans, let us consecrate our all to God and offer up united prayers in love and harmony with God's will for guidance, protection, deliverance and final salvation from the perils of these last days. Our Father in heaven, we know how precious in thy sight thy church is. It cost the life of thy Son. It has come to us as a priceless inheritance. May we make and keep it a glorious church, not having spot or wrinkle. We pray that it may be glorious in its doctrine, purity, work, unity, and power. Especially dear Father, do we pray that the day may speedily come when there will be one flock and one Shepherd, and may the day be not far distant when the knowledge of the Lord shall cover the earth as the waters the great deep, when the heathen shall be Christ's inheritance, and the ut-

termost parts of the earth his possession; when he shall have dominion from sea to sea, and from the river unto the ends of the earth. May the church be the instrument of this glorious consummation. In every land and continent of earth may it unfurl the banner of the cross. May the globe on which we dwell one day be the trophy through the church by Christ's all conquering power.

Mrs. May Moore.

OUR DUTY

Have we obeyed from the heart the form of doctrine laid down in the word? Yes. Then have we presented our bodies a living sacrifice, holy acceptable unto God? What say? Have we arisen from the watery grave and walked the new life in Christ? These are some of the questions for the child of God to ask himself.

For the lack of some of these most important things many are weak and sickly (1 Cor. 11:30). "If we would judge ourselves we should not be judged" (1 Cor. 11:31).

If we have given our whole life to Christ pray tell us how much of our time and means have we left to render to the world in things they ask of us which are not in accord with, or in harmony with, God's will for his child? "Come out of her, my people, that ye be not partakers of her sins" (Rev. 18:4). "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (John 17:15). "They are not of the world." What is that, please? May we not assist the world to make things better for all the world to live in? Now dear Master, please have a little consideration for us and the time wherein we live, for you know, dear Lord, that if we do not do as the rest of the world does, they will look down on us and call us all kinds of evil names and perhaps worse if we do not do as they ask us to do.

Dear Lord, forgive us if this is wrong, but please let us do it. You know it is so hard to suffer persecution. "Whosoever shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father" (Mark 8:38). Let us cast off the works of darkness and put on the armor of light. Let us walk, not in strife and envyings, but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof (Rom. 13:12-14). If we suffer (with him) we shall also reign with him. If we deny him, he also will deny us (2 Tim. 2:12).

"But there were false prophets among the people, as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you" (2 Pet. 2: read the chapter). "Yea, and all that will live godly in Christ Jesus shall suffer persecution. Evil men and seducers shall wax worse and worse,

deceiving and being deceived" (2 Tim. 3:12,13). "All they that take the sword shall perish with the sword" (Matt. 26:52). "Whosoever shall seek to save his (present) life shall lose it; and whosoever shall lose his (present) life, for my sake shall find it (or preserve it unto life eternal) (Matt. 10:39). "From whence comes wars and fightings among you? Come they not of your lusts? Ye lust and have not; ye kill and desire to have and cannot obtain; ye fight and war yet ye have not because ye ask not. Ye ask and receive not because ye ask amiss that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded (Jas. 4: read the chapter). "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27).

Worldly spots and beastly marks, eh! Now be careful my brother, my sister. What are the worldly spots that James speaks of? Have we received any hint from the foregoing Scriptures? "The mark of the beast," that sounds bad, too; but what does it mean? Go with me to God's word and see if we can find an answer.

The prophet Daniel informs us in Dan. 7th and 8th chapters that this world was to be ruled by powers represented by wild beasts. How long? Until the coming of the Son of Man. Has the Son of Man come yet? Well, no one has seen him. Jesus speaking to John on the isle of Patmos seems to refer to the same thing in the 13th chapter. He even goes so far as to say they would cause every one to have the mark of the beast in their foreheads or in their hands, viz., all those whose names are not written in the Lamb's book of life. These have the Father's name written in their foreheads.

We have taken on the name of Christ, and he has in the Father's name; and obedience to Christ will cause the Father's name to be written on us, and our names to be written in the book of life. But after this has been all said and done, supposing someone comes along and would represent himself as an angel of light and try to persuade us to walk with the world in this, that, or the other thing, that we ought to know Christ would not do: Should we listen to his subtle teachings, or should we say "Get thee behind me?" Remember that if we yield to his reasonings he would deceive even the very elect if it were possible (Matt. 24:24), and then we would have our names blotted out of the book of life (Rev. 3:5). On the other hand if we are faithful unto death, we are promised a crown of life (Rev. 2:10). If we obey Christ's commands to preach the gospel, visit and assist the widows and fatherless and the other things he has laid down for us, we will not have any time or means to spend on the things of this world, and besides all this, Christ has shown that we cannot bear the mark of the beast and come up in the first resurrection (Rev. 20:4).

Then, brethren, let us keep busy with God's

work and we will not be troubled with the other mark.

Now, brethren and sisters, does it not behove us to examine ourselves to see whether we are in the faith or not? We may believe we have no life outside of Christ; we may believe Christ must return to give it to us; we may believe the saints will reign with Christ; and we may believe ever so many truths; but are our lives in harmony with the truths we believe?

We cannot serve God and Mammon (Matt. 6:24). The world will take care of its own, but who will carry on God's work if his children neglect their duty?

Let us work the works of God while it is called today for the night cometh when no man can work (John 9:4).

Brethren, the Scriptures are fast fulfilling before our eyes and if we are not careful one of these days we will wake up to the fact that Jesus has come and caught away his elect, and that we have been left to go through the great tribulation. Oh Lord, preserve us from such a fate.

Let us study to show ourselves approved of God. Then we need not worry as to what the world approves. Workmen that needeth not to be ashamed, rightly dividing the word of truth.

Submitted in love and in hope of eternal life when Christ comes, by your brother in Christ.

J. E. Lent.

THE LORD'S SECOND COMING WILL BE LITERAL

Jesus Will Appear in Person,
Says This Theologian

To The Editor of The Evening Sun:

Sir—Undoubtedly the Lord's second coming will be literal and the Savior himself will appear in person. Two messengers from heaven told the disciples that even as they saw him taken up into heaven, so he "in like manner" would return (Acts 1:11). And that he was a person then we may well believe from the experience of Thomas (John 20:25-29). Moreover, spirits (our conception of them, and this was spoken to us) do not shout (1 Thess. 4:16); nor do they drink wine (Mark 14:25); nor are they ashamed (Mark 8:38).

Christ himself says (Matt. 24:30; 26:24) that all the tribes of earth shall see him coming in the clouds of heaven with power and glory; not as a cloud himself, or a disembodied spirit, but as one sitting on a throne. Every eye shall see him, and they also which pierced him (Rev. 1:7; Zech. 12:10). Can one see holes in a spirit or discern a spear thrust in vapor?

From which we must conclude that he will come the second time as a person, in shape and form like us, who were made in his image (Gen. 1:27; John 10:30). How every eye is to see him need not concern us so much; rather should the clear statements made in Daniel 7:10; 2 Thess. 1:8; Heb. 10:27; Rev. 19:15-21, give us thought. From these, too, we gather that the unrighteous cannot behold him and live; yet they must behold him first, if for the same reason they are thus to die.

Let us not make any mistake about the Lord's second coming, as the Jews did regarding his first, for terrible has been their punishment.

Man seems ever to prefer his own theories to the facts of the Bible; a manifestation of his ego, I suppose. Great men of science like Huxley and Tyndall, have tried to abrogate the Genesis account of creation by the theory of evolution and spontaneous life, only at last to be compelled to admit that spontaneous life and the building up from nothing to something, from less good to better, is not possible, and life from life and gradual deterioration the only process compatible with nature and science. Huxley says: "The doctrine of biogenesis, or life from life, is victorious all along the line." More and more as we gain in true scientific knowledge do we find the Bible and it to agree.

Some few years ago men of learning and erudition were preaching and predicting the impossibility of future war. Banking interests, they said, would not furnish the money; people were too enlightened; engines of destruction too cataclysmic, and so on. Right on the eve of the most far-reaching and horrible war of all time they boasted in their man-made theories that it could not be, forgetting the facts of the Scriptures (Dan. 12:1; Joel 3:9; Matt. 24:6,7; Rev. 11:18).

The Bible facts are that Christ's second coming will be in person and literal, and that it will be soon. For, if we take the time and trouble to look about us we see the earth physically waxing old as a garment (Isa. 51:6); also we see men morally becoming more and more like the descriptions given in 2 Tim. 3:1-7 and James 5:1-5.

But whether his second coming is spiritual or personal, or both, or imminent or far off, we should so live all the time as if it were personal and imminent. For we may die in the next hour, and as far then as we are concerned the end will have come and our probation will have closed, and the event will have been to us very personal and very imminent.—Nicholas Deacon, in *The Baltimore Evening Sun*.

CHRIST'S COMING

What will be the state of the world when the Lord Jesus returns? "As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered the Ark, and the flood came and destroyed them all. Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed" (Luke 17:27,20).

Now since God has given such a testimony in his word, we ought seriously to consider the remarkable fact, that the Lord Jesus is to come to this world, when things will be going on as in the days of Noah, and as in the days of Lot. The coming of the Lord Jesus is sufficient to cause fear in every heart that has not yet received forgive-

ness of sins, and that seriously considers the circumstances and consequences to be such as they are; for though it is very hard now to forget God, and the name of the Lord Jesus, yet in the day when he shall appear, it will be impossible to do so. In that day it will be said by unconverted men, to the rocks and mountains: "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath has come: and who shall be able to stand?" (Rev. 6:16,17.)—*Prophetic Times*.

WHAT POWER DEPENDS ON

Acts 1:8

Power does not depend on volume of knowledge, on width of experience. Spiritual power, like hydraulic power, depends on height and pressure. The pressure of a column of water is not determined by its quantity, but by its height. The miners in the mountains go high among the snowy summits, tap the reservoirs that are hidden in lofty clefts and the lakes in old volcanic cups, bring the streams down the mountain slopes to the far away precious gold-bearing ledge, and tear the adamant to powder with those foaming streams. And when the Christian reaches beyond the clouds to the fountains of water that gush from the throne of God and makes of himself a channel for the streams of grace, then there is the power of God in his service, the pressure of a column higher than the stars, and the world's hard rock is made to yield its treasures. Prayer and communion with God are the great means of spiritual power.—Leander Turney.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending *The Restitution* to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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| Brother and Sister E. R. Drabenstott | 1.50 |

"No good thing is failure and no evil things success."

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EDITORIAL

Abundance, like want, destroys many.

Brother Chas. Fankbonner writes: "I am enclosing money for a dozen copies of Lesson V, 'The Destructive and Constructive Work Attending the Establishment of the Kingdom of God.' It sure is a fine article. Mr. Day says it is the finest he ever read."

Brother J. A. Dickinson writes: "I want to take up the study of the 'Bible Lessons on First Principles' that you are publishing. I have two copies sent me by the Berean Society. I like them so well I desire to take the study of the entire series. Please advise me what the cost will be, and when the other numbers of the series will be printed."

A subscriber of The Restitution writes to complain that while she is not a Russellite yet her views have been misrepresented in Lesson V. We welcome criticisms as well as commendations, but in this instance the complainant omits to state in what particular her belief is mis-stated. In the lesson only world-burning and Russellite theories are criticized, and that these have been correctly presented we are ready to prove. In truth, if this writer is not a Russellite, it is impossible for her views to be "mis-represented," for only Russellite views are represented and discussed. If she holds an intermediate doctrine of future probation which is different from Rus-

sell's, her view is not alluded to nor discussed, much less "mis-represented," in Lesson V; but if she believes exactly the teaching of Russell on the subject, then she is a Russellite; her views are Russell's; and then there is no mis-representation of anybody's views unless it can be shown that Russell's theory has been wrongly stated, which we deny.

From Sister W. H. Eidemiller we are sorry to learn of the protracted indisposition of Miss May Westfall, the daughter of Brother and Sister N. S. Westfall. Sister Eidemiller also makes some enquiries concerning Red Cross work. If she and others who are interested in the question will read an editorial in The Restitution entitled "An Explanation" of January 15, 1918, and Brother Lent's article in this issue, we think they will be satisfied both from Scripture and reason what their duty is in the matter. So-called charitable organizations may be very charitable to themselves, and they may aid needy worldly objects; but they have not and never will contribute one penny to the support of the truth. The truth of the matter is, the world loves its own and will take care of itself. If we do not love God's truth and take care of it and ourselves, no one else will. If God's children keep themselves clear of worldly entanglements, and support the cause of the truth as freely, enthusiastically, and liberally as the world furthers its plans and schemes, plenty, success, prosperity, and the blessing of God will be the sure result. "Choose you this day whom ye will serve" (Jos. 24:15).

As we predicted in an editorial some weeks ago, Lesson V, "The Destructive and Constructive Work Attending the Establishment of the Kingdom of God," is stirring up discussions wherever it goes. Truth usually turns "the world upside down" (Acts 17:6) because it is wrong side up. A Bible lesson which exposes two popular religious systems, world-burning and Russellism, is bound to provoke discussions and criticisms from those who believe and advocate these errors. This was anticipated and predicted. Why then, did we write the lesson? Well, there is a small element of people in the world yet who have open minds, and who investigate and approve the truth. To instance an illustration: We gave Lesson V to five world-burners with the request that they state frankly after reading it what they thought of world-burning. In each case they abandoned the theory for "something better," to use their own words. They are all now learning the truth, and we hope soon to baptize them into a confession of the faith.

In answer to Brother Dickinson and others who have made similar enquiries about "Bible Lessons on First Principles," we may state that the complete series will consist of twelve numbers, three cents per lesson; twenty-five cents by the dozen. They are issued occasionally. When the series are complete they may be had either separately or bound. Our motive in printing them separately is to keep them cheap in price, and

also to make it possible to order any single lesson on any subject that may be desired. Those who want them bound as a book for the library may order them after the series are complete. The following numbers are already printed and should be ordered now, as the money received from their sale goes into a fund to be used in the publication of the remaining issues:

Lesson I: Introduction: The Importance of Bible Study.

Lesson II: The Word of God in Threefold Aspect.

Lesson III: The Gospel of the Kingdom the Only True Gospel.

Lesson IV: "The Things Concerning the Kingdom of God."

Lesson V: The Destructive and Constructive Work Attending the Establishment of the Kingdom of God.

Lesson VI: The Thousand Years Reign of Christ and the Saints.

Lesson VI will be ready to mail about February 20th. See the last page of The Restitution for further particulars.

CHRIST'S MESSAGE TO THE PERGAMENIAN CHURCH

"And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where satan dwelleth. But I have a few things against thee, because thou hast them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against thee with the sword of my mouth. He that hath an ear, let him hear what the spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2:12-17).

History of the Church

1. Pergamos was the birthplace of Galen, second only to Hippocrates as a doctor—Contained 200,000 volume library—Pergamena, now corrupted to "parchment," invented there; also tapestry.—Kingdom of Pergamum founded B. C. 283, by Philetoerus; his brother Eumenes was his successor. He was succeeded B. C. 241 by Attalus, first king of Pergamum.—Attalus II died B. C. 131; bequeathed his kingdom to Rome.

2. Why we preface our sermons on the seven churches with historical, geographical, and political information (vs. 13): (a) "Satan's seat" (Greek, "thrones"). (b) Antipas ("against all"). (Jas. 4:4; Acts 4:19; 5:29; Jer. 15:10).

II Things in the Church which Christ Commends.

1. "Holdest fast my name . . . not denied my faith" (vs. 13; Matt. 19:29; Mark 10:29; Luke 18:29).

III. Things in the Church which Christ Condemns.

1. Baalism and Nicolaitanism (Numb. 22; 25:1; 31:16; 2 Pet. 2:15; Jude 11).

2. The sword is threatened the transgressors (vss. 12,16; Gal. 4:20; Numb. 22:23-33; 25:5; 31:8; Jos. 13:22).

IV. The Promise

1. The manna was of two kinds:

(a) The ordinary kind was like "hoar frost on the ground," and was corruptible (Ex. 16:12-15,20).

(b) The extraordinary kind was "hidden manna," ("manna which had been hidden," Greek), concealed in the "golden pot which had manna," was kept for centuries in the Ark of the Testimony, and was incorruptible (Ex. 16:33,34; Heb. 9:4).

(c) This manna is called "corn of heaven," "angel's food," "spiritual meat," etc., and when "hidden" or concealed in the golden pot of the Most Holy, was symbolic of our eternal life which is "hid with Christ in God" (Ps. 78:24,25; 1 Cor. 10:3; John 6:31-33,48,51; Acts 2:27,31; 1 John 3:2; Col. 3:1-3).

2. The white stone speaks of acceptance, the black of rejection. Lodges that "blackball" rejected candidates, are a good illustration of the text (Rev. 1:14; 3:5; 7:9; 14:14; 19:8,14; 20:10).

3. Since all the other promises to the seven churches are single or intimately related, we judge that the "white stone" of this promise is the Israelitish Urim and Thummim, which was only one stone, a diamond (Ex. 28:15,30; Numb. 27:21; 1 Sam. 28:6).

4. For explanation of the "new name," see sermon outline on the message of Christ to the church at Philadelphia (Rev. 3:12).

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Editor Restitution:

In these days of terrible stress for the nations, I feel special need of an effort on the part of the brethren to exhort one another, and so much the more as we see the day approaching. When we see so many of our brothers and sisters drawn away with the things of the world and yet they seem to think they are doing God service, it has prompted me to write the enclosed article, hoping it may find a place in your paper at an early date. Respectfully submitted with love and prayers, we remain your truly,
J. E. Lent.

Dear Editor:

Will you kindly insert the following in your valuable paper:

An Appeal for Help

Dear Brethren and Sisters, Readers of The Restitution:

We wish to make an appeal to all charitably disposed brethren to help Brother J. F. Day, a very sick man, a member of the church of The Blessed Hope, Church of God, in Chicago, and an elder as long as he was able to hold that position. Now he is confined to the house. His heart is badly affected and his lungs are diseased, having strong symptoms of tuberculosis, causing swelling of the body and limbs. He is sixty-six years of age and a devoted Christian man; has a wife and five children between the ages of nine months and fifteen years. The fifteen year old girl will graduate from the grammar school next February. The only support they have is about \$2.00 a week his wife makes by working every spare minute on some elastic work and buttons for a dry goods merchant, and they are greatly in need of food and clothing as well as coal. Our church has agreed to pay the rent, which is about all the church of God here is able to do. Anything that any of our brethren or sisters can do for them will be thankfully received. Contributions can be sent to the Secretary, R. W. Thompson, 544 Long Ave., Chicago, Ill., who will see that it will be judicially expended.

R. W. Thompson,
544 Long Ave., Chicago, Ill.
Lucian Button (Elder).

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XVIII

Subject, The Time of Reward

Memory Text

"For the Son of Man shall come in the glory of his Father with his angels and then he shall reward every man according to his works" (Matt. 16:27).

1. "Behold, I come quickly and my reward is with me to give every man according as his work shall be" (Rev. 22:12).

2. "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants, the prophets and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth" (Rev. 11:18).

3. "But when thou makest a feast, call the poor, the maimed, the lame, the blind;

4. "And thou shalt be blessed; for they can not recompense thee; for thou shalt be recompensed at the resurrection of the just" (Luke 14:13,14).

5. "That the trial of your faith being much

more precious than of gold that perisheth, though it be tried with fire might be found unto praise, and honor, and glory at the appearing of Jesus Christ" (1 Pet. 1:7).

6. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth and hath long patience for it until he receive the early and latter rain.

7. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (Jas. 5:7,8).

8. "And as it is appointed unto men once to die, but after this the judgment.

9. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:27,28).

10. "For I am now ready to be offered and the time of my departure is at hand.

11. "I have fought a good fight, I have finished my course, I have kept the faith.

12. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8).

13. "And then shall they see the Son of Man coming in a cloud with power and great glory.

14. "And when these things begin to come to pass, look up and lift up your heads; for your redemption draweth nigh" (Luke 21:27,28).

Practical Truths

Our lesson today is on "the time of reward." To the faithful believer in Christ no day could be more welcome than the day of reward. Then he will lay down the cross of suffering for the crown of rejoicing and glory; the transitory for the eternally enduring. Some good people think the reward is given at death, but the Scripture passages quoted above show that it will be given at the second coming of our Lord, and the resurrection of the dead. God's word on this important topic should settle the question.

Notes on the Lesson

Son of Man.—Jesus is called the Son of Man several times in the Scriptures and so styles himself in our memory text. He is a great many times called the Son of God. He was truly both. In the genealogies as given in the first chapter of Matthew and the third of Luke his descent is traced through David. He was made of the seed of David according to the flesh (Rom. 1:3). He was begotten of the Holy Spirit (Luke 1:35; Matt. 1:18). Our faith should comprehend both of these plainly revealed truths as setting forth his relationship to both God and man.

1. To Give Every Man According as his Work Shall be.—The judgment of God is according to truth (Rom. 2:2), so in the rendering of rewards through his Son to whom he has committed all judgment, it will be done in harmony with the principles of truth, justice, and mercy. He will render to the righteous all things embraced in his exceeding precious promises and inflict upon the

wicked the punishment threatened in his Divine word. Against the assertion of his chosen people that his way was not equal he affirmed his way equal and their way unequal.

4. **Recompensed.**—To make a return to, to render an equivalent to, for service, loss, etc. (Webster). The recompense or reward promised to God's people is infinitely more than an equivalent for service, loss, and suffering. It is a gift bestowed by the hand of Divine goodness and mercy exceeding in value all that we do or suffer as eternity outmeasures a few short years.

Resurrection of the Just.—There will be two resurrections: one at the coming of Christ, the other at the close of the 1000 years reign.

5. **Trial of Your Faith.**—Trying or testing in any manner. Here it comes through persecution. God has, in every age, tested the faith of his people.

Gold Tried by Fire.—To purge away or destroy the dross leaving the precious metal: so a tested faith is pure, more precious than gold, and will be honored or rewarded at the coming of the Lord.

9. **Bear the Sins of Many.**—The Lord hath laid on him the iniquity of us all (Isa. 53:6). These and similar figures of speech are employed to set forth the great leading thought that Jesus died for us or was made a sin offering for us.

12. **That Day.**—The day of the Lord's appearance when he shall judge the quick and dead. The phrase occurs several times in the epistles of Paul, all having reference to the same time.

Suggestive Topics and Questions

1. **When the Son of Man Comes.**—In our memory text with what event is the giving of the reward connected? Will you please read verses 24, 25 and 26 of Matt. 16th? Also Luke 9:24, 25, 26? These texts refer to those who would lose their lives for the sake of Christ. What are such called? When will these martyrs get their reward? Is this coming of the Son of Man a coming in person? Has this event already taken place in the past, or is it yet in the future? Will our Lord bring the reward when he comes? Can we get the reward before he returns?

2. **All of the Righteous Rewarded at the Same Time.**—Can you give the proof? See 2nd paragraph in Scripture quotations. Do you think that the persons mentioned in this text as servants, prophets, saints, and them that fear God's name, include the church of all time down to the period of the resurrection? Will all be perfected together (Heb. 11:40)? Do you know of a single text which teaches that God rewards his people one at a time?

3. **At the Judgment.**—God has appointed a day in which he will judge the world (Acts 17:31). With what event is the judgment connected in point of time (2 Tim. 4:1; 1 Cor. 4:5)? Will God reward men before the judgment? Before the hidden things of darkness are brought to light and the counsels of the heart made manifest?

4. **In the World to Come.**—When will the righteous get eternal life (Luke 18:30)? What is meant by "world to come"? In his argument with the Sadducees in Luke 20:35, does Jesus refer to the same world or age? With what does he

connect it? "Worthy to obtain it." What is meant by this language? Will this worthiness entitle us to all the good things belonging to that world?

5. **Should the Children of God Pray for the Time to Come?**—If all the promises are to meet their fulfilment then, is it reasonable to desire that day to come? Do we pray for it to come when we pray for the kingdom to come? Do all the Scripture proofs bring us to the same conclusion as regards the time?

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: 2 Cor. 8:9

Our Biblical Alphabet

Apostles abhorred and avoided abominations, accepted affliction, ably acknowledged atonement, added affection; anointed Advocate abundantly abided.

Bible baptism begets bountiful blessing, bestows brightness, betters brethren because bodies bought by benefactor.

Christ crucified creates charity, comfort, consolation, compassion. Christ's coming calleth chosen, causeth certain conquests, confers crown.

Disciples desired doctrine, diligently destroyed deceitful desires, disdained dishonesty, deemed detestable devices dangerously deadly; deserved declared deliverance.

Eager, earnest exhortation entertains, enables, embraces, elevates, encourages, enriches, edifies.

Firm, faultless faith frees faithful from fancy fables, favors friendliness, forbids foolishness, frightens fanatics.

God's greatest gift glorifies, gives gospel grace, gathers gentleness, gains gaiety, gallantly guides, gently governs, guards, gladdens.

Happiness houses honesty; hearty honesty honors hope, humble hope helps holiness, holiness hastens heavenly habitation.

Instruction increaseth intelligence, intelligence imparts integrity, integrity invites immortality.

Jehovah joins Jesus, justifying joyous juveniles. Kindliness kept kindred kingly; kindles knowledge; keeps knights kingdomward.

Love lingereth like lighted lamp, lightens life's labor, levels laws, leashes lions, leads lambs, leavens loftiness, laments lying lips, loathes lurking lust, lacks languidness, lauds liberality, lightly laughs lest leisure lessens liberty.

Merciful Messiah makes miserable, mortal men marvel; merry melody maketh mad malice move; mercy maintains meditation, mellows memory; manifold miracles manifest, multitudes make might.

Neither nobby neighbors nor notable names necessary; Nazarine's noble nature naturally nourishes.

Observation opens opportunity, offers obedience, overcomes offence, obtaineth order, overthrows odious opinion, opposeth oppression, obscures outcasts, ordaineth, operates, occupies, often omits ornamental ordinances.

Pure preaching proclaimeth prophecies, prevents prejudice; proper prayer procures precious pardon, provides peculiar peace; pitiable perverted prevaricators plainly perish; parables provoke particular prudence.

Quiet quality quickly quenches quarrels, quells queer queens, questions quantity, quits quizzing.

Remember righteous reformation, revealing regeneration, registers reconciliation, reapeth rich reward.

Sincerely search spiritual statutes, study Scriptures, speak soundly, smite sin, sacrifice selfishness, subdue self strength, serve Savior, safely secures salvation.

Tumults, trials, troubles, teacheth truth; tranquil trust turneth tribulation to thankfulness; tempestuous temptations tendeth to terrible transgression.

Unfruitful unbelievers utterly underestimate unity, uniform understandnig upholds upright-ness; unites unusual utterances; urges ultimate, uncompromising union; utterly upturns unmerciful usurpation.

Verified, valiant virtue, voluntarily visiteth vagabonds; verily vanishes villainy, vanity, vengeance, vandalism; vehemently vindicating visible victory.

Worthy worship, withholding wickedness, with watchful waiting wins wisdom, which worketh weighty wonders.

X. As the letter "X" signifies both cross and "Christ" we shall fill this space with "In the Cross of Christ I glory."

Youth yearns yester-years Yuletide; young yoke-fellow yields yard; Yeoman, yelling "yo-ho" yanks yahoo.

Zeal, zealous, zest.

Good Advice

Seldom "can't,"
Seldom "don't";
Never "shan't"
Never "won't."

A Twenty-six Word Passage

Read it carefully and try to discover what is odd concerning it.

Apostles baptized certain disciples; exhorted faithfulness; gave hearty instruction; justified kindness, love, mercy, nobleness, obedience; preached quiet reformation; sincerely trusted; united virtue with 'excellence; yearning zealously.

Now that you have read it, have you noticed anything peculiar? If not, suppose you take the first letter of each word and form the alphabet.

Personal

Following are a few expressions from readers regarding our page. They are printed without egotism or desire for self-glory, but with a full appreciation and thankfulness to our heavenly Father that our work is not wholly in vain.

A sister at Freedom, N. Y., writes:

"I am only one struggling and weak follower of our dear Lord, with little ones, he has given in my care for his purposes, but I hope other mothers placed as I am, will tell you how much they need your page for little ones. We are isolated here, with no church near, and I do not feel right in sending the children to Sunday Schools where they learn so much error, so teach them at home. I would feel grieved indeed were your page done away with, as it is so much help to me, and the children enjoy it so much. They are eleven, nine, and five years of age. The two oldest are boys, and I am trusing your good page will help me to lead them to a saving knowledge of the blessed truths of the gospel."

A little man living in Buffalo, Texas, sent this:

"I am a little boy nine years old. Mama and I read your page and like it so much. Please do not discontinue it. I want to be baptized when I am old enough."

And this from a young lady of Chinook Cove, British Columbia:

"Please do not stop the publication of "The Young People's Page." I am sure we all would miss it very much. I have read it with profit every week since it was first started. I am thirteen years of age."

One a mother, one a son, the other a daughter; widely separated, yet all on the same road, striving to serve the Master. May the ambition of each be realized, and may we all soon meet in the kingdom of God, is our earnest prayer.

Our Weekly Puzzle

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

Where can this passage be found?

Who wrote it, and who was it written to?

Answer in next issue.

Answer to puzzle in last issue:

The advice which we all should follow, was given by Paul to Timothy, and can be found in 2 Tim. 2:15.

| | |
|---|-------------|
| I am the vine, ye are the branches | John 15:5 |
| For without me ye can do nothing. | John 15:5 |
| I have declared unto them thy name. | John 17:26 |
| I am he that blotteth out thy transgressions | Isa. 43:25 |
| We will come and make our abode with him | John 14:23 |
| Lo, I am with you alway, even to the end | Matt. 28:20 |
| To every man according to his several ability | Matt. 25:15 |

117,130,711 Bibles

"We talk of books as 'Best Sellers,' but which book can approach these figures? The American Bible Society in one hundred years has put into circulation 117,103,711 Bibles, Testaments and smaller portions in 154 languages. Of these over 71 million volumes have been absorbed by the United States, while some 46 million volumes have been scattered throughout the territories abroad. Where American Missions are established the returns from the sale of Bibles during 1916 are not yet complete, but during 1915 there were put into circulation 7,761,377 volumes, of which 5,053,406 volumes went to foreign lands, and 2,707,971 volumes (in 99 languages) were put into circulation in the United States; and the demand is growing by leaps and bounds. Ten years ago 682,692 copies of the Bible were issued in this country in the English language; in 1915 the number was 2,104,652."—Copied by L. H. J.

President Wilson's Opinion of the Bible

Written at Washington, D. C., Aug. 15, 1917.

"The Bible is the word of life. I beg that you will read it and find out this for yourselves—read not little snatches here and there, but long passages that will really be the road to the heart of it.

"You will find it full of real men and women not only, but also of things you have wondered about all your life, as men have been always, and the more you read the more it will become plain to you what things are worth while and what are not, what things make men happy—loyalty, right dealings, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of Christ, who gave everything for them—and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed and everything that is low and mean.

"When you have read the Bible you will know that it is the word of God, because you will have found it the key to your own heart, your own happiness and your own duty."

"Woodrow Wilson."

A Desire That Never Will Be Fulfilled Till Christ Our Lord Shall Come

The President says: The Bible is the word of life. I beg that you will read it." And I on my part would advise the politician to read it; and in reading it ponder over its precepts, take note of its examples, seriously consider its import, obey its commands, and follow after its instruction; and if this be done, we will have much better legislation at far less cost. The poor man will get his due without robbing his more wealthy neighbor, war would cease, and a great many other things would be that never will be until the King of kings and the Lord of lords shall take the gov-

ernments of this world unto himself and rule them in equity and in peace. For that time we long and pray. If worldly politics were pure, then we would not have need of a change, and we would not be overly desirous to have the kingdom of God instituted; but while man rules corruption and unrighteousness will prevail, and we who are of the day, living in the world, must keep on in our attitude of waiting, watching, and praying that God's will may be done on earth as it now is done in heaven, which is another way of saying, "Come, Lord Jesus; come quickly."

God honors them that honor him. He withholds "no good thing from them that walk uprightly." He "meets him that rejoices and works righteousness." If only we will go on doing what is right, giving up the best to our neighbor to avoid dispute, considering God's interests first and our own last, expending ourselves for the coming and glory of the kingdom of God, we shall find that God will charge himself with our interests. And he will do infinitely better for us than we could.

When you find yourself, as I daresay you sometimes do, overpowered as it were by a melancholy, the best way is to go out, and do something kind to somebody or other.

SELECTIONS

From the Syriac New Testament

"Faithful is the declaration, and worthy to be received, that Jesus the Messiah came into the world to give life to sinners, of whom I was the primary" (1 Tim. 3:15).

"Beware, lest any man make you naked, by philosophy and by vain deception, according to the doctrines of men, according to the rudiments of the world, and not according to the Messiah, in whom dwelleth all the fulness of the Divinity corporeally" (Col. 3:8,9).

"For this is good and acceptable before God our life-giver; who would have all men live, and be converted to the knowledge of the truth. For God is one; and the Mediator between God and men is one, (namely) the man Jesus the Messiah; who gave himself a ransom for every man;—a testimony that arrived in due time, of which I am constituted a herald and legate" (1 Tim. 3:3-7).

ONE OF THE HORRORS OF WAR

An American neurologist who recently returned from Europe's battle-fields says that thousands of soldiers are being made incurable idiots by the rupture of their nerve trunks and centres. This is due to the terrific explosions of large shells.—Selected.

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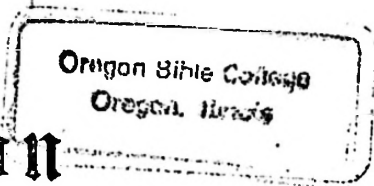
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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 3:12)

VOLUME 70

CLEVELAND, O. FEBRUARY 12, 1918

NUMBER 6

DEAR LORD, REMEMBER ME

E. W. Knapp

This world is full of grief and woe,
You see it everywhere you go;
The nations in a fearful war,
Such scenes we surely do abhor.
In this great war thy word has said,
That Christ shall come and raise the dead;
The time is drawing near we see,
O then, dear Lord, remember me.

We know the Savior shall descend,
Ten thousand of his saints attend;
They stand upon the holy mount,
And to the world give one grand shout.
The kingdoms of this world are done,
We now must serve God's only Son;
And if in life we chance to be,
O then, dear Lord, remember me.

Remove the curse from off the earth,
'Tis done by means of spiritual birth;
We reach beyond the mortal man,
And do God's will at his command.
We're striving with our might and main,
This glorious kingdom to obtain;
And when our Savior we can see,
O then, dear Lord, remember me.

The nations strive to rule this land,
By heeding to a man's command;
The peace they seek can not be right,
They're in the dark, know not the light.
The cry of peace on earth we know,
Is not from man; "he is too low";
For Christ, he brings the news you see,
O then, dear Lord, remember me.

O bring the joys we know will last,
We had our sorrows in the past;
In striving to defend God's cause,
In living under unjust laws.
Now we do hope that in this land,
That we may with the Savior stand,
And if asleep we chance to be,
O then, dear Lord, remember me.

"The industrious man is light hearted—the man who works is the happy man."

Madagascar fishermen sprinkle a substance on rivers and lakes which paralyzes the fish and causes their bodies to rise, when they are caught by hand.

THE BIBLE

Especially Dedicated to the Infidel and Skeptic

S. H. Thomas

I love the Bible because I firmly believe that it is a message from God to man, mercifully telling him how he may escape the prison house of death, and stand up alive once again to die no more.

Because I am fully persuaded that it contains within itself indisputable evidence that it is exactly what it claims to be, the word of the living God.

Because it is the only book in the world that tells us from whence we came, and whither we go.

Because it contains our only hope of a resurrection from the dead, and endless life in the ages to come.

Because it makes known the infinite love of God for those of his creatures who believe his word and obey his commands (but for none others), and his promise of pardon for their sins through Jesus Christ our Lord.

I wonder why the infidel hates the Bible, and would destroy it if he could? The only book in the world that offers him life again from the dead, or hope that he may again clasp in his arms those loved ones whose eyes he has closed in death.

I wonder why he would destroy this book, which contains God's message of a love so great that he freely gave his only begotten Son, that "whosoever believeth on him should not perish, but have everlasting life." Truly his hatred of God and his word is a thing most unaccountable.

If perchance he sees a fellow-man, devout, sincere, and earnest in his faith in God, and the Bible as his word, he promptly proceeds to turn down that faith which comforts and sustains his brother. He sneers at it, and points out that the old Bible is no longer taken seriously among refined or educated people as true and as the word of God. That only the weak-minded, and simple, so regard it in these enlightened days. That it is now generally conceded to be but a collection of ancient fables, and foolish fish-stories, and of interest only as a curious relic, handed down from the days of witchcraft, and simple-minded superstition.

Mr. Infidel: Do you not think it a mean, and unkind act to seek to tear down the faith, and destroy the hope, which comforts and makes happy a fellow-man? Indeed, it is worse: it is robbery to take away and destroy the faith and hope of another, unless you are prepared to replace it with a better. Can you do it? Nay, verily: Search as ye may through the pages of your scoff-

ing literature; sift Ingersoll's "Mistakes of Moses," Tom Payne's "Age of Reason," and all vain vaporings of Voltaire, Bradlaugh, and others, and find if you can one single sentence that will comfort a man in the solemn hour of death. In such an hour infidelity is a miserable failure.

Let us now consider a few of the multitude of evidences that the Bible is the word of God. I ask you to consider the Jew. I want no greater evidence than he to confirm my faith in the book. Even before he became a nation, his future nationality was foretold and written down in minutest detail. And before he went into the promised land would scatter him among the nations, and that among those nations he should "find no ease," should have "a trembling heart and sorrows of mind," and that he should be in great danger, and should have none assurance of life (Deut. 28:63-67); and although robbed, persecuted, massacred, and murdered by the millions yet remain a great nation down to the coming of the Lord. And today he stands an unanswerable evidence of the truth and inspiration of the Bible.

of the Bible.

Where are Babylonians? where are Medes and Persians, the brazen-coated Greeks and mighty Romans, all of whom in turn robbed and massacred the helpless Jew? They have passed into history, have become but a memory; while the persecuted Jew is still with us, ready to play his part in the closing scenes of Gentile times. Without a visible king or capital city, but still scattered among the nations of the earth, they stand a great nation, controlling the wealth of the world. During all these long centuries they have not mixed with other peoples, but remained separate and distinct, retaining all their national and individual characteristics and customs—an eloquent and unanswerable evidence of the truth and divine authenticity of that grand old Book, which foretells all these remarkable things thousands of years ago, even before they became a nation.

But space forbids mention of the multitude of other evidences, equally as positive and unanswerable. The prophecies concerning Babylon, Turkey, Egypt, and other nations, and their marvelous fulfilment; the testimony of numerous monuments and ancient libraries, clay tablets, and records on stone, and papyrus, dating back to the days of the patriarchs, hidden deep in the ruins of ancient Babylon, Ninevah, and Dedin, buried beneath the sands of Egypt and the lands of Moab, God has kept these silent witnesses securely hidden and in these last days of skepticism and unbelief, they have been uncovered and brought forth to confound and silence the infidel and atheist.

Wherever the Bible goes, civilization and an uplifting of the standard of morality, follow. Remove the Bible and man would soon return to violence, anarchy, and semi-barbarity. Why? To the infidel death ends all. Therefore his motto is "Let us eat, drink, and be merry, for tomorrow we die." Why deny ourselves? The world is ours for today and the fulness thereof. Let us drain the cup of pleasure to its dregs. A short life and a merry one, and then a plunge into the land of forgetfulness from whence I came. Poor

fellow! I am sorry for the infidel. From my heart I pity him; no beams of light and promise ahead; naught but darkness, coldness, and everlasting forgetfulness. With such a faith can we wonder that ninety-nine out of one hundred criminals, murderers, robbers, liars, fornicators, adulterers, etc. are infidels? Rarely indeed is a Christian convicted of crime. Will infidels tell us why?

The infidel declares that the Bible has been responsible for most of the bloodshed of the world, and that mankind would be much better off if the last Bible could be burned. But I have always noticed that he continues to remain close around where the teachings and principles of the old Book are revered and practiced. If he really believes the Bible an impediment to human knowledge and progress, why does he not go to some country where it is not known? To Turkey, China, or the South Sea Islands? His life or property might not be so safe as in a Bible country, but he can get away from the old Book if he really wants to.

The infidel says that Moses made mistakes, that Jacob lied to his poor old blind father, and cheated Esau out of his blessing and birthright. That king David, the man after God's own heart, fell in love with another man's wife, and caused her husband to be killed, that he might have the woman. And that according to the Bible itself, every last one of these holy men of old were guilty of evil and disreputable acts. Mr. Infidel, you are right; your charges are true: And I cite this very fact to prove that the Bible is the word of God, The Old Testament Scriptures are a history of the Jewish nation, written by Jews under divine inspiration. If God had removed his influence during the making of these records of that nation, would not the national pride of these Jewish writers have prompted them to leave out those details that would discredit their history? When they came to that sin of king David, would they not have said: "We will not say anything about that matter: to mention it would do no good, and only disgrace our nation for all time." But when God writes, or causes to be written, the record of a man or nation, he tells the truth about it. Human nature is poor stuff, and always has been since Adam's fall. Abraham, Isaac, and Jacob, Moses, and king David—all were but human, weak and prone to sin just as we are; and the Bible is a true and faithful record of their faults as well as their virtues. If the Holy Scriptures had described them as superior beings, entirely free from sin, and yet partakers of a sinful nature, we then might, with reason, have questioned its truths.

Infidelity is all right on dry land, when everything is lovely and no trouble or danger in sight, but when at sea the storm rages, and billows war and foam, and the old ship founders and is about to sink—it is then, on bended knee, he calls on God to save him, and with earnest fervour sings, "Nearer My God to Thee." Ingersoll's "Mistakes of Moses," and Tom Paine's scoffing literature, has no charm for him now, as in terror and despair he stretches out helpless hands to that God whom he has so often denied and dishonored.

Thousands have been known to bitterly regret

on their death bed that they were infidels, but there are two things I never expect to see: Two mountains with no valley between; and a dying man, who regrets he is a Christian.

It is said that the last words of Thomas Paine, the great infidel writer and author were, "I am taking a leap in the dark." What a contrast between this and the last words of a Christian! No leap in the dark for him; all is light, and he sees exactly where he will land. Our Lord says: "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live."

The world has but one example of a great nation discarding the Bible and its principles, and adopting those of infidelity; and no nation has since cared to repeat the experiment. About the year 1790, Voltaire the great French infidel and author, devoted his time and brilliant talents, to destroy the Bible and the Christian religion in France; and the world for the first time heard a vast assembly of men, born and educated in a civilized country, lift their united voices to deny the worship of God, and the Bible as his word. One of the leaders of the nation publicly challenged God as follows: "God, if you exist, avenge your injured name. I bid you defiance; you remain silent; you dare not launch your thunder. Who after this, will believe in your existence?" In all public cemeteries this inscription was placed, "Death is an eternal sleep."

Soon all law and order were abolished, and mob law was established throughout the empire. Infidelity ran riot, and blood flowed like water, while hundreds of thousands perished. Finally, realizing the necessity of some form of worship, to hold the infidel fanatics in check, they brought a veiled harlot into the national convention. Senator Chaumette took her hand and said, "Mortals, cease to tremble before the powerless thunder of a God whom your fears have created. Henceforth accept no divinity but reason: I offer you its noblest and purest image. If you must have idols, sacrifice only to such as this." Thus, the harlot was established by infidel France, as the Goddess of Reason. Madame Milard was her name. She was conducted to the Cathedral of Notre Dame, and elevated upon a high altar, and worshipped in place of God.

This season of the triumph of the principles of infidelity in France, has gone down in history as "the reign of terror." But the Bible, and the principles of Christianity, were restored in time to save the nation. Voltaire has passed into history, and it is said that the press used by him to print his infidel literature, has since been used to print the word of God.

The infidel reminds me of a foolish sailor who was washed overboard during a terrible storm. His mates threw him a rope, but he found all kinds of fault with it, and refused to grasp it. It was too small to suit him, and was made of cotton instead of hemp, and it had spots on it, that looked to him like defects, or weak spots. In vain his mates shouted to him that this was the only rope they had, that it was all right, and would land him on board if he would grasp it; but he would have nothing of it, and miserably perished. Just so the foolish infidel is sinking in the great sea of eternity. His mates on the gospel ship,

throw him a gospel rope and implore him to grasp it; but he scoffs at and ridicules it, finds fault with and criticises it. In vain they assure him that it strong and safe, and the only rope on board ship that will reach him, but he turns away from it, and is lost forever in the sea of eternity.

INVENTIONS

No. 3

Stephen prayed, "Lord Jesus, receive my spirit. And devout men carried Stephen to his burial, and made great lamentation over him" (Acts 7:59; 8:2). These verses teach us two things:

- (1) That which was buried was Stephen; and
- (2) The spirit was not conscious Stephen; for it

was not the thing that did the praying. The Stephen that prayed was the Stephen that was carried, and buried, and lamented, and fell asleep; and if there was another Stephen we have no mention of him in this account. If the spirit had been a conscious intelligent entity, it could have prayed for itself, but it did not; and that fact alone would prove it incapable of praying, and shows it to be like the spirit of the queen of Sheba and others which we have noticed.

But Mr. Barlow says the soul also is separated from the body in death, and that it is conscious while the body lies mouldering in the grave, though he offers no proof, and only asserts that men exist while dead. David asks, "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" (Psa. 89:48). Often biblically a question is a strong negative affirmation, and this is an instance, and means to state that no living man can deliver his soul from the hand (power) of the grave; for all must go there, which proves conclusively that soul and body go together in death. But the man that goes to the grave soon ceases to exist, hence the soul goes out of existence at death. Hezekiah declares, "Thou (God) hast in love to my soul delivered it from the pit of corruption" (Isa. 38:17). From what had Hezekiah been delivered? Death. Then when one dies his soul goes into the pit of corruption, and not into eternal existence. "They smote all the souls that were therein with the edge of the sword, utterly destroying them" (Jos. 11:11). Does a soul exist after it has been destroyed? If not, then the souls of the people of Hazor are not now in existence. If those people's souls are now in existence they were not utterly destroyed, and the word of God would be stating a falsehood. His "word is truth," and Mr. Barlow is mistaken, and hence souls are destructible. David speaking of the Egyptians, declares, "He (God) made a way in his anger; he spared not their soul from death, but gave their life over to pestilence" (Psa. 73:50). "Life, a condition of existence" (Barlow). The lives of those souls were given over to the pestilence, and the souls were spared not from death. Suppose we put both of Mr. Barlow's definitions and read, "He spared not their soul from a condition of existence, but gave their

condition of existence over to the pestilence." Did those souls continue to have a condition, or be in a condition of existence, after "their condition of existence" was given over to the pestilence? If yes, then Bible language is without meaning; for their condition of existence was not taken from them. If we should read a life was given over to the pestilence, we would have some room to think there might be another life or condition of existence for them; but their condition of existence makes assurance doubly sure that there is not another for them, and again knocks the props from Mr. Barlow's invented definition of death.

"O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit" (Psa. 30:3). Here again it is plainly declared that the soul goes into the grave, and one must be kept alive that he may not go into the pit. If the soul does not go into the grave, then David was talking nonsense; if it does go there, then it goes out of existence; for all that goes into the grave soon returns to its mother element—dust. We might multiply texts to substantiate what we have here shown; but we believe those are sufficient to prove Mr. Barlow's definition false, and that death is not a condition of existence no matter whether it refers to soul, spirit, or body. When the soul is spoken of as departing it is the same as the life, and not that which can exist. Herod sent men to kill Jesus in his infancy, and had not the Lord interfered he would have been successful; but God delivered him by sending him down into Egypt. After the death of Herod, an angel told Joseph; "They are dead which sought the young child's life" (Greek, soul). What did Herod intend to do with Jesus' life? Destroy it, or take it from him. Now had he been successful, and had God given it back to him, it would have been said "his soul returned to him," but been no proof that said soul existed while dead. Again: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:39). Here again "life" is from the same Greek word that is translated "soul" in the New Testament. If one loses his life for Christ's sake, he shall find it. It would be impossible for one to lose an eternal existing soul for Christ's sake; but he can have his life or condition of existence taken from him, and given back to him in the resurrection; and his finding it would be its return to him. So in cases where some were resurrected in the past. While the life is in us, we have life; but after it has departed, we have no life; and it is not an existing entity, but as Mr. Barlow says, a condition of existence, and without it we cease to exist. We readily admit that life is not existence, and I am unacquainted with any that teach that it is; but Mr. Barlow claims that is the definition contended for by the poor annihilationist.

Many things exist without life, and that fact of itself proves that life is not existence. Humanity, and the animal and vegetable kingdoms depend upon life for existence, and without it they soon perish. Hence it is "the state of being alive; that condition in which animals and plants exist with the capability of exercising their natural functions" (Standard Dictionary). This definition seems to be more nearly correct than Mr. Barlow's, for life is not a condition of existence

to the everlasting hills, and much other dead matter which could be mentioned. It also is in harmony with the Bible; for the Bible says, "The dead know not anything" (Eccl. 9:5). The word "function" is defined, "Any specific power of acting or operating that belongs to an agent, or the specific work accomplished by it; as the functions of the mind" (Stand. Dic.). Thought being a natural function, ceases in the death of the thinker. All work, knowledge, wisdom, and device must cease when the life ceases; and that for ever kills Mr. Barlow's invention. He can no more prove his new theory than the orthodox can the old one; and his invention is worthless. He says both soul and spirit die, and we read the dead know not anything, hence both soul and spirit become unconscious in death; and that is what the poor annihilationist contends for.

But he quotes as proof, "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). He argues from this text that he had existence before he had the Son, and before he had life and concludes from that that people can exist, have knowledge, and work without life. He fails to notice the preceding verse: "And this is the record, that God hath given to us eternal life, and this life is in his Son." What life? "This," the eternal life. The unbeliever has life, but not eternal life. He then as another proof quotes, "In the day that thou (Adam) eatest thereof thou shalt surely die" (Gen. 2:17), contending that Adam did not cease to exist the day he ate, and from that fact claims he has positive proof that a person may be dead, and yet exist as a conscious intelligent being. Over looking this: "And he said unto Adam, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of (not thy death) thy life." Adam still is recognized as living, and God must know better than Mr. Barlow whether Adam was dead or living when he spoke those words. Had Adam been dead God should have said, "All the days of thy death;" but as he did not so say we are compelled to conclude Adam was not yet dead. We read: "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:17-19). This is the sentence given Adam for his disobedience, and the only sentence that can be found in God's book concerning it, and was given while Adam was alive; and in it it is stated that he had days to live, and would yet live "all the days of thy life," and eat of the fruit of the ground in sorrow.

The word "day" is often used figuratively, and is so used in the chapter from which Mr. Barlow quotes: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." By comparing chapter one the read-

er will see that earth was made before there was even light, and light was spoken into existence upon the first day, and it was not until the third day that plant life was produced; and if we take into consideration what is said about man in both chapters we can see that the second chapter makes the whole of the seven days, "the day;" and whether these even were figurative or literal days, either makes "the day" a figurative day. The same with our text: "All the days" must be considered a part of "the day" in which Adam was to die, as they were "days of his life"; and as the day" includes "all the days," it could not be a literal day; and where is Mr. Barlow's dead man? In the dust, and as he teaches soul and spirit die as much as the body, they too must no more exist than it does.

J. J. Heckman.

IS THE THIEF IN PARADISE?

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise" (Luke 23:39-44).

V. Jesus' answer to the thief in Rotherham's translation reads, "Verily, to thee I say today, With me thou shalt be in paradise."

The Cottage Bible by Parker reads: "Verily I say unto thee, The same day thou shalt be with me in Eden's garden." "The same day" would here refer to the day referred to in the thief's question, when Christ comes to establish his kingdom.

Now, as the original Scriptures contain no punctuation marks, and the present system of punctuation was invented by Aldus Manutius, a printer of Venice, in the 15th century, we know that the present punctuation of the king James' translation is not inspired. Hence we have authority to change the punctuation and reading of the Authorized Version to read, "Verily, I say unto thee today, Thou shalt be with me in paradise."

The thought in this with the Parker and Rotherham translations would be: "I give you direct promise to your request to be with me when I come into my kingdom, to restore the long lost paradise on earth, that you will be with me there."

We would say to those who base their hope of entering into their reward at death upon this text as translated in the common version, and on the position of the uninspired comma, that we will agree with them when they can reconcile the following nine objections to their position:

1 The thief had no immortal soul or spirit entity to go to paradise (Rom. 2:7; 1 Tim. 6:16; 2 Tim. 2:10; 1 Cor. 15:53-56).

2 The soul of Jesus went to hades that day (Acts 2:31; Psa. 16:10).

3 Jesus wholly died, soul and body—no separate entity survived death to go to paradise Isa. 53:8,10; Rev. 1:18).

4 The only paradise the Bible reveals is that lost by the first Adam, which is to be restored again on earth beyond the resurrection (Rev. 2:7, and chapters 21 and 22; Isa. 51:3). This is the

paradise to which Paul was conveyed in vision, as was John the Revelator (2 Cor. 12:3).

5 The only Savior of whom the Scriptures speak was in the tomb, and nowhere else, for three days and nights (Matt. 12:40; 28:6).

6 Jesus was not in heaven during the three days while he was dead (John 20:17; Acts 1:3,9).

7 Neither Jesus nor the thief had any conscious existence while dead (Psa. 146; 6:5; Eccl. 9:11-15; Job 14).

8 Dead saints cannot go to glory before the change of the living saints at the resurrection of the just (1 Thess. 4:15; 1 Cor. 15:23; Heb. 11:39,40).

9 The judgment of the world, and the reward of both living and dead saints do not take place until the second coming of Christ (2 Tim. 4:1; Matt. 16:27; Rev. 22:12; 20:13; Luke 14:14).

The one witness who records what Jesus said to the thief says that Jesus' answer was: "Amen lego soi se merou met qmon ese en to paradiso."

Now what did Jesus say to the thief?—W. L. C.

Measures speed of Clouds

The comb nephoscope is a device for measuring the speed of clouds. It consists of an upright brass rod about nine feet long, bearing at its upper end a crosspiece to which a number of equidistant vertical spikes are attached. The observer turns the crosspiece until the cloud appears to travel along the line of spikes and notes the time it takes to pass from spike to spike. This forms a basis from which he reckons the speed.

Daily Thought

Victories that are easy are cheap. Those only are worth having which come as a result of hard fighting.—Beecher.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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EDITORIAL

January 27th Mr. David B. McKenzie, and his wife, Mrs. Catherine McKenzie, both formerly Presbyterians, after making a very intelligent confession of faith in the things pertaining to the essentials of the gospel, were baptized into Christ.

Sister Wince writes, dating Jan. 22nd, "You know Sister Susan Howard of Chinook Cove, B. C. Her husband has been studying the Bible and has come to see the absolute necessity of being baptized in order to be saved; but before his purpose could be carried out he was taken sick. He went to bed as well as usual last Saturday night, and before ten o'clock Sunday morning had been taken to the hospital by team fifty-three miles distant. Sister Howard is in great distress, and asks that prayer be made for his recovery so he can obey the Lord."

Dating Jan. 30th Sister Sadie Skeels writes: "We of Brumfield, Kentucky, Church of God are very thankful for the mercy which God has granted us at the hands of the government. There were but five young men of military age, who were members of our congregation. Three who lived in Mercer County were granted religious exemption; the two others were of Boyle County, and they received fourth class because they have families; but they have both appealed their case. The Board asked, "What better do you want? That class is safe." We all want to say with the Psalmist, "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."

We ask that all of our young brethren who are subject to draft keep us posted by frequent communication how they fare before local and district Boards, and how they are treated in military camps. From "The Tower" of Jan. 15th we note that the Russellites have passed resolutions asking for exemption, and have presented the same by a committee of three to president Wilson. We quote the reception he accorded them, with one or two statements he made to the Committee, as they are of considerable interest to us and are very significant with meaning:

"Brother Rutherford, as president, appointed Brother Dr. Smith of Louisville, Ky., Brother E. D. Sexton, of Los Angeles, California, and Brother E. W. Brenneisen, of New York City, as a committee of three to bear these resolutions to Washington and there in person present them to President Wilson, Secretary Baker of the War Department, and a copy to Provost Marshall General Crowder. The Committee proceeded to Washington for this purpose, and on Friday, January 11th, they were granted an audience with President Wilson. The Committee was very kindly and graciously received by the President who patiently listened to the reading of the resolution. The President expressed himself as fully sympathizing with our position. He suggested that some had exceeded their authority in dealing with our brethren and promised that these mistakes should be speedily rectified. Afterwards a copy of the resolution was presented to Secretary of War Baker and Provost Marshall Crowder."

THE SUBJECTS OF THE KINGDOM

Dear Brother:

I wish to call your attention to The Restitution of Jan. 15th where you make a statement which has surprised me not a little regarding the subjects of the kingdom of God. I had supposed that the "remnant" was composed of all people left on the earth who should pass through the fiery trials and tribulations in safety after the saints, who comprise the body of Christ, have been rewarded. It seems strange to me that Christ and the saints are to rule over infants and children entirely. I am asking for information, as I wish to know all that the word of God has for me; and if it teaches this it is new to me. Your words are: "These remnant subjects are composed entirely of infants and little children."

Yours in love of the truth,

Jennie _____

Editor's Reply

The writer has not exactly reproduced the words and ideas to which we give expression in Lesson V. We say on pages one and twelve that the subjects are "composed almost entirely of infants and children." By leaving out the word "almost" the Sister unintentionally exaggerated the statement. Restore this word in the sentence, then read Lesson V carefully, and we see no room for dissenting opinion.

In addition to the plain Scriptures quoted on page twelve to prove that the infants contempo-

rary with Christ's coming are the subjects of the kingdom primarily, we may point to one typological argument which to us is conclusive. Six hundred thousand adult Israelites left Egypt under Moses (Ex. 12:37). All these perished in the wilderness before they came into the land of promise except two (Heb. 3; 4; Deut. 1:35, 36,38). Who then, composed the subjects of God's kingdom under the Judges and Kings of Israel? The testimony is explicit: "Your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it" (Deut. 1:39).

Now as Christ will be a prophet "like unto Moses" when he returns, and as his "times of restitution" and "refreshings" are analogous to those under Moses (Acts 3:19-24), it follows as a positive and dogmatic fact that as adults were destroyed after the exodus (Jude 5), and the "little ones," those who were so young that they "had no knowledge between good and evil," came in and lived in Canaan as subjects, so it will be under Christ. One cannot but admire the divine wisdom displayed in such a just and merciful provision. The incongruous idea of Christ and the saints reigning over infants and children "entirely" is not a necessary or logical conclusion, although these are practically the only ones spared at the coming of Christ. The forty years which elapsed from the exodus from Egypt to the settlement of the children in the land of Israel, may be indicative of as much time intervening between the return of Christ and the beginning of his reign. The children alive at the second coming of Christ would, according to this arrangement, be forty years of age when the reign begins. This accounts for the fact that adults appear as subjects in the kingdom although only infants are saved, from the "devouring fire" of Christ's apocalypse.

AN OPEN LETTER ON THE SONG BOOK

To Sister Robison and All Who are Interested in the New Song Book:

I thank you for your commendations, and will say part of your criticism with reference to the first edition is just and part merely technical. Now there are two or three ways at the least those errors could have gotten in: In selecting the pieces we often found a piece that was good except a word here and there that was wrong: these we would mark to be fixed; and as that part of the work fell mostly on me, we would lay them aside to be fixed when most convenient. Those that are wrong may have slipped in by mistake by us thinking they had been corrected.

Again when we decided upon the words to be substituted, we had to find those words somewhere and cut them out and paste them over the objectionable words so the engraver would get it correct. In some cases these pasted words may have come off in handling. This could have all been righted in the proof-reading; but here is the rub. How many people go through this world blamed for certain things that they are not in the least

to be blamed for. In making the contract with the printer I had a perfect understanding that he was to send me all the copy to proof read. This he did not do. He sent probably forty pages; then I waited and waited for more, and none came. Then a note saying he had put in press without sending me any more to proof read, thinking he could get them out sooner. Of course they were not correct; but it robbed me of any chance to correct any more that might have crept in. The Committee and Brother Huggins and some others know what an influence was brought to bear on the printer and others to prevent the publication of the book. This alone caused at least a year's delay in printing. But we succeeded in overcoming all this evil influence, and we wonder at the fewness of the mistakes.

Now let us remember the church owns the plates, and all the cost there will be in printing again will be printing and binding; and for a few new plates that are proposed. In talking with the engraver I find the plates we now have are worth at least \$1.10 more than when we bought them. I mean each plate is worth this much more. I have had two of the most reliable firms I know figure on the proposed edition, and there is but ten dollars difference between them. In August last I had one of these firms figure on the book just as it is now. Now the same firm and another I had figure on it, want just the same for printing the last half of the book.

So many places have no books and have ordered them we decided to print the songs beginning at page 90, and add 18 new, beautiful songs to supply the urgent need. Change the numbers and make 90 No. 1. We do this because we have not money enough to print the whole book. This book would have sixteen pages folded and sewed together, just double the one we now have, making it hold twice as well. They promise the mechanical work to be far superior to the old book. We will see that no errors get in this book; that is, no real errors. "Real errors" we would call those where the words are in direct opposition to the truth. This we find to be true in two or three of the present songs. The others are just technical. One that Sister Robison objects to is the favorite of one brother, and nearly every meeting he calls for it. We know all do not like the same songs: we each have favorites, and others that we very much dislike.

Now as to technical errors: let us examine the song on page 184, vs. 4. There never was one more devoted to the truth than the sister who selected this song. She would neither talk nor sing an error. There is not one of us but has had friends and mothers and fathers who tried to lead us to the light, and fell asleep disappointed; and their voices now come floating to us from those by gone days, and we remember them as we sing. These voices we have really heard, and these voices of the past are recalled, and we feel their power. Just as we heard the voice of the speaker who is persuading them to accept the call of the gospel. Just as you and Brother Robison have done many times. There is no doubt in my mind that the writer had a different idea when he wrote the song, but that does not hinder us from putting a different and better construction on it. I doubt

if one but our own people would even notice it. It is where they speak of going to heaven, etc., that is serious.

We will eliminate every error that is at all misleading. In some of your objections it is just a matter of taste. Some have entered a protest against leaving out some you wish to. Their taste is different. We can satisfy all alike by eliminating all serious errors, as mentioned above; but we cannot suit all tastes any more than we could in cooking. Let us have it as near perfect as possible and not out of harmony with the gospel. Now brethren, we need another edition badly. We have the plates, so let us rally to the cause and give the brethren a book that have none. We have some new congregations, as well as old, that have no books. We had a wonderful sale on the first edition; and now let me ask every one how many books will you take if we print another edition? I might explain here the ten dollars that were sent the Committee on the first edition was to buy the plates. The printing and binding had to be paid for out of the sale of the books. We sold the books at practically the cost of printing and binding and mailing, which was 50 cents each. We got an extraordinary low price on the printing. But now as with everything else, it costs us nearly double. We cannot get the book out and mail it for less than 85 cents, and come out even. But remember the book will be worth it in every way. You figure how many more books you could buy at 85 cents with the price of a day's labor than you could a few years ago for 25 cents. On paper they look high, but in reality not so high as in former years.

Now brethren, write just as soon as you read this and tell me how many books you will take. Send no money, send only your order. I will book you for so many, and when we have enough to justify us we will put the book in the hands of the printer and he will get it out in a hurry. I am sure we will never need another edition; this one will last till the Lord comes. The main thing is to help each other with means of worship till that time. Let your orders come now. Brethren, do not say, "I will not buy because the book does not come up to my ideal"; say it is the best we can do with our means, and is good enough. That person does not live who could get up a book that in every detail would suit everyone. Even the Bible does not do that. Write me today how many you want.

The Committee,

Almus Adams, Chairman,
3944 Hartman Ave.,

Ames Station

Omaha, Neb.

The minister was visiting one of his parishioners. He took the small daughter of the family on his knee and facetiously remarked:

"I don't love you, Nellie."

The family laughed, but little Nellie frowned and said:

"You've got to love me. You've got to."

"Got to? How so?" laughed the divine.

"Because," said Nellie, stoutly, "you've got to love them that hate you—and, goodness knows I hate you."

OBITUARIES

Sophia Frier was born in Clinton County, Indiana, May 24, 1841. This was in a time that much of the original forest was standing and the swamps were undrained. And in recording the events of her life the memory sweeps back over a period of years that marks the most marvelous advance in the improvements of the country, and the ways of life, of all centuries. Hence her life has been full of interest. She saw the log hut give place to the commodious home, the ox team succeeded by the modern motor car, and the old reap sickle laid aside for the self-binding harvester.

She was united in marriage to J. U. P. Strawn, June 1859. She was the mother of five children, namely, John, James, William, Howard, and Zora. She was left a widow by the death of her husband, July 5, 1892. She accepted the gospel message and was baptized by Elder J. F. Wagoner in May 1895, and united with the Hillisburg Church of God, where she was a member at her death.

She was married to Samuel B. Halliday, November 21, 1896. He died January 26, 1917, and she, after a few days illness, passed from life at her home, January 20, 1918, at the age of 76 years, 7 months, and 26 days. She leaves one brother, Thomas Benton Frier, of Kokomo, Ind., three sons, John, of Frankfort; William and Howard, of this vicinity; and one daughter, Mrs. Zora Foltz, of Frankfort; nine grand-children and one great-grand-child, and many other relatives.

Funeral services were held at the Hillisburg Church of God at 10:30 A. M., January 22, 1918, conducted by the pastor, D. E. VanVactor. Burial was made in the Plummer Cemetery, where the beloved sister was laid to rest to await the coming of Christ and his resurrection.

Catherine Thatcher-Graham was born January 14, 1838, in Dearborn County, Indiana. She was the daughter of Harvey and Amelia Thatcher and one of a family of seven sons and five daughters.

She was married to Matthew Graham March 20, 1890, at Connersville, Indiana, where they resided until his death some four years later. She afterwards moved to Scircleville and took up her residence near her sister, Mrs. Frier, in whose association she spent the remainder of her days. After a brief sickness she died at the home of James Frier, January 22, 1918, at the age of 80 years and 8 days.

The departed friend has lived a quiet, unassuming life, discharging her duties to the best of her abilities as she saw them. She was a good woman, of kindly disposition, a friend and a neighbor to those about her. We cannot judge her for we know not the obstacles that lay in her pathway. We therefore commit her life and her works to the hands of the heavenly Father and to the judgment of his compassionate Son, Jesus Christ.

She leaves one sister, Mrs. James Frier, of this place, and one brother, William Thatcher, of Omaha, Neb. Several nephews and neices also survive her.

Funeral services were held at the M. E. church at Scircleville, Ind., at 10:30 A. M., Thursday Jan.

24, 1918, conducted by D. E. VanVactor, and the beloved one was laid to rest to await the call of Jesus in his own appointed time when he shall be pleased to exercise his resurrection power.

Chas. H. Behn was born in Germany, May 21, 1848, and came to the United States at the age of two years, with his mother who located at Xenia, Ohio. At the age of fourteen he enlisted in the Union Army Aug. 15, 1862, in Company E, of the 11th. Ohio Vol. Inf., and served his country through the war and was mustered out July 9, 1865. He united with the Argos G. A. R. Post, June 10, 1887, where he was a member at the time of his death.

He was married to Arilla J. Lowry, in 1873, at Argos, Indiana, where they lived and became the parents of four children, namely, Retta, Ona, Bessie, and Oliver Donald. Their lives were saddened by the death of the three daughters. They removed to Fort Wayne in 1889 where the mother sickened and died, Dec. 15, 1891, leaving but the father and Donald. In 1911 they went to Albuquerque, New Mexico, for Donald's health. After two years stay Brother Behn returned to Argos and stayed until he took up his abode in the Soldier's Home at Marion, Indiana. He found life agreeable in the Home, and his last visit in Argos showed that he was being taken care of and that he was in better spirits than usual. He died after a brief illness, January 25, 1918, aged 69 years, 8 months and 4 days.

He heard and obeyed the gospel and was baptized by Elder H. V. Reed, Feb. 8, 1877, and united with the church of God. In Argos he affiliated with the Church of God and served as Superintendent of the Sunday School during the years 1915-6. In this capacity he took great care to serve efficiently and acceptably.

Brother Behn was a patient, conscientious man, unassuming and full of zeal. He has drank deeply of the sorrows of life, but endured his appointed lot without complaint.

He leaves one sister, Mrs. Rosa Grunder, of Cincinnati, Ohio, and one son Donald, and other relatives and close friends in the household into which he married where he was always considered one of the family.

The body was brought to Argos on Sunday morning and taken to the home of Frank P. Boggs. Funeral services were held from the Church of God on Tuesday, 2 o'clock, Jan. 29, 1918, conducted by D. E. VanVactor. Burial was made in Maple Grove cemetery where we left the beloved brother to await the coming of Christ and his resurrection.

D. E. VanVactor.

Stomach Needs Occasional Rest

The loss of a meal occasionally will not hurt you, and if your stomach "gets out of order" the very best thing you can do is to fast for a day or two or eat only a fruit diet, until your tongue loses its yellow coating.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: 1 Cor. 10:32

Not As I Will

Blindfolded and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know,
Each day more surely as I go,
That doors are open, ways are made,
Burdens are lifted or are laid
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long!
Yet this one thing I learn to know,
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will"; the sound grows sweet
Each time my lips the words repeat,
"Not as I will"; the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill,
"Not as I will."—H. H. Jackson.

Words of Wisdom

Wisdom is better than strength, and a wise man is superior to a strong man.

God will not accept any man's person, neither will he stand in awe of any man's greatness; for he made the little and the great, and he hath equally care of all.

A man's life is a ship that passeth through the waves; whereof when it has gone by, no trace can be found, nor the path of its keel in the waters.

A man's life is like a bird flying through the air, of the passage of which no mark can be found, but only the sound of its wings beating the light air, and parting it by the force of her flight; she moved her wings, and hath flown through, and there is no mark found afterward of her way.

A man's life is as when an arrow is shot at a

mark, the divided air presently cometh together again, so that the passage thereof is not known.

How beautiful is the chaste generation with glory, for the memory thereof is immortal; because it is known both with God and with man.

We fools esteem the life of the righteous as madness, and their end without honor. Behold how they are numbered among the children of God, and their lot is among the saints.

The just shall live for evermore; and their reward is with the Lord, and the care of them with the Most High. They shall receive a kingdom of glory, and a crown of beauty at the hand of the Lord; with his right hand he will cover them, and with his holy arm he will defend them.

Our Weekly Puzzle

"The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen."

By whom written? to whom written? and where found?

Answer next issue.

Answer to puzzle in last issue:

The passage can be found in 2 Cor. 6:1, and was written by the apostle Paul to the church of God at Corinth.

Son, Go Work Today in My Vineyard

Your work of faith and labor of love. 1 Thess. 1:2.
That I may win Christ, and be found in him Phil. 3:8
But put ye on the Lord Jesus Christ. Rom. 13:14.
They took knowledge, they had been with Jesus Acts 4:13.
Jesus of Nazareth, who went about doing good. Acts 10:38.
Leaving an example, ye should follow his steps 1Pet. 2:21.

Moral Earnestness Needed

Moral and spiritual earnestness is essential to an effectual prayer. It is useless to try to reach God in prayer when there is sin in our hearts.

The schoolboy who desires to solve some arithmetic example and prays to God for help, but never opens the book and attempts to solve the problem himself, will not arrive at the solution of his example.

We should not ask God to do things for us when we have not done our part. No strong man asks God to carry a burden he can carry.

Some one has said that men are divided into two classes—the leaders and the lifters. Some people are always leading and some seem always to be carrying the burdens. But even the lifters must have something to lean on. They must have faith in God.

Your God is love; love him and in him all men, as his children in Christ. Your Lord is a fire; do not let your heart be cold, but burn with faith and love. Your Lord is light; do not walk in dark-

ness. Your Lord is a God of mercy and bountifulness; be also a source of mercy and bountifulness to your neighbors.

Abraham Lincoln

The sixteenth President of the United States was born Feb. 12th 1809. His early life was one long struggle against misfortune. His father was coarse, hard, harsh, and improvident, showing little love or consideration for his wife (Nancy Hanks), and absolutely none for his son. Mrs. Lincoln's nature was opposite to that of her husband: hers was fine, tender, considerate, and loving. "Abe"—for Abraham was so-called—followed after the mother, who tried to teach him things necessary for his own advancement. When Abe was nine years of age his mother died. It is recorded that her last words were, "Dear Lord, make my boy honest, gentle, kind and true"—all of which were realized in the character of the future president, America's leading son who, when he had attained the height of earthly glory exclaimed, "All that I am or ever hope to be I owe to my loving mother."

We have remarked that the early life of Abraham Lincoln was a struggle against misfortune; and we wish to emphasize the fact that with him a struggle meant something, for he persevered until he defeated every difficulty, subdued every hindrance, vanquished every obstruction, conquered every obstacle, overcame every encumbrance, and turned misfortune into blessing. It is this trait in the character of Abe Lincoln that we would have you follow. True he conquered a hostile people, but he did more, for he conquered himself; true he gave to many bonded people their freedom, but he did more in freeing himself of anger, hatred, and malice. We in our humble position can do as much by conquering self and freeing self from vain glory. We are in position to accept God's plan of salvation as revealed in Christ Jesus our Lord. And in so doing we shall become princes and kings in the everlasting kingdom of the Most High, a position and honor far higher than any obtained by Abe: for all earthly honors are temporal, but those to be conferred by God are eternal.

Some Sayings by Abraham Lincoln

I have not wittingly planted a thorn in any man's bosom.

I claim not to have controlled events, but confess plainly that events have controlled me.

The people are the rightful masters of both congress and courts, not to overthrow the constitution, but to overthrow the men who pervert the constitution.

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.

When I came of age I did not know much, still somehow I could read and write, and cypher to the rule of three; but that was all. I have not

been to school since. The little advance I now have upon this store of education I have picked up from time to time under the pressure of necessity.

Every man has the right to put into his mouth the bread that his own hands have earned, is the equal of every other man, white or black.

With malice toward none, with charity toward all.

OUR CONSCIENTIOUS OBJECTORS

Comparatively few conscientious objectors have presented themselves among the drafted men. It is estimated that in the entire country 200 cases have been met with among the 600,000 men brought together by the first draft. A writer in *The Congregationalist* (Boston), who has investigated the subject, reports that thus far about twenty of them have been sentenced to terms of imprisonment, ranging from six months to twenty years; but in these cases the men failed to report at camp after being drafted, and thus brought themselves under the jurisdiction of a military court martial. The cases studied by the Rev. A. J. Muste, however, were men who went to the camp and when there failed to obey their officers' orders, alleging their religious bias as an excuse. If such a one should chance to belong to a well known anti-war sect, like the Quakers, Adventists, Mennonites, he finds a law exempting him from combatant service, though he is compelled to report with other drafted men at the camp. Other men, says Mr. Muste, find their path more difficult. "The Draft Law does not admit that an individual can have a conscience in this matter . . . nor does any one seem to know certainly whether the Secretary of War's ruling about segregating C. O.'s for the present applies to all C. O.'s or only to such as are members of certain sects." There are instances of such men being sentenced to half a year in the guard-house, he says, or to several years in a Federal military prison; for refusing to obey military orders. "On the other hand, there are a number of instances of such men being recognized as C. O.'s and placed in the separate company." Mr. Muste found among the class of C. O.'s in the camp he visited some Quakers, some Christadelphians, some followers of the late Pastor Russell, some Baptists, one a Stundist from Russia, one a Catholic with radical social ideas, and some Socialists. He interviewed several and gives a good account of their apparent sincerity. He writes:

"What is actually happening in typical cases is about as follows: A conscientious objector gets his notice to report at camp on a certain date. Perhaps he complies with the order. Perhaps he has determined not to comply voluntarily with any military command, in which case he sends word that he refuses to report for service, but can be found at a certain address. A military policeman is sent to that address and the objector quietly proceeds to camp in his custody.

"Arrived in camp, the objector will be ordered to put on the uniform. He may refuse or comply. In any event he will presently be ordered out for drill. Probably he refuses to obey that order. He

informs the officer that he is a C. O. The officer will probably laugh and tell him to fall in with the rest. If the objector is firm in his refusal, the officer will report him to a superior. If the objector happens to belong to some well known group like the Quakers, his claim will probably be immediately recognized. He will then be asked to accept alternate service in the hospital or commissary department, for example. If he declines to do this, he will be placed in a separate company with men of like mind and kept there until the President's ruling on non-combatant service is made."

If an objector happens to be a religious man not belonging to the sects described in the Draft Law, we are told, "every effort short of physical violence will be made to induce him to waive his objection and drill." Then:

"If this fails, he will be urged to take alternative service, perhaps in the hospital. If he declines this, he will probably be court-martialed and put in the guard-house for a week or month. If after the expiration of that period he still stands firm, his claim will be recognized and he will be placed in the separate company.

"Naturally much depends upon the objector and the officer with whom he has to deal. Some objectors can make clear in the right spirit just what they stand for, others fail. Some officers can see the point, others can not. I know of only one instance of an objector being beaten by an officer.

"At the moment the interesting question is, What will the President define as satisfactory alternative service for C. O.'s who stand out absolutely? Will he compel service under military authority, or accept certain kinds of service under civil authority, such as work in the Friend's Reconstruction Unit in France? It appears from reports now at hand that in the different cantonments there may be a couple of hundred men at least from this first draft who will absolutely refuse service under military authority and who face prison sentence if service under civil authority is not granted.

"On the one hand, the War Department does not desire to persecute the genuine conscientious objector and shows an inclination to investigate carefully any case of seeming injustice reported to it. If it were to persecute, the matter would inevitably gain wide publicity, and this would defeat the Administration's desire to keep the whole matter as much as possible in the background. On the other hand, there is the fear that if any leniency is shown in dealing with objectors, a host of slackers will develop consciences overnight.

"Thus we may well sympathize with our Government in its attempt to deal wisely with a thorny problem. At the same time, as Christians, we shall do well to think sympathetically also about these men who, however mistaken they may be, are fighting for freedom of conscience. It is an intense joy to meet some of them, at least. Their trust in God is beautiful. They live by prayer and the study of the Bible. Their desire to do the will of Christ as they understand it is absolute."—Selected from *The Literary Digest*, Jan. 26, by Brother Newman Smith.

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VOLUME 70

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A PRAYER

Rock of ages cleft for me,
May thy side my haven be;
May thy wing o'er spread the way,
May the night be light as day.

Protect me Lord from doubt and fear,
All, all is well if thou art near;
Thy will be done, my prayer shall be,
O'er all the land from sea to sea.

Thy guiding hand is over all,
The weakest child need never fall;
If all would trust thee day by day,
None need falter by the way.

J. E. Hogarth

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson VI

THE THOUSAND YEARS' REIGN OF CHRIST AND THE SAINTS

BY ROBERT G. HUGGINS *

Pastor of the Church of God, 10623 Lee Ave., Cleveland, O.

I. The Gracious Purpose of Christ's Reign Is to Subdue "All Enemies"

The mission of Christ's reign on earth is to extirpate "all enemies" from the earth, which is now "subject to vanity" (Rom. 8:20). The specifications of evil here given as vanquished by his reign are representative only:

(a) All human governments will be abolished (Isa. 24:21-23; Rev. 19:11-20; Isa. 17:13,14; Psa. 2:4,5; 110:5,6; 1 Sam. 2:10; Dan. 2:44; 7:13,14; Psa. 74:20; Rev. 11:15; Psa. 72).

(b) There will be but one kingdom "under the whole heaven," the kingdom of God (Psa. 2:1-12; 72:8; Dan. 2:44; 7:27; Num. 24:17; Rev. 11:15; Zech. 14:9; 9:10).

(c) There will be but one religion, the true one, the religion of Christ and his government (Isa. 45:23-25; 52:1,7-10; 66:17-23; Zech. 14:16; 8:23; 9:7; Rev. 5:9-14; Zeph. 3:9; Mal. 1:11).

(d) All idols and idolators shall be destroyed (Isa. 2:18; 42:17; Psa. 97:7; Zech. 13:2).

(e) War "shall cease to the ends of the earth" (Psa. 46:9; Isa. 2:4; 9:5; Hos. 2:18; Zech. 9:10; Ezek. 39:9,10; Rev. 20:1-3).

(f) Premature death will exist no more (Isa. 65:20-23; Zech. 8:4,5).

(g) The land of Israel shall be transformed from barrenness to fertility, being made beautiful, fruitful, and glorious (Isa. 35:1; 41:18,19,20; Amos 9:13-15; Isa. 60:13; 65:17-25; Zech. 8:3-8,12).

(h) The city of Jerusalem will be built again, broadened, enlarged, and adorned by the "precious things" of all nations (Psa. 72:10; Isa. 26:15 Revised Version; Zech. 14:20, Revised Version; Isa. 33:17, Revised Version; Jer. 31:38; Isa. 60:10-18; Hag. 2:6-9; Jer. 3:17).

(i) The Jews and Israelites will become fast friends and a united nation, with whom the Gentiles will join to yield a national and happy obedience to the King of kings, the Lord of hosts and ruler of the whole earth (Zech. 8:23; Jer. 3:17,18; Rev. 15:4; Isa. 25:7,8; 2:2,3; Isa. 45:14-25; Ezek. 37:21-24).

(j) There will be a sevenfold increase of light, both solar and lunar (Isa. 4:5; 30:26; 60:19; Zech. 2:5; 14:6,7; Rev. 21:11,18,22-26; 22:5).

(k) The earth and its animal inhabitants, to a large extent, will partake of the blessings of the times (Isa. 11:6-9; 65:25; Hos. 2:18; Ezek. 34:25,28; Rom. 8:19-23; Rev. 22:3).

II. The Reign of Christ and the Saints for One Thousand Years Subsequent to the Establishment of the Kingdom of God at the Return of Christ, is a Transitional Period Between the Purely Animal and Purely Spiritual Ages, Blending the Elements of Both

The subjects of the kingdom of God, the remnants of the Jewish and Gentile nations who "find grace" (Jer. 31:2) and survive as the "left of the nations" (Zech. 14:16) at the coming of Christ and the setting up of the kingdom of God, multiply rapidly with the pangs of child-birth mitigated. They soon develop into numerous and strong nations. Some of the people are righteous, and some of them are wicked. Sin and death continue among both classes in a modified form during the reign of Christ (Gen. 3:16; 1 Tim. 2:15; Ex. 1:19; Isa. 66:7-9; Lev. 23:10-20; 1 Cor. 15:23-26; Mal. 3:18; Jas 1:18; Rev. 14:1; 5:10; Ezek. 44:22,25; Isa. 65:20; Zech. 8:4; Isa. 60:21).

III. There is a "Little Season" of Judgment After the Thousand Years Expire

During this "season" the just and the unjust of that age, including both the living and the dead, are judged. The righteous are approved and immortalized; the wicked are rejected and consigned to shame and the second death. Mortality has now been abolished by salvation and destruction, and death, "the last enemy," destroyed (Rev. 20; 21; 1 Cor. 15:24-28).

IV. The Supremacy of Christ Ends with the Abolition of "All Enemies," at which Time God's Direct Supremacy for Eternity Begins

With the abolition of "all enemies" from the presence of the Lord and from the face of the earth, there comes a change in the administration of the kingdom of God. With all the wicked "cut off," none remain but the righteous, who are redeemed, glorified, and immortalized, and who inherit the earth forever. Christ's work as Prophet, Priest, Savior, and King is now finished; and he presents a redeemed earth and a glorified people to his Father, who takes the kingdom into his own hands and reveals himself without mediation (Matt. 5:8; 1 Cor. 11:3; 15:23-28; Eph. 1:10,22; Heb. 2:5-9; Rev. 21:1-7; 22:3).

SYNTHETIC REMARKS ON THE LESSON

I. The Gracious Purpose of Christ's Reign Is to Subdue "All Enemies." The kingdom of God is designed for gracious ends. Its establishment means the destruction of the wicked, the salvation of the righteous, and

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the emancipation of the nations from the thralldom of sin. "All the foundations of the earth are out of course" (Psa. 82:5). The riches of the earth are "cornered" by the opulent and hoarded away in the palaces of a surfeited few. In a world of plenty the masses of humanity, through "man's inhumanity to man," misrule, and oppression, are forced to eke out a miserable existence, weltefing in poverty, ignorance, and squalor. "The earth is the Lord's and the fulness thereof" (Psa. 24:1); but his liberality has been selfishly monopolized by the covetous and fraudulently squandered by the prodigal. The earth is filled with a surplussage of God's goodness which he has lavished upon the sons of men (Psa. 33:5); but his bounty has been rapaciously plundered by pirates and "food sharks" and doled out at exorbitant prices to famishing millions. We are sorely in need of a Savior, a Great One; and God has provided him whom he will soon send to deliver us (Isa. 19:20; Acts 3:20). "Jesus is the One." When he comes he will cure the world's ills by setting up the kingdom of God. It is through the kingdom of God and the reign of Christ that "all rule and all authority and all power" are subdued to God. "He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:24-26). So completely will all things be "gathered together in one in Christ" and put under his feet that God alone is "excepted" from the otherwise universal subjugation (Eph. 1:10; 1 Cor. 15:27). "All enemies" includes evils as well as personal adversaries, which is apparent from the fact that "death" is catalogued as one of them, and is said to be the "last" one destroyed. All evil on earth is to be extirpated by the kingdom and reign of Christ. Evils and enemies are literal, and they must be literally destroyed and cured by a literal Judge and Redeemer. They cannot be literalized into times that are past, nor spiritualized into the history of Christianity, nor celestialized into heaven, nor allegorized into the perfect state after the millennium, nor idealized into oriental abstractions. "All enemies" comprehends more than can be computed; but the representative ones definitely specified in the lesson as among the "destroyed" may be taken as an epitome of them all. Synthetic remarks upon them here would be superfluous.

II. The Reign of Christ and the Saints for One Thousand Years Subsequent to the Establishment of the Kingdom of God at the Return of Christ, is a Transitional Period, Between the Purely Animal and Purely Spiritual Ages, Blending the Elements of Both. As the first coming of Christ was followed by the Christian dispensation, so his second coming will be followed by the millennial age. When the kingdom of God is inaugurated and the reign of Christ is in process of administration, adequate machinery will exist on earth for the control and final extermination of evil. In the procedure of extirpating evil from the earth, however, we must let God lead us every step of the way, and depend entirely upon what he has said in lucid and perfect statements. When we read that "many people," "many nations," and "strong nations afar off," which were formerly "scattered" at Babel (Gen. 11:8), now become unified and "flow" to Jerusalem "like a river" (Isa. 66:12), to participate in national and international concerts of prayer before the Lord in Mount Zion (Isa. 2:2; Micah 4:2,3; Zech. 8:22,23; Jer. 3:17; Rev. 15:4; Isa. 25:7,8; 45:14-25), we must recall the fact that these peoples and nations are raised up from a "remnant" which was spared in the conflagration attending the coming of Christ (Micah 4:7; Zech. 8:6; Lesson V). Mag-

nificent, national, international, and millennial statements like "all nations shall serve him," "all nations shall call him blessed" (Psa. 72:11,17), must be qualified in harmony with antecedent advent judgments. They are so qualified in the same chapter where the statements are made. Blasts of judgments: storms, both terrific and destructive, attend the re-establishment of David's throne under Christ (Rev. 4:1-5). These destroy the majority and discipline the "remnant." Psa. 72:6,7 records this element in the case clearly: "He shall come down like rain upon the mown grass: as showers that water the earth. In his day shall the righteous flourish; and abundance of peace so long as the moon endureth." "Surely the people is grass" (Isa. 40:7). To mow down the grass means to mow down the people. Observe, then, that "the righteous" are to flourish, not sinners; and that the millennial rain descends "upon the mown grass." All the sons of Belial are "thrust away" like thorns when David's son takes his throne (2 Sam. 23:6). Instead of the Sodomites and others, "lewd fellows of the baser sort" (Acts 17:5), who have lived in the past, and who were so abominably mean when they did live that God killed them for their iniquity (Gen. 18:20; 13:12), instead of these being raised from the dead* and given a "chance" as subjects during Christ's reign, as Russellism teaches, the wicked who are living at the time are mowed down like the grass and cast into the oven (Matt. 6:30). At that time "the righteous," and the righteous only, "flourish." It is after the grass is mown that "he comes down like rain" to "strengthen the things which remain, that are ready to die" (Rev. 3:2); it is after the storm of judgment at Christ's coming has passed over that "the sun of righteousness" (Mal. 4:2) breaks through the dispersing clouds "like the light of the morning, when the sun riseth, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain" (2 Sam. 23:4). The adults are "the grass" which is mown; the children are the "tender grass which springs out of the earth," and which is nourished by the copious rains and fructified by the "clear shining" sun after the storms and clouds have disappeared. "He that remaineth, even he, shall be for our God" (Zech. 9:7), and God shall be for him (Zech. 13:9). Like the farmer, God saves a "seed," the fittest and the best, the children of the time, who have not yet formed any bad habits or imbibed any false doctrines (Deut. 1:39); and by mitigating the pangs of child-birth, like the type of Israel under Moses (Ex. 1:12,19), a people "shall be born," another "generation" shall be raised up in righteousness which speedily grow into nations and kingdoms (Psa. 22:30,31,27,28). The "children shall continue" (Psa. 102:28), be painlessly prolific (Isa. 66:7-9; 60:9), enjoy longevity (Isa. 65:20-24), and multiply from a "remnant" and "seed" into "many people" and "strong nations" with amazing alacrity. The reader is asked to note this fact well; for it puts world-burners to shame and at the same time pulls up Russellism by the roots. This scriptural truth may be compared to a two-edged sword: with one edge we slay world-burning, and with the other, Russellism. "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name" (Psa. 86:9). These nations are "made," and made in the way here explained.

* Who are raised from the dead, when they are raised, for what they are raised, and many other interesting questions relating to the resurrection are discussed in lessons V and IX.

The first thousand years after the establishment of the kingdom of God will blend the elements of perfection and imperfection, immortality and mortality. Immortality will be displayed in Christ and the saints (Phil. 3:20,21; Luke 20:36); mortality in the subject inhabitants. The millennial reign is not a perfect state. It is during this time that Christ puts down "all rule and all authority and all power, and all enemies" (1 Cor. 15:24,25); but if these "enemies" are to be subjugated then, it is surely evident to the reader that they must exist; for that which does not exist cannot be "put down." There are "enemies," then, in the kingdom of God at first. All things that offend and those who do iniquity are to be gathered out of the kingdom (Matt. 13:41). The reign of Christ is a transitional period intervening between the purely animal age of now and the purely spiritual age of eternity. Some have overlooked the composite state of the millennium, the admixture of good and evil, and have reached the conclusion that although the subjects of the kingdom are mortal, yet if they are righteous they shall "live on"—meaning that they shall continue to live to the end of the thousand years, and are then immortalized without dying. The only death they can conceive of during this time is for the wicked, and only for them in cases of contumacy. In contravention of this idea the saints are called the first fruits to God and the Lamb (Rev. 14:1-4). Since Christ and the saints are both called "first fruits" (1 Cor. 15:23; Lev. 23:10-20; Jas. 1:18), analogy requires us to find the nature of the harvest in the first fruits—Christ and the saints. They are "samples" of the harvest. Neither of them "lived on" until they were immortalized. On the contrary, both were faithful and obedient unto death (Phil. 2:8,9; Heb. 5:7; Rev. 2:10). If man's obedience to the gospel should give him immunity from death, ungodly men would rush pell-mell into it from sinister motives—that of present gain and advantage. Probation necessitates a mixed condition of good and evil to afford scope for the exercise of faith. There must be no present visible benefit allotted to those who serve God which seemingly is withheld from those who serve him not. The difference between these two classes will be made conspicuous in the day of recompense (Mal. 3:18). "Without faith it is impossible to please God" in any age (Heb. 11:6). Conditions in the millennial age, therefore, must be such as to give room for faith, which is "the substance of things hoped for, the evidence of things not seen" (vs. 1; 2 Cor. 5:7). Then the existence of sacrifice in Christ's reign (Zech. 14:21; Mal. 3:4; Isa. 60:7) points to death as still in operation among those who offer. Again, the fact that the saints exercise the double office of kings and priests also argues that sin and death still exist (Rev. 5:10) or those kingly and priestly functions would be superfluous. Boys, girls, the aged with staff in their hands, and "old men who have filled their days" are all separately and distinctly spoken of (Zech. 8:4,5; Isa. 65:20), showing that there is still the imperfection of birth, childhood, old age, and the completion of natural life without the idea of judicial infliction for contumacy. "The child shall die an hundred years old; but the sinner being an hundred years old shall be accursed" (Isa. 65:20). The word "child" in this text is used in contrast to the word "sinner"; "die" is also opposed to "accursed." The passage means, then, "The child (righteous) shall die," etc.—a positive assertion that natural death continues to prey upon the righteous of that age as well as upon the sinner (Ezek. 44:22,25, 26). And Paul's declarations in 1 Cor. 15:23-26 confirm

this conclusion. He says there is a "first," an "afterwards," and a "then" in the "order" of resurrection. According to his understanding there is a resurrection at the "end," a necessity which grows out of the fact that the subjects of the kingdom have been subject to death throughout the reign of Christ. Paul is certain regarding the fact that the reign of Christ results in putting down "all enemies," including "death," which he says is "the last." Add to this the wholesale infliction of death upon myriads at the close of the millennium (Rev. 20:3,9), and the conviction is irresistible that death, "the last enemy," is of common occurrence throughout the millennium. In fact, calling death "the last enemy," implies that all other enemies are abolished before it, and that therefore it lives longer than any of the rest, reaching clear down to "the end."

III. There is a "Little Season" of Judgment After the Thousand Years Expire. This proposition is a logical upshot from the previous thesis. The millennium ends, like all preceding dispensations have ended, in judgment. The theory which requires the righteous to "live on" to the end of that age, and which summarily executes the wicked during the same time, reaches the close of the thousand years with all the righteous alive and all the wicked dead. Such a consummation as this clashes with the divine record in many respects. It logically and practically nullifies all the following events, which John says transpire during a "little season" after the thousand years have ended (Rev. 20:7-15):

- (a) Satan is loosed out of his prison;
- (b) He deceives the nations;
- (c) Under his leadership war is revived, an army is organized, and Jerusalem, "the beloved city," is surrounded by an army as numerous as "the sand of the sea";
- (d) All the belligerents are "devoured" by a down-pour of fire from heaven;
- (e) The dead, both "small and great," the righteous and the wicked, are raised out of the sea, death, and hell (the grave);
- (f) Both classes, the good and the bad, are judged "according to their works";
- (g) Those "written in the book of life" are given "the life" which "the book" promises them, namely, immortal life. They are the harvest of which Christ and the saints are the first fruits. The after-fruits or harvest of "them that sleep" must correspond in kind and nature with the immortalized Christ and his brethren. This is just as certain as that law of nature which causes the after-fruits and the gatherings of any given crop or harvest to always be exactly of the same kind and nature as the first fruits; and
- (h) "Whosoever was not found written in the book of life was cast into the lake of fire." The wicked perish forever in this lake of destruction. They are completely blotted out of Jehovah's creation. They suffer an oblivion from which there is no reclaim by resurrection. With these perish the devil, death, and hell (the grave, see the margin in verse 13). When the wicked are no more (Psa. 104:35) there cannot be found upon earth a stain of sin, a foot-print of the devil, or a trace of death and the grave. Mortality is now extinct, and death, "the last enemy," is destroyed.

IV. The Supremacy of Christ Ends with the Abolition of "All Enemies," and Then God's Direct Supremacy for Eternity Begins. During the millennium there are three classes of beings on earth: first, the immortal Christ and his glorified church; second, the Jews restored; and third, the Gentiles, both still in mortality. The relation of these three classes may be compared to the threefold division of the tabernacle, which is declared to be typical in character (Heb. 9:8,9). Christ and his glorified bride represent the Holy of Holies,

converted and restored Israel the Holy Place, and the Gentiles who are joined to Israel (Zech. 8:20-23), the Court of the Gentiles. In this comparison the reader must remember that the veil of the Holiest is now rent asunder (Matt. 27:51), so that as the Christocracy triumphantly unfolds itself, all people and all lands are embraced in the light of God's favor. The symbol of the divine presence—the cloud—was at first confined within the ark in the wilderness; but when the temple of Solomon was dedicated it so filled the house that "the priests could not stand to minister by reason of the cloud" (2 Chron. 5:14); in its final out-stretch it will encompass the world with its glory, and then the whole earth will become a Holy of Holies (Psa. 72:19). Distinct steps are clearly marked in this march towards perfection. When Christ returns all the holy angels come with him (Matt. 25:31); to this "innumerable company of angels" the "church of the first born" are added in perpetual ties of love and fellowship (Heb. 12:22-24). After these angels and saints have resided on earth a thousand years (Rev. 20:9) "God himself" takes up his abode on the earth, which is now declared to be the "tabernacle of God" (Rev. 21:3). Pity the people who want to go to heaven! Instead of saints going to heaven, the Father and Son and the holy angels are all coming here! When Christ comes he "sets up" the kingdom; but a thousand years later he "delivers it up" to God (1 Cor. 15:24). "Of his kingdom there shall be no end" (Luke 1:33); but there is a change in its administration at the close of the millennium. Christ and the saints shine like the sun and stars of the firmament (Matt. 13:43; Dan. 12:3); they are the heavens that rule (Dan. 4:26) during this transitional period (1). As the Lamb and bride they are called "the great city Jerusalem" a heavenly polity upon earth; but as the millennium passes into history they are seen "descending out of heaven from God" (Rev. 21:10). As "the holy city, new Jerusalem," they "come down from God out of heaven" (vs. 2) because at this time they vacate the thrones on which they have reigned as kings, priests, and judges on the earth (Rev. 20). "Then shall the Son also himself become subject unto him that put all things under him, that God may be all and in all" (1 Cor. 15:28). This change in the headship of the kingdom from Christ to God may be understood and appreciated in the light of Paul's statement, "The head of Christ is God" (1 Cor. 3:23; 11:3) (2). Both Christ and his subordinate kings, the saints, now "descend" and "come down": they abdicate their thrones of absolute and direct sovereignty to make room for the more direct and visible headship of God, who is now "all and in all." Sin is now eradicated from the earth, and "God himself" appears without mediation. "The last enemy that shall be destroyed is death" (1 Cor. 15:26). All that are sinful, and therefore all that are deathful (Rom. 5:12), are destroyed. Death and hell (the grave) are literally destroyed with them, because there will then be none upon whom either can prey. The earth will pass through many convulsions before she reaches redemption; but sweet will be her final deliverance, and grand the day

(1) In political prophecy "heavens" is often used for "the rulers," and "earth" for "the people" ruled (Isa. 1:2,10).

(2) In both the Old and New Testaments the word "head" is often used, as here, to denote master, ruler, chief (Num. 17:3; 25:15; Deut. 28:13; Judges 10:18; 1 Sam. 15:17; Eph. 1:22; 4:15; 5:23; Col. 2:10).

of her consummate glory. The millennium, which is the bud of eternity, will then bloom in its glory never to fade, and celestial peace and repose will settle upon the new earth never to be disturbed. As God's revelation is drawn to a close we are permitted in his last words to gaze unveiled upon the earth when all the wicked are rooted out of it. We are shown the righteous, its sole possessors, immortal, enjoying forever the celestial blessings to which they had been called by "the glad tidings of the kingdom" (Luke 8:1), even "his kingdom and glory" (1 Thess. 2:12)—both of which they shall enjoy forever in blessed partnership with the redeemed and the Redeemer, the holy angels, and "God himself," as the following Scriptures graphically describe:

"The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth" (Psa. 34:16).

"Let the wicked be ashamed; let them be silent in the grave" (Psa. 31:17).

"Let the sinners be consumed out of the earth, and let the wicked be no more" (Psa. 104:35).

"As the whirlwind passeth, so is the wicked no more, but the righteous is an everlasting foundation. . . . The righteous shall never be removed, but the wicked shall not inhabit the earth" (Prov. 10:25,30).

"He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25,26).

"The upright shall dwell in the land, and the perfect man shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. 2:21,22).

"As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21; Isa. 11:9; Hab. 2:14).

". . . . God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:3).

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads" (Rev. 22:3,4).

This lesson may be obtained by addressing the Author. Three cents for one copy; twenty-five cents per dozen.

OUR DEFENSE

"Our soul waiteth for the Lord; he is our help and shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee."

If we look for mercy, according as we hope in the Lord, we should consider his promises, and follow instructions carefully for making these promises our own.

Paul instructs Christians to "be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God: and they that resist shall receive damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain. For he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye

must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers attending continually upon this very thing" (Rom. 13:1-6).

Peter also writes: "Submit yourselves to every ordinance of men for the Lord's sake: whether it be to the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God that with well doing ye may put to silence the ignorance of foolish men."

We are also told that "no man can serve two masters: for he will hate the one, and love the other." Therefore let us "be subject" "for the Lord's sake," and thereby serve the one Master, our Lord and King, whose authority is over all.

Our one Master requires our all. "With all your heart, with all your strength, with all your mind." And also our bodies: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." He who conforms himself to this world, is a slacker in the army of the Lord, trying to serve two masters, willing to rob God of his purchase.

"What? know ye not that your body is the temple of the holy spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). "Ye are bought with a price: be ye not the servants of men" (1 Cor. 7:23).

Brethren, "the prayer of faith" is a very important factor in these times of trouble. We have been taught "to pray for those in authority, that we may lead a quiet and peaceable life." This prayer is answered in our constitutional laws, if these laws are ministered by men of justice and reason for Paul's exhortation in 2 Thess. 3:1-5 reads: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that ye may be delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil." The Psalmist also puts the same prayer in our mouth, Psa. 43:1: "Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man." And again: "They that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked."

If our prayer for deliverance from the power of unreasonable men is not answered immediately, do not lose courage. God has not forgotten us. Trials work patience. Paul says: "We ourselves glory in you in the churches of God for your patience and faith in all your persecution and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be accounted worthy of the kingdom of God, for which ye also suffered. Seeing it is a righteous thing with God to recompense tribulation to

them that trouble you, and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power" (2 Thess. 1:4-9). Then, if not before we shall have rest from laws being misconstrued by "unreasonable and wicked men." Peter gives the same assurance in these words: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified" (1 Pet. 4:12-14). "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."

The powers that be are powerful only as they are supported by penalties or rewards. We are thankful that the powers (or laws) of the present day, grant a great degree of Christian liberty to those who are willing to become a cipher to the glory of this world; and yet some fear that as "evil men and seducers, wax worse and worse," that they will deprive us of our present degree of liberty in the service of God. But as the "powers that be" are supported by penalties and the rewards of men, and as the rewards are corruptible, and perish with the using, they should not lure us from the service of God; and if the laws are such that we must transgress them, in order to conform to the law of Christ, if we suffer the penalty, which supports the law, we are thereby subject to the law, as Peter writes: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when we are buffeted for our faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently: this is acceptable with God. For it is better if the will of God be so, that ye suffer for well doing, than for evil doing." Therefore let us decide to serve the King of kings whatever be the cost. This monarch gives his servants an "hundred fold" for all they sacrifice in his service, with eternal life. We shall inherit the earth forever. When the wicked are cut off then the laws of the Lord shall go forth from Jerusalem, and all nations shall serve and obey him. Brethren, let us watch and pray always, "that we may be accounted worthy to escape all these things that shall come to us, and to stand before the Son of Man."

Sadie Skeels.

Never lament the loss of what is not worth having.

Before me, even as behind, God is, and all is well.

THE RESTITUTION

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EDITORIAL

The Evangel Publishing Society, of Robbins, Tenn., is agent for "Bible Lessons." We would like to have agents in different parts of the country. Write for terms.

"The Thousand Year's Reign of Christ and the Saints," Lesson VI of the "Bible Lessons" series, is just off the press. It appears in this issue of The Restitution. Just half of the proposed series are now published. Several weeks may intervene before we begin the publication of the remaining issues. We would appreciate orders for the lessons that are already published, as we need the money to use in publishing the next issue of the series, "The Father, Son, and Holy Spirit."

"ABOVE THE AVERAGE"

We have just received and read with great interest "Bible Lessons on First Principles," by Robert G. Huggins. If you are looking for something good, something far above the average, here you surely have it. The lesson on the kingdom of God is the best we have ever read. 5 lessons, only 3 cents each or 25 cents per dozen. Order of the author, Robert G. Huggins, 10623 Lee Ave., Cleveland, Ohio, or of this office.

Evangel Publishing Society
Robbins, Tennessee.

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Dear Brother:

The point you make regarding Jesus being the mediator of the world and an advocate for the household, seems to be borne out by the Scripture. The Greek word translated "mediator" is found in Gal. 3:19, 20; 1 Tim. 2:5; Heb. 8:6; 9:15; 12:24, and is uniformly so translated. The word "advocate" of 1 John 2:1 is translated "comforter" in its four other occurrences (John 14:16, 26; 15:26; 16:7). In the Revised Version these translations are retained, but at each occurrence in the gospels there is found the marginal note, "Or advocate, or helper"; and in 1 John 2:1 the note, "Or comforter or helper."

In looking up all the occurrences of these two words the former certainly seems to have a broader meaning than the latter, and this is made still more obvious under the definition given in "Green's Lexicon": "Mediator, one who interposes to reconcile two adverse parties": "Advocate, one called or sent to assist another, one who pleads the cause of another, generally one present to render various beneficial service."

Of course you know all this, but I have had the benefit of looking it up.

W. S. Tomlinson.

Dear Reader:

I have thousands of tracts I would like to dispose of. Following is the list and offer that I make to move them quickly:

"The Gospel of Health and Life," 20 large pages; 5 cents each.

"What the Church of God Believes in the Plain Words of the Spirit," 10 pages; two copies for 5 cents.

"Heavenly Realities and Shadows," 20 pages price 2 cents.

"Chasing Shadows," "Russellism," "Law and Sin of All Ages," "The Family of God on Earth," "A Greenhouse World," "Covenants and Promises," large pages; price two copies for 5 cents.

Four page tracts: "Fifty Important Questions," "What and Why," "What is truth?" "Signs of Matthew 24 and the close of Probation," "The Eighth Day," "By What Authority," "Heavenly Rewards," "Law, Sin, and Judgment," "Signs of the Second Coming," etc.

Leaflets and folders, four copies for 1 cent: "Seed Thoughts," "Life Insurance," Pickels and Peppers," "Coveteousness," "Remember," "God's Message to the Sons of Abraham," "The Winepress of the Wrath of God," "Baptism."

Select the tracts you wish from the above list; or I will send one tract of each for 25 cents, five packages for \$1 to one or separate addresses. I will appreciate your order. Address, Chas. E. Crowe, St. Paul, Nebraska.

My dear Brother Huggins:

Your "Bible Lessons" received and read with care. Many thanks for same. Will say that for over thirty years we have been a careful Bible student, and must say that your lesson on the kingdom is the clearest, plainest, and cleanest from error of anything ever read. You will notice from marked copy of paper sent in this mail that we have advertized them for sale, so you might make us price on same.

Wishing much of God's blessing upon you, I am, your brother,
D. Paul Ziegler,
Editor "Evangel of Hope and Bible Banner."

Dear Brethren in the Faith:

Inclosed find \$1.50 for 1918.

How I enjoy reading the dear old Restitution, as we do not often have any other sermons. We have quite a large congregation here but I often wonder if numbers count. When winter comes it is too cold; when it is summer it is too hot or we are too tired to gather together as a whole congregation for one excuse or another. Does it ever get too cold or hot and do we get too tired to go to Red Cross sales or any other worldly gathering? Not by the looks of the crowds there! Oh how my heart aches! Some times we weep to see the condition of the church. The one greatest, grandest thing we should work and strive for the most, eternal life in the age to come, we do the least to obtain. We have the faith but where are our works? "By their works ye shall know them." James says, "Show me your faith without your works, and I will show you my faith by my work." "Faith without works is dead." Oh why can we not all realize the time is short, that what we do we must be up and doing before the night overtakes us. Why can we not all come out and help each other and not depend on a few to do the work—not work for man, or the approval of man, but for God and his Son. The Scripture says do not forget the assembling of yourselves together as the manner of some. We do not need to wonder why our young members are not more active when those supposed to be old in the faith are so unconcerned. If we acted as though there was a reality in the religion of Jesus Christ, how much more it would draw others! Our daily lives, our conversation, our business transactions, our every action is a lesson to others. Let us be up and doing. Wishing all well,

Your sister in the faith,

Mrs. Chas. Stedman.

CHRIST'S MESSAGE TO THE THYATIRIAN CHURCH

Editor's Sermon Notes on the Apocalypse

"And unto the angel of the church of Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like unto fine brass: I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to

be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants, to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto everyone of you according to your works. But unto you I say, and to the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of satan, as they speak; I will put upon you none other burden. But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the spirit saith unto the churches" (Rev. 2:18-29).

I. History of the Church

1. Its formation, progress, and partial declension (Acts 16:6-15; 19:8-10; Rev. 2:19, 20, 21, 24, 25).

II. Things in the Church which Christ Commends

1. Love and service—inseparable duties (vs. 19; Acts 11:29; 1 Cor. 16:15; Heb. 6:10).

2. Faith and patience—interdependant duties (vs. 19; Heb. 11).

3. Last works more than the first-growth (vss. 19, 4, 25; 3:11; Col. 2:19; 2 Pet. 2:20; Matt. 12:45).

III. Things in the Church which Christ Condemns

1. Jezebel was a prophetess in ancient Israel (2 Kings 9:22, 30; Jer. 4:30).

2. Ahab's marriage to Jezebel introduced an apostacy in Israel of a deadlier kind than before (1 Kings 16:31; 21:25, 26).

3. When John the Baptist "came in the spirit and power of Elias," he was called Elijah: upon the same principle, when false teachers and seducers became active in Thyatira they are called Jezebel (Luke 1:17; vs. 20; 1 Kings 18:4; 19:2; 21:10).

4. God granted her "space (time) to repent"; and she repented not. Those who think God does not give men a fair chance should notice this (Eccl. 8:11; Isa. 26:10; Rom. 2:4; 2 Pet. 3:9).

5. Judgment is always "according to your works" (Psa. 62: 12; Matt. 16:27; Rom. 2:6).

6. Because the Thyatirians "suffered" Jezebel "to teach" and practice her works of spiritual fornication among them, she became their mother and they "her children"; and upon both Christ passes the sentence of death, "except they repent of their deeds" (vss. 20-23).

IV. The Promise

1. The promise is given to "as many as have not known this (Jezebel) doctrine," that "hold fast till I come"; "he that overcometh" (vss. 24, 25, 26).

2. "Power over the nations" (Rom. 5:17; 2 Tim. 2:12; 1 Cor. 6:1; Psa. 149:9, 6; Rev. 3:21; 20:4; Luke 19:17).

3. "He shall rule (break) them with a rod of iron" (Psa. 2; Jer. 19:11; Dan. 2:40; Rev. 12:5; 19:15).

4. This "power" which Christ delegates to overcomers when he comes he has received from his Father: "Even as I have received of my Father" (Luke 4:5-8; John 16:33; Luke 22:29; Numb. 24:17; Job 38:7; Rev. 22:16; 2 Sam. 23; Psa. 72; Dan. 13:12; Matt. 13:43; Cant. 6:10).

THE WISE SHALL UNDERSTAND

There seems to be an increased feeling of anxiety among those who believe in the soon coming of the Lord to deliver his saints from the dominion of death and the living ones from the terror of the times in which we now live. Our constant prayer is "O Lord, deliver us." Much time and talent has been spent by former writers to determine by years and days the time of the Lord's return to the earth. All such have been of little value to those who are anxious for the coming of our King.

When the apostles asked Jesus if he would at that time restore the kingdom to Israel, they were told it was not for them to know the times and the seasons, which the Father hath put in his power. It was enough at that time for them to know that it would be restored. The prophet Daniel was anxious to know the times and the seasons, but was informed to shut up the words and seal the book even to the time of the end. There are two expressions that are of vital significance when associated with other prophetic utterances: these are "In the latter times," and "The time of the end." Both of these expressions are pregnant with meaning to those who give them a careful investigation.

In referring to the above expressions we find that the apostle Paul wrote to Timothy concerning the latter times that certain conditions shall exist. In his charge to Timothy he said: "The time will come when they will not endure sound doctrine. They will turn away their ears from the truth, and shall be turned unto fables." Again Paul wrote: "In the last days perilous times shall come; for men shall be lovers of themselves—lovers of pleasure more than lovers of God." Even the wicked who do wickedly admit that these words apply to these times. One of this class has said of these times, "There is nothing good to think about these days." How true this is of those who have no thoughts above the flesh. To the wise, however, are pleasures of thought untold. It is enough for them to know that they are living in perilous times, for it speaks of the soon coming of him who has our life.

In observing our times an universal unrest, men's hearts failing them for the things coming upon them unawares. The tomorrows are constantly bringing surprises. Some are so thoughtless as to say, "Where is the promise of his coming?" James in the fifth chapter of his letter speaks of these times and then says, "Be patient

therefore, brethren, unto the coming of the Lord."

The above conditions speak plainly of the Lord's return. In Paul's charge to Timothy he speaks of the coming of the kingdom in the troublesome times when men turn away their ears from the truth. None but the wise can understand these sayings. The prophet Joel states: "Proclaim this among the Gentiles: Prepare war, wake up the mighty men; let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears." Never in the history of the world has there been such times. Everything must give way to war and the manufacture of war implements. Food and fuel conserved that the government may assist the allies against the Central Powers. The desire of one belligerent is to establish a universal democracy; the other to establish a military despotism. It seems that when the war closes that there will be but little left worth claiming. There is one grand truth that when the Lord comes he will have the power of the Father behind him and can and will fulfill the angel's song which was sung at his birth, "Glory to God in the highest; on earth peace, good will to men."

The only conclusion from the above is that when the Lord comes his enemies will lick the dust. They will become ashes under the feet of the righteous. In taking heed to the statements made by Paul to Timothy and comparing them with the conditions of today, we can say truly the day of the Lord is now dawning upon us. These truths are unanswerable. The prophetic words of the prophet Joel regarding the manufacture of war implements and the calling together of the men of war is a remarkable revelation of the times in which we live. We have no doubt passed the "last days," and can truly say we are in the "time of the end" when many things will be revealed to the wise that have been kept within the Father's times and seasons. In considering the above statements how vigilant, watchful, and prayerful we should be who have been made wise through a knowledge of Jehavah's purpose in regard to the creation of the earth and man. These times must grow and strengthen before the end of the times spoken of in Daniel 12:1. There shall be a time of trouble, such as never was since there was a nation, even to that same time; which will deliver Daniel's people. The wise and vigilant can see that this event is approaching.

To my mind there is but one prophecy that has not been fulfilled and we are now living in the very beginning of this. We wish to call your attention to Haggai 2:6, 7. He states that the Lord will shake the heavens and the earth and the sea and the dry land. He will shake all nations. Are we not living under these conditions? The elements, "heaven, earth, sea, dry land" must constitute this old cosmos or arrangement. The political, industrial, social, and religious elements are being shaken, and as Paul wrote to the Hebrews, these things will be removed, but the things not shaken will remain (Heb. 12:27, 28).

Let us mention a few events that partly constitute the shaking of the elements about us that permits us to determine that we are living during the fulfilment of this remarkable prophecy. I will mention among the first things that of our

government becoming one of the belligerent powers. Before this we were living in peace with all nations. We soon discovered that we had neglected a preparedness for war. The cry was, "Prepare war, wake up the mighty men; let all the men of war draw near." The result of this cry was that factories owned by individual companies were required by the government to serve the United States in making implements of war. We were required to make loans to the allies amounting to billions of dollars. Then came the selective draft of nearly one million of the flower of our land. We have gone through two campaigns of Liberty Bonds to secure money to carry on the war. After this came the campaign for the Red Cross and the Y. M. C. A. and other orders necessary to the war. Notice, please, how these things entered into every household. Even the Boy Scouts were made to serve the purpose of the government. Camps have been built as a stopping place for those who are being prepared for war. The food and fuel problem has taxed the minds of thoughtful men. We are in the midst of the fuel problem. Take a thought on present conditions. One man able to have thousands of factories to stop the wheels of industry, and stop the earnings of millions of laborers, and in the midst of winter. This was done without consulting Congress now in session. One hundred millions of citizens of a free republic were stirred or shaken by the fuel order by Mr. Garfield. It seemed that the crisis had come, but the American people were equal to the occasion. It is hardly necessary to say that we are rapidly approaching the end of "the time of the end" spoken of by Daniel the prophet. The above period will carry us forward to the gathering of the nations around Jerusalem. This means that the coming of the Lord is very near.

Some are greatly rejoiced at the capture of Jerusalem by the allied powers. The Zionists seem to be ready to take advantage of present conditions and assert that they will in less than a year have as many Jews in the land as went up to rebuild the temple and the walls of the city at the end of the seventy years. They purpose to set up a Jewish nation. A stable government must be established in order to protect those who come to settle in the land. As long as the land was under Turkish rule this could not occur. Note that the shaking of the nations spoken of in Haggai is followed by the coming of "the desire of all nations." Thus we see that this is the event in the midst of the prophetic utterance. Study these things.

D. C. Robison.

WORDS AT THE LORD'S TABLE

In Romans 10:13 we read: "For whosoever shall call upon the name of the Lord shall be saved." "For of him, and through him, and to him, are all things, to whom be glory forever. Amen."

What a high calling for those who can call on the name of the Lord, to testify the gospel of the grace of God. Matt. 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations." Mark 16:16: "He that

believeth and is baptized shall be saved."

What is the gospel of the kingdom, the good news, the glad tidings which Jesus preached about? "For God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life." All those that believe the gospel and have been baptized have put on the saving name of Jesus. These are the ones that have been called by God to do his work. Therefore we have this grand privilege to call on the name of the Lord, for we trust in him and we ask him to keep us and guide us in the narrow way of life, and to keep us from all evil.

To be called by God is wonderful, for it is a high calling. There is none greater. Brethren and sisters, we are a chosen people called by God to do his will. May we pray earnestly to God to overcome all evil and keep steadfast unto the end, and when Jesus comes, who is heir of all things, to set up his kingdom on this earth, may we be ready to be joint heirs with him. What a glorious morning when he comes! Matt. 16:27: "For the Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works." May we be ready and have a good report at his coming, and hear him say, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

It says, "Thou hast been faithful over a few things." That does mean that we should stop where we are, and be satisfied with what we know. No; if we want to be a ruler in God's kingdom we must practice daily every opportunity we get, no matter where we are, no matter where we go, we can always take the spirit with us, and keep his name in our hearts that we may not sin against him, come to these meetings to build each other up, and be well rooted in love to overcome all that is in the world. In Matt. 16:26 we read: "For what is a man profited if he shall gain the whole world, and lose his own soul?" Matt. 24:50: "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." So we want to be always ready and looking for him, for it means everlasting life in his kingdom for those that are ready when he comes. And what a re-union it will be for those that are ready to enter in the joy of the Lord, to see Jesus as he is; and not only to see him as he is, but to be made like him and reign with him in glory for ever. "Of his kingdom there shall be no end." There we shall see our faithful father Abraham, also Isaac, and Jacob, and all the holy prophets since the world began, and all the brethren and sisters from far and near that have fought the good fight of faith. May none of us be left out when he comes. It is a high calling to be called by God, to be rulers in that everlasting kingdom, where there will be no more death, weeping, sorrows, tears, nor pain. Brethren and sisters, let us be workers for the Lord and have fellowship with one another more than we have had in the past; and may we yet gain someone who is willing to have this grand privilege of calling on the name of the Lord. Heb. 4:16: "Let us therefore

come boldly unto the throne of grace that we may obtain mercy and grace to help in time of need." Heb. 10:20: "By a new and living way which he had consecrated for us through the veil." Heb. 10:23: "Let us hold fast the profession of our faith without wavering, for he is faithful that promised."

John Greif.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Hebrews 4:12

FORGET IT!

If you see a good fellow ahead of the crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head in anguish to be bowed,
It's a pretty good plan to—forget it.

If you know of any skeleton hidden away
In a closet and guarded and kept from the day,
In the dark, and whose showing, whose sudden display
Would cause grief and sorrow and lifelong dismay,
It's a pretty good plan to—forget it.

If you know of a spot in the life of a friend,
(We all have such spots concealed, world without end),
Whose touching his heart strings, would play on the
 rend,
Till the shame of its showing no grieving could mend,
It's a pretty good plan to—forget it.

If you know of a thing, just the least little sin,
Whose telling would cork up a laugh or a grin,
Of a man you don't like, for the Lord's sake, keep it in.
Don't, don't be a knocker; right here stick a pin—
It's a pretty good plan to—forget it.

George Washington

The first president of the United States was born February 22, 1732, and died December 14, 1799. He was born in wealth and reared in luxury. Some say his leanings were toward aristocracy (but following the advice given in "Forget It" we will say nothing further on the subject). One thing is known beyond a doubt, and that is, his patriotism toward his country was most sincere. Had he desired it he could have been crowned king, but this honor he refused with bitter words to those who suggested it. He even refused to accept any salary for the eight years he served as commander-in-chief of the army; also for the same number of years he served as president of the country.

Of Washington's early life little is known, probably because there was little unusual to tell. The story of the hatchet and the cherry tree and similar tales are quite apocryphal. The boy's life is thought to have been about the same as any other boy of his day. His education was but elementary and very defective, except in mathematics, in which he was largely self-taught. It has been said that Washington's writings have been edited as to spelling, grammar, and rhetoric, to such an extent that their value as evidence has been destroyed. His diaries show comparatively little reading, and no strong indication of "greatness." As in the case of Lincoln, he was educated into greatness by the increasing weight of his responsibilities and the manner in which he met them. He always was known as a deep thinker with but little to say—a trait that is looked upon as the foundation of wisdom.

George Washington died childless. Said the people of his time, he was father only of his country. Having no descendants none can share his honor or disgrace his fame. His estate has practically been public property since 1858, as at that time an association formed for the purpose of preserving it, acquired title.

While time lasts and language is spoken Washington will be remembered and revered, for truly he was a man of deeds.

We have been given an outline of what one American boy made of his life, and we take the liberty of asking you what ambitions and hopes you have regarding your? Remember this, that whatever your ambitions are, you can accomplish them, providing you have grit and perseverance. We trust your ambition is to be a meek and lowly follower of the Lord Jesus Christ, a worker with God; a bestower of blessings on all those about you! so that when the Son of God comes to award his saints he will invite you to enter with him into the everlasting kingdom of our God. Then you not only will be revered and remembered throughout time, but also throughout eternity: an heir of God, a joint heir with Jesus Christ, a priest and a king carrying out the blessings of God.

The Power of Love

Nothing is grievous or burdensome to him who loves. They are not grievous, because love makes them light; they are not grievous, because Christ gives strength to bear them. Wings are no weight to the bird, which they lift up in the air until it is lost in the sky above us and we see it no more and hear only its note of thanks. God's commands are no weight to the soul, which through his spirit he upbears to himself; nay, rather, the soul, through them, the more soars aloft and loses itself in the love of God. "The commandments of God are not grievous," because we have a power implanted in us mightier than all which would dispute the sway of God's commandments and God's love, a power which would lift us above all hindrances, carry us over all temptations, impel our listlessness, sweep with it whatever opposes it, sweep with even the dulness or sluggishness of our own wills—the almighty power of the grace of God.

Wise Sayings

To read, without reflecting, is as if you ate without digesting.

He who makes quick use of the moments is a genius of prudence.

Little duties are the golden pins that fasten the mantle of God's love securely about us.

People seldom improve when they have no model but themselves to copy after.

Our happiness in this world depends on the affection we are able to inspire.

We mistake the gratuitous blessings of God for the fruits of our own industry.

The success of the greater part of things depends upon knowing how long it takes to succeed.

What you keep by you may change and mend, but words once spoken never can be recalled.

There is in every true woman's heart a spark of heavenly fire, which beams and blazes in the dark hour of adversity.

What Is Your Object In Going ?

Some go to church for a walk,
Some go to church for a talk,
Some go there to gain a friend,
Some go there their faults to mend,
Some go there to see the fashions,
Some go there to calm the passions,
Some go there to seek a lover,
Some go there their faults to cover,
Some go there to doze and nod;
And a few go there to worship God.

Our Weekly Puzzle

"We have not an high priest which can not be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

What is a priest?
Who is the high priest mentioned above?
Who is it that bestows mercy and grace?
Where can this passage be found?
Answer next issue.

Answer to puzzle in last issue:

The passage was written by Paul to Timothy, and can be found in 2 Tim. 4:18.

God . . . hath called us with an holy calling 2Tim. 1:9.
God is able to make all grace abound unto you 2 Cor. 9:3.
Let the word of Christ dwell in you richly Col. 3:16.
I beseech you . . . walk worthy of the vocation Eph. 4:1.
That the name of Jesus be glorified in you 2 Thess. 1:12.
The Lord will be the hope of his people Joel 3:16.
Incline my heart unto thy testimonies Psa. 119:36.

"The man who thinks he can't is usually right."

There is great encouragement in the unnoticeable and easily spared savings we can make without any one suffering.

Let us agree to do possible things and not to grunt, growl or grumble. No fussing!

EXODUS HAS BEGUN

Jewish Refugees in Egypt Return to Holy Land

New York, Jan. 21.—The first to return to the Holy Land after the British recognition were the Jews who went into Egyptian exile; who sat by the waters of the Nile and waited, with confidence, for the hoisting of the Union Jack over Jerusalem and Jaffa—those Jews, who rather than become Ottoman subjects, fled to the protection of the British in Alexandria. This word has been received by the Provisional Executive Committee for general Zionist Affairs.

They did not have long to wait, all things considered. It is just a little over three years ago, when shortly after the outbreak of the war, Turkey gave to those Jews in Palestine who hailed from Entente countries the choice of Ottomanizing or departing—and close to 10,000 took the latter course, reaching Alexandria with the aid of the U. S. S. Cruiser Tennessee, after suffering many hardships in Jaffa. Now, a repatriation committee has been formed, in Alexandria, with Dr. Gluskin at its head, and with branches in Cairo and Port Said, and possibly by the time that this is published the repatriation will have begun.

The British military authorities at Alexandria took these harried refugees under their special care, and Hadassah assumed the responsibility of caring for the health of the camps in which they found shelter. It was in this work that Rose Kaplan spent the last days of her life, without regard to the fact that the work was actually killing her.

"Few of the refugees are likely to stay in the land of refuge when once the gate to Palestine is opened. If they have not sat down by the waters of the Nile and wept, they have never let their hearts forget Jerusalem, and, with scarce an exception, they are eager to return," says the bulletin of the Copenhagen Zionist Office.—The Jewish Independent.

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"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 3:12)

VOLUME 70

CLEVELAND, O. FEBRUARY 26, 1918

NUMBER 8

PRUDENCE

The rainbow is radiant, gorgeous, supernal,
The bauble of pleasure entiseth man on;
Yet it leaves no boon lasting, eternal,
When the glitter of wealth and fame is gone.

- Then weigh well each problem that meets you,
In the scale of prudence, wisdom, and right,
If temptations persistently greet you,
Pass them all by like a dream in the night.

Make God's word your constant guide and companion,
Be honest, industrious, faithful and kind;
Pray the Lord to guide, keep, and protect you,
Then will be no sting of remorse left behind.

J. E. Hogarth.

THE HOLY SPIRIT

Prove All Things: Hold Fast That Which Is Good

Comments in reply to remarks by the Editor in criticism
of an article which appeared in the April issue of
"The Student."

First of all I would thank the Editor for calling attention to the importance of the subject. Few subjects in Scripture require more study, but few, however, so amply repay for the labor expended.

As a young man, I was brought up in the so-called "orthodox" faith, and it was not without severe suffering both mentally and circumstantialy, that I came to renounce, one by one, many of the fundamental doctrines which are supposed to be the pillars of the traditional belief.

I have to thank God for an early training which inculcated an implicit faith in the word of the living God. Many times in the early years of my life was I puzzled by the teaching of godly men, which seemed to be utterly at variance with the plain statements of the Bible. I could never see why reason and common-sense should not be as amenable and as necessary to true religion as any other calling in life—business or profession. No business, no profession would countenance for one moment such self-contradictory tenets as abound in modern theology. Little wonder pulpit and pew are today out of sympathy and the mass of people perplexed beyond measure.

True Christianity is a religion of facts, and were it not possible to fully demonstrate the great fact of its foundation St. Paul could never have uttered the ever memorable words "Prove all things: hold fast that which is good."

The very fact that any doubt at all exists regarding the personality of the Holy Spirit is to my mind a considerable argument against the popular view. No such doubt exists respecting God the Father, or Jesus Christ the Son.

The Editor in the opening paragraph of his friendly criticism makes some exceedingly important admissions, which at the very outset overthrow the proposition which he sets himself the task of upholding, viz., the personality of the Holy Spirit.

(1) He admits the "Holy Spirit" and Spirit of God are one and the same; (therefore what is true of one is true also of the other), so that certain passages such as Genesis 41:38; Exodus 31:3; Job 27:3; Joel 2:28, etc., which prove the impersonality of the "Spirit of God," prove the same regarding the "Holy Spirit," for no person can be "in" another. Has the Editor noticed that Christ identifies the "Comforter" with the "Holy Spirit," and that the admission that the "Holy Spirit" and "Spirit of God" are the same, goes against his own argument? The promised Comforter or Helper was to come, whereas the "Holy Spirit" or "Spirit of God" was already present, for Christ testified that by it he cast out demons (Matt. 12:28). This the disciples must have known, so how could the "Holy Spirit" be another (personal) Comforter? Are there two spirits? Paul distinctly says, No. (See 1 Cor. 12:13, and note carefully the preposition "in" and the verb to "drink.")

(2) He admits the omnipresence of the "Holy Spirit" and correctly quotes Psa. 139:7 in support, which quotation is in itself an additional and significant proof of the first mentioned admission. It is, however, a self evident fact borne out by abundant Scripture testimony, that no person can be omnipresent. Christ himself, though Son of God, being no exception as the very incident under discussion proves, for he was to send the Comforter (or Helper) because he himself could not be present!

(3) While contending in the body of his remarks that the personal pronouns point to the personality of the Holy Spirit, the Editor actually uses the neuter pronoun in his very first allusion to the subject! Here certainly is an unconscious admission. No good grammarian will allow that it is ever correct to use the neuter pronoun with reference to personality, more especially in such an instance as this. It seems clear, however, Mr. Weir recognizes that "stronger evidence" is necessary than the mere support of the use of the personal pronoun. Mr. Weir quotes some of my remarks, but omits to notice the two preceding sentences which emphasize a most important fact that requires a definite answer.

His remarks re "hear" and "speak" are brought forward as the "stronger evidence," and the ques-

tion is asked "Could this Comforter both 'hear' and 'speak' if he were not a person?" Many professing Christians, such as Dr. Dowie, Mrs. White, Mrs. Eddy and others have claimed to "hear" the Spirit "speak," but I feel assured our Editor would not accept their testimony, especially if in the sense indicated by his remarks. Mr. Weir would, I am sure, prefer to "listen" to what the word of God has to "say." If the Editor still persists on laying an undue emphasis on these words, it is but a fair question to ask, "Has he, or has anyone since the promise of the Comforter was given, heard the Spirit speak?" I think not, and have much doubt if he would push his argument to some of its logical conclusions. Prov. 6:13 and Heb. 12:24 might aptly be studied in this connection.

My contention that the New Testament is the promised manifestation of the Spirit, the Editor characterizes as "absurd," and says such "can easily be shown in a variety of ways." Then why not attempt a task so easy, and why not reply to the facts enumerated, especially No. 10, which has particular reference to the points he mentions. Moreover, why does he completely ignore a "straight answer" to the three (3) very important questions at the conclusion of my article?

The remarks re Gabriel are certainly novel, and it seems almost incredible that nearly 2000 years should elapse before the identity of the Holy Spirit should become known. Does the suggestion accord with facts? Were not all manifestations of Gabriel actual and recorded as such? In view of this can it be truly said he has "come" as the Comforter? Why should Gabriel be better able than Jesus, apart from bodily presence, to comfort the people of God? Is there in the history of the Church any record that any person has come to take the place of the Lord Jesus during his absence from the earth? None whatever! All true Christianity is founded on fact. Can Mr. Weir produce the facts?

(1) Does Gabriel or does the word of God guide us into all truth, and bring all things to our remembrance?

(2) Does Gabriel, or does the word of God testify of Christ?

(3) Does Gabriel, or does the word of God show us things to come? The answers surely are evident!!

Space forbids more, though much could yet be said. Just a word to some who may ask the question "What is the Holy Spirit?" A Scriptural answer is the answer we want, is it not? Let me give one, brief and to the point—see Luke 1:35. Here we find the Holy Spirit referred to as the "Power of the Most High." Christ said the Holy Spirit "proceedeth from the Father."

Written in love, with the sincere hope each reader will truly give the subject "careful study."

Your affectionate brother in Christ,

R. H. Judd.

P. S.—How could Gabriel be the Holy Spirit, when in Luke 1:35 he announces the facts concerning the virgin birth? If Gabriel was and is the Holy Spirit, then surely Jesus is the Son of Gabriel, and not the Son of God!

R. H. J.

Reply to Brother Judd's Article by The Editor of "The Student"

Our critic, after his introduction, charges us with having admitted in our first paragraph that "Holy Spirit" and "Spirit of God" are "One and the same"; and he remarks: "Therefore what is true of one is true of the other." This we regard as a false deduction on his part, from our words which had reference to Psa. 139:7—"Whither shall I go from thy spirit? or whither shall I flee from thy presence?" We took it for granted that he would know and acknowledge that while the Spirit of God is One Spirit (Eph. 4:4) there are "diversities of its manifestation" (1 Cor. 12:1-30).

God is the Eternal Spirit. By his Spirit all creatures were created (Psa. 104:30) and all are dependent on it for their continued existence (Job 33:4; 34:14). Paul writes: "There is but one God, the Father, out of whom are all things" (1 Cor. 8:6). But we all know, to our cost, that many of those "things" are anything but "holy"; for without exception, all are included; the meanest and vilest, as well as the holiest and most lovable. It will be seen, therefore, even by our critic, we believe, that his method of dealing with the "Spirit of God," and "Holy Spirit," will not work out satisfactorily. For this reason, an effort has been made in past years, to distinguish between "Holy Spirit" and "free spirit" (Psa. 51:12); the latter, generally speaking, applying to the physical universe, while the former had to do with the moral and religious. We cannot do more than notice this at present. It shows, however, that thinkers have recognized the need for such discrimination; and that, in studying this mysterious subject, the eye has to be kept on the "manifestations" of the Spirit's working, in order to form a correct judgment as to the bearing thereof.

In opposing our plea for a personal "Holy Spirit," our critic logically commits himself to the idea that all operations of the "Spirit of God" are directed by the Father himself; said "Spirit" being an effluence from his Person. But the evidence already adduced by us of angels being made God's representatives on earth, with authority to speak and act as God (Exo. 3:1-15; 23:20), besides the Pauline teaching in 1 Cor. chap. 12, completely nullifies such contention. We are also informed that "The angels are all ministering spirits sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). They, of course, are beings not only created and sustained by the "Spirit of God," but their duty is to go forth as spirit messengers or media to do service for God—each is a "holy spirit."

In 2 Cor. 3:17, after discussing various phases of Spirit manifestation in the foregoing verses, Paul concludes: "Now the Lord is that Spirit: and where the Spirit of the Lord is there is liberty."

At the time that Paul wrote these words Jesus Christ was glorified, at the Father's right hand; but while he was on earth striving for that position, he was "filled with the Spirit of God," and so was "Comforter" or "Helper" (Paraclete) to his disciples. Personally, he was going away to leave them, but promised to send them "another Paraclete" or Comforter," who could not come until Jesus had departed.

On this point, Kitto says: "Comforter (Paracletus). The word thus rendered is applied to Christ in 1 John 2:1. Indeed, in that famous passage in which Christ promises the Holy Spirit as a paraclete to his sorrowing disciples, he takes the title himself: 'I will send you another paraclete' (John 14:16), implying that he himself was one, and that on his departure he would send another. The question then is, In what sense does Christ denominate himself and the Spirit sent from him and the Father, paraclete? Origen explains the term where it is applied to the Holy Spirit, by 'Consolator,' while in 1 John 2:1, he adopts the signification of 'Deprecator.' Others would translate it 'teacher.' But as both of these renderings are open to serious objections, the balance is in favor of a third sense, which is that of 'assistant,' 'helper,' 'advocate' (intercessor). This view is supported by Rom. 8:26 and, which is still more to the purpose, is appropriated by all the passages in the New Testament where the word occurs. The Authorized Version renders the word by 'advocate' in 1 John 2:1, but, in other places (John 14:16, 26; 15:26; 16:7) by 'comforter.' How much better, however, the more extensive term 'helper' (including 'teacher,' 'monitor,' 'advocate') agrees with these passages than the narrow term comforter may be shown by a single instance. Jesus says to his disciples, 'I will send you another paraclete' (John 14:16), implying that he himself had been such to them. But he had not been in any distinguished sense a 'comforter' or 'consoler,' because, having him present with them, they had not mourned (Matt. 9:15). But he had been eminently a helper, in the extensive sense which has been indicated; and such as he had been to them—to teach, to guide, and to uphold, the Holy Spirit would become to them after his removal."

Kitto here makes some very valuable comments bearing on the nature of the Paraclete, the object, and also the time of his coming. He very neatly and clearly points out that Jesus in using the phrase "another Paraclete" teaches by implication that he had been himself their "Paraclete" or "Helper" in the past, and would be while he remained; but, on leaving, would send another to take his place: "I will not leave you comfortless" (John 14:18). No such interval as would be required to accommodate our critic's theory—that the New Testament is the "Paraclete"—is possible here—a century at least intervened between Christ's ascension to the Father, and the appearance of the first New Testament; but apparently, the "Holy Spirit" came, in the sense promised, a few days thereafter: "Jesus charged the apostles not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye have heard of me: for indeed John baptized with water: but ye shall be baptized with the Holy Spirit not many days hence" (Acts 1:4). "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled the house where they were sitting. And there appeared unto them tongues parting asunder like as fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other

tongues, as the Spirit gave them utterance" (Acts 2:14).

The baptismal formula—"Baptizing into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19), is very suggestive. The Father and the Son are real "persons"; and it seems reasonable to think that the Holy Spirit, joined with them in this solemn form of induction into the church of Christ, is also a person, and not an abstraction—a mere power or influence. We are not baptized into the name of power or influence but into the name of the "Father, and of the Son, and of the Holy Spirit"—three personal agents, we contend. But if the third agent be impersonal—an "effluence which proceedeth from the Father," and with which the Son is "filled," why name it at all, seeing that it is fully represented in the Father and the Son, being common to both?

The form of words used in the apostolical benediction (2 Cor. 13:13) strengthens this plea—the Holy Spirit (as a person apparently) is associated in the same way with the Father and the Son, thus: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." In this uniting of the three there is the recognition of the distinct personality of each, in the separate gift which is appropriated to each; besides, how could an impersonal "power or influence" hold "communion" with the believers? Such communion however, would be most natural were a personal Spirit, as representative of the Father and Son, placed over the Christian Church corresponding with the "angel" appointed by Jehovah over his people in the previous dispensation, to which we called attention in "The Student" of April, page 58.

Before our critic can accept this line of thought, however, his mind will have to be cleared of a lot of impedimenta which is now in possession of it, and which, judging from his free use of the exclamation mark, he considers very important.

He asks, "Has the Editor, or has any one since the promise of the Comforter was given, heard the Spirit speak? I think not and have much doubt if he would push his argument to some of its logical conclusions." It seems to us that this is fairly met by Acts 13:2: "As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them." See also Acts 16:16; 20:28; 21:11; 15:28.

These passages and many similar ones furnish evidence which most professing Christians will accept, who are not entirely given over to materialism. It is clear that the Apostles and the churches of their day held the belief in a personal "Holy Spirit," to whom their interests had been intrusted in the absence of their Lord and Savior; and it is quite appropriate that the three names—Father, Son, and Holy Spirit, should join in the baptismal formula, notwithstanding that the third is an appointee. Regarding the doubt expressed by our critic, we wish to assure him that our desire at all times to "push our arguments to their logical" conclusion, that truth alone may prevail; but the less we talk about our "logic," and our "grammar," the better.

ARE WE PREPARED TO MEET THE MASTER ?

"But as ye which hath called you is holy, so be ye holy in all manner of conversation" (1 Pet. 1:15).

Do we attain to this standard of perfection? I fear most of us would fall far short under God's inscrutable examination. Paul was most emphatic in his exhortation to his brethren; he was continually urging them to be prepared for the coming of the Lord; we have much more reason for the same attitude. We have seen so many of the prophecies fulfilled that had not materialized in his day; and we are now positively certain that the end is at hand and that Christ may appear to his saints at any moment. Do we thoroughly realize this fact? Are we practicing all the virtues mentioned in 2 Pet. 1; because it is absolutely necessary if we are to make our calling and election sure. What a fearful thing if we should fail in this! Beloved, there is much food for thought in these things.

The times that we are living in now are trying God's people and sifting them out as it were. There are so many wrong channels at present that we can easily and unsuspectingly drift into. For instance, the Red Cross. Many of our people, I believe, are uncertain about the merits of this organization; but this question should be clear to us all. Does it belong to the church of God or to the world? Jesus, speaking of his disciples, said: "They are not of the world, even as I am not of the world" (John 17:16). Therefore if we are to be his followers we must not participate in things of the world; and anything that does not belong to the church of God is naturally of the world.

Then, again, there are Liberty Bonds, and many other things that look perfectly good and harmless. It is these harmless looking things that we should be extra cautious about. Peter tells us, "Submit yourselves to every ordinance of man for the Lord's sake, whether it be the king as supreme: or unto governors, or unto them that are sent by him for the punishment of evildoers and for the praise of them that do well" (1 Pet. 2: 13, 14). This Scripture may easily be misapplied. To submit oneself to anything is to do something under compulsion; therefore, if you are compelled to buy Liberty Bonds or subscribe to the Red Cross, it is scriptural that you should do so; but bear in mind, only in case of compulsion. If we are not forced into these things we should abstain from them.

Prominent actions we can easily guard against if we take care; but it is those trifling things (or at least the things that appear trifling) which are most dangerous. Jesus said: "And take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares" (Luke 21:34). "The cares of this life"—what harm is there in these insignificant things? Beloved, they are our greatest danger, because being small and apparently unimportant we do not pay them sufficient attention. We can so easily let the business or pleasure of this life get too great a hold on us, that we are drifting away before we realize it. And even if we succeed

in always keeping Christ and his kingdom the uppermost thought of our mind, does the spirit of our text obtain with us? "Be ye holy in all manner of conversation." How much that means, and what a broad statement it is! Can we look into our own hearts and find ourselves in this condition? These are very serious thoughts, for we are so prone to pass over the little cares of life which detract from our spiritual uplift simply because they are little.

Paul said, "Let no man deceive you with vain words" (Eph. 5:6). How easily we can be led astray by commendation from the brethren. We are always willing to hear our good points extolled, but we shun a just rebuke, which shows up our human frailty. Paul, after exhorting the brethren in his first epistle to the Thessalonians, says, "Abstain from all appearance of evil" (1 Thess. 5:22). This is very far reaching. We are not only commanded to be "holy in our conversation," but when we succeed in living close to God, we must do nothing which will have an evil appearance, even if we are entirely free from any evil thoughts. How careful we ought to be, in everything we say and do. Remember the Lord's injunction: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). And Paul says: "That ye may be blameless and harmless the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:15).

Beloved, if we are to fulfill these Scriptures we must not only act in accordance with these commands, but also give no cause for evil thoughts to arise in others. Truly a Christian's life is full of pitfalls, and it behoves us to keep in mind constantly Christ's words, "And what I say unto you, I say unto all, Watch" (Mark 13:37). Above all, let us watch ourselves; for only by a close scrutiny of our own hearts can we hope to keep ourselves undefiled from the world and ready for the Master's use when he comes.

A. E. Griffiths.

THE DECEITFUL BALANCE

A false balance is abomination to the Lord (Prov. 11:1). Webster gives as one of the definitions of balance an impartial state of the mind in deliberating. Deceitful he defines thus, "Tending to mislead." Thus I take it, a deceitful balance as applied to the system of Bible truth would be the unbalancing of the scales of truth, destroying the impartial state of the mind in regard to it.

Let us look at some of the ways in which God's scales may be thus overbalanced, making of them false balances, which is abomination to the Lord. God's word outlines a system of truth which must be understood and affectionately believed and obeyed; the doing of which will bring eternal life to the doer if he continues in the faith till the Lord comes. This system of truth is denominated "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). We can truly say all these things are centered in Christ, the Son of God. He (Christ) shall save his people

from their sins (Matt. 1:21). The Lord God shall give unto him the throne of his father David (Luke 1:32, 33). There is none other name under heaven whereby we must be saved (Acts 4:12). And the Lord shall be King over all the earth (Zech. 14:9). Man that is in honor and understandeth not (system of saving truth) is like the beasts that perish (Psa. 49:20). The soul that sinneth it shall die (Ezek. 18:4). He that heareth (accepts) my (Christ's) word has passed from death unto life (John 5:24). I give unto them eternal life (John 10:28). This life is still hid with Christ to be given at his appearing (Col. 3:3, 4).

From these Scriptures we see that all things of the truth, forgiveness of sin, eternal life, rulership, etc., are comprehended in "the name" of Jesus. Anointed; and the right dividing of the word of truth clusters around the holy name forming a true balance in which alone is safety. If one takes out of this system a part of truth—say the return of Israel, the reign of Christ upon the earth, the coming of the King—and continually teaches the rest of the truth, will that save him? No; because if he does not receive the truth that his eternal life is still with Christ, but believes and teaches that he has it already, inherent in himself; that he will never die, but pass from earth instantly into heaven and stand in the presence of God; does not this nullify and make void the truth he has? Is not the balance in which he is weighing the truth deceitful, one scale being empty? Supposing one believes and teaches all the system of truth—as a system—but still says the natural traits of a man, if he is loving, kind, doing good to his neighbor, will outweigh all else: are not the scales made void and false?

Another may group together all parts of this system of truth; and yet teach a thing destructive of all truth, namely, that as a man thinks so is he. If he "feels" that he is right, that makes it right unto him, even though he comprehends not the "good news of the kingdom of God." What a complete upsetting of God's balance is this! The natural man cannot receive the things of God, for they are spiritually discerned through the words of the spirit, the written word of God (1 Cor. 2:14; 2 Tim. 3:15).

Perhaps the most unequal balancing of the scales of truth, and that which takes away the life from the faith (doctrine), is what James calls "faith without works" (Jas. 2:26). If a brother or sister be destitute and one professing the faith says, "Be ye warmed and filled," giving only words, James asks the question, "What does that man's faith profit him? and answers it thus: The doctrine to that man is just as empty of salvation as his words to the destitute are of warmth and nourishment. To very few in the church of God can these words of James be applied. From the days of the apostles to the present time the body of Christ has been peculiar in that they have lovingly and liberally ministered to the poor saints (Acts 4:32, 34; 11:29, 30). But there is also a right balancing of God's scales in things spiritual. As the life that now is is but as a watch in the night compared to eternal life, so is the meat that perisheth compared to the bread of life.

Do we, as brethren, always give of this bread to the hungry brother? "How oft shall my bro-

ther sin and I forgive him?" still seems to be a question, the answer to which some of us may have "let slip." Brethren, if any of you do err from the truth, and you turn him (again) to righteousness, you shall shine as the stars forever and ever (Jas. 5:19; Dan. 12:3). On one side love, mercy, truth; on the other, eternal life. "Forgive us our sins as we forgive those who sin against us." On one side, our sins taken away, if we put out of our heart our brother's sin against us. These things are God's even balances. How does God forgive our sins? Does he continually dangle them before our eyes, then keep us doubtful, sad and sorrowful? Listen to his own answer: Your sins shall not be mentioned to you (Ezek. 18:22). "Thou hast cast all my sin behind thy back" (Isa. 38:17). "Thou wilt cast all their sins into the depths of the sea" (Micah 7:19). On one side repentance, sorrow, confession; on the other, complete blotting out of sins. These are God's ways. Would we be workers together with God? Then must we work in his way. "A just weight and balance are the Lord's" (Prov. 16:11).

Flora A. Wood.

PROPHECY RIGHT ON OUR HEELS

In 1866, Rev. M. Baxter, founder of The Christian Herald, published a book on the "Forty Future Wonders" predicted in Daniel and Revelation, and in accord with that book of a half century ago so much of the biblical prophecy is fulfilled in our times that it is mighty interesting.

The First Wonder, which is to come off between the years 1906 and 1919 is of European wars and revolutions. European convulsions will extend from France to the Rhine and cause a political earthquake so mighty and so great "as was not since men were upon the earth" (Rev. 16).

The Second Wonder is Revelation's "drying up of the Euphrates," or the Turco-Mohammedan Empire, between the years 1917 and 1919.

Third Wonder, 1917 to 1919: Formation of the ten-kingdom confederacy by division of all countries of Caesar's original Roman empire. This resulting from a victorious war of France against Germany, or a revolution in Germany (Dan. 2 to 8).

Jerusalem is to be restored and the temple rebuilt in 1922 to 1929.

After the great wars and revolutions, somewhere between 1925 and 1927, a black famine; and between January 1927 and May 1928, widespread, terrible pestilence.

Remember, it is not Rev. Baxter prophesying. He is merely scientifically discovering the probable dates of the biblical predictions' fulfilment. Considering what is happening and likely to happen, you have to feel interested in this old book by the reverend gentleman.—Editorial from the Terre Haute Post. Selected by Sister Amy Weaver.

Perform the small things that are unseen, and they will bring other and greater things for you to perform.

THE RESTITUTION

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EDITORIAL

At the Eighth Annual Meeting of the Directors of The Restitution which was held the first of the year, it was proposed that in view of the continued increase in the cost of all commodities affecting the publication of the paper, the subscription price should be proportionately increased to meet the increased cost of publication. While all were reluctant to advance the cost of The Restitution, the motion was finally proposed and carried. Therefore until further notice the subscription price of The Restitution in the United States will be \$2.00 per year; in Canada and other countries \$2.50. As we look forward to the installment of a press soon, we think the advance in the price of the paper will only be temporary. In cases where there is not the ability to pay the advanced cost of The Restitution, provision for them will be duly made; and, as heretofore, the poor will be supplied through the Helping Fund.

CHRIST'S MESSAGE TO THE SARDIAN CHURCH

"And unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I shall come upon thee. Thou hast a few names even in Sardis which have not defiled their

garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the spirit saith unto the churches" (Rev. 3:1-6).

I. Christ's Fulness Versus the Emptiness of the Church

1. By the seven spirits and seven stars is meant that Christ has "the spirit without measure," and absolute power over the eldership of the church (vs. 1; Matt. 7:11; Jas. 4:3).

II. Things in the Church which Christ Commends

1. How they "received and heard" the truth at the first. This may mean:

(a) The subject matter of the gospel (Col. 2:6; 2 Tim. 1:13, 14); or

(b) Their hearty reception of it (1 Thess. 1:5-10; Gal. 4:13-15; 2 Pet. 1:9).

2. "A few names in Sardis" are commended because their garments were unspotted by the world (vs. 4; Jas. 2:27; Gen. 18:25; 2 Pet. 2:6-9; 1 Kings 14:13).

3. Garments of white are easily soiled; the garments of grace are easily corrupted (vs. 4; Isa. 61:10; Gal. 3:27; Eph. 5:27; Jas. 3:6; 2 Pet. 2:20; 2 Cor. 7:1; Rev. 19:8).

4. "White" as used in this connection means worthiness: "They are worthy" (vs. 4; Matt. 10:10; 22:8; Luke 20:35; 21:31; 2 Thess. 1:5, 11; Rev. 16:6; Rom. 1:32; 6:23).

III. Things in the Church which Christ Condemns

1. They had a "name" or reputation of being alive (spiritually), but were, in the judgment of him who has "the seven spirits and the seven stars," dead! (1 Tim. 5:6; Matt. 8:22; Luke 15:24; Rom. 6:13; 11:15; Eph. 2:1; Heb. 6:1; 9:14; Jas. 2).

2. Just a "few names in Sardis," a remnant, and they were so "weak and sickly" they were "ready to die" (vss. 2, 4; 1 Cor. 11:30; Psa. 51:12, 13; Ezek. 34:4).

3. Their works were not "perfect (complete) before God" (vs. 2; Eph. 2:10; Matt. 3:15; Rom. 13:8; Rev. 11:10).

IV. The Promise

1. "White raiment:" immortality with which the saints are "clothed upon" at the return of Christ (1 vs. 5; 1 Pet. 1:4; Rev. 21:27; 2 Cor. 5; Matt. 13:43).

2. "I will not blot out his name." Observe concerning the "book of life" that

(1) It is important to notice and make plain in presentation that the "white raiment" of this promise is immortality, whereas the "few names in Sardis" were already in the mortal state, walking in undefiled garments. This explanation, which is scriptural and logical, avoids all seeming redundancy in the text.

- (a) Some men are not written in the book (Rev. 13:8; 17:8; 20:12, 15).
- (b) Some are written in the book (Esther 6:1-3; Mal. 3:17; 2 Cor. 3:3; Dan. 12:1; Luke 10:20; Phil. 4:3; Heb. 12:22; Rev. 21:27).
- (c) Some who are written in the book are afterwards blotted out on account of sin (Psa. 51:1; Acts 3:19; Deut. 2:9, 20; Ex. 32:32, 33; Psa. 69:28; Rev. 22:19).

COMMUNICATION

Dear Brethren:

I have a little package of over one hundred letters which I keep by themselves in my desk. I read them all and answered all of them over a year ago and laid them away. I have never felt that I could take them out of the desk until tonight. I had a longing to read them again. I have read many of them, and each letter I have laid down with tears in my eyes and a prayer that God would bless the writer and let none go away from our Lord or doubt his lovingkindness: but be ever watching with joy for his coming for his saints. I just put down the last letter I read and felt that I must write to you once more.

I have said over and over again to myself, how good God's people are. I wonder that some little wrong doing can ever take our eyes off the perfect body of Christ. But we are still in the flesh, and the things that we would not we do, and this is what causes us sorrow. I said "perfect body," not in ourselves, but in Christ. You know what the apostle says, "Present you blameless before God." That is, God sees the righteousness of Christ covering us; and so ought we to look upon every member of the body seeing in it only our Lord's image.

I have been trying tonight to remember what I have written in all these years for The Restitution. I wonder if I have ever written anything that was harsh or unkind or grieved any of God's little ones. If I have I am very sorry. Brethren, there is no doubt but the Lord is at the door. How necessary that we get ready to meet him. I think the Lord will come for us next fall, perhaps before. Jesus is our passover, and his blood was shed for us at the passover time. He was the anti-typical wave sheaf, the first fruits from the grave, and he was glorified on the fiftieth day—the day of Pentecost. Now the fiftieth year was a year of jubilee and restitution. All slaves were set free, and all lands restored to the original owners. This jubilee was ushered in by the blowing of trumpets. If this was typical, why may we not look for him to come at the jubilee time, as he did at the passover and the day of Pentecost? He is the great restorer of all we have lost, and he is the one who is to free us from the bonds of death.

I have a little Jewish paper which some one sends to me (I do not know who sends it), but I want to tell you some things which the Jews said when they heard of the possession of Jerusalem by the British, which I read in this paper. Perhaps you have not all read it. Here are some of

them: These were spoken in Philadelphia, "The first real joy of Chanukah" (I think this is a Jewish festival commemorating the victory of Judas Maccabee over the Greeks in 165 B. C.). Mushya-chizeiten: the time of the Messiah. Amen. The Messiah is coming soon. Jerusalem is fallen that we may rise, never to fall again. Next year in Jerusalem we are coming to the coming of the Messiah in Jerusalem."

Are not these things very significant? How much more do we rejoice who are to meet our Lord for whom we have waited so long!

Dear brethren, let us lift up our heads and rejoice, knowing that our redemption is nigh. As I read these letters tonight I wonder if our great enemy had overtaken and claimed any of the writers. None shall go before them who are asleep. God has assured us of this that we might not be afraid he would forget us. Some of the names of the writers are familiar to me through The Restitution; many of them I never saw before. I thought as I read them, "They are all written in the Lamb's book of life; and I hope my name is among them."

It is now eleven o'clock. You know I live all alone. I am not exactly afraid, but I do not like to wake up in the night and think I am all alone in the house. So I read or write until I think I am tired enough to sleep. Was there ever a people like the little band that the world knows not? Children of God, brethren of Christ, members of one household. How I do rejoice here alone tonight that God in his infinite mercy has called me to be one among them, and that Jesus has made a way whereby we may come. Brethren, we do not speak to one another as often and as much as we should, of these things. Exhort one another so much the more as you see the day of Christ's coming approaching. May God bless you all, dear brethren.

Your sister in the Anointed One,

Flora A. Wood.

PREPARATION FOR THE LORD'S COMING

Lesson at Sister's Meeting, Jan. 17, 1918

At the beginning of a new year we usually take a retrospective view of what we have done during the past year and make resolves for the coming year. I have felt that I have done very little in the Master's service, and yet I hope that the work that has seemed to be allotted to me will add some stars to my crown.

I often think of what Sister Neil-Jeffrey said once, that unless what was allotted to us was done cheerfully and willingly, we would lose all the blessings that would otherwise come to us. So let us do cheerfully whatever our hands find to do.

I have been thinking of late, if during the coming year we should hear the cry, "Behold, the bridegroom cometh; go ye out to meet him," would we be among the wise virgins? Have we our lamps trimmed and burning, and are we letting our light shine to the glory of God? These are serious questions, but it is time we aroused our-

selves and bent every energy to make our calling and election sure.

Jesus said, "If ye love me, keep my commandments." I am sure we all love him; but are we sure we keep his commandments? Jesus also says, "Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use and persecute you." Why? "That ye may be the children of your Father which is in heaven" (Matt. 5:44, 45). He also says, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

These are high standards, dear sisters, and are surely tests of our faith, because by so doing we must humble ourselves; and I think that is one of the hardest lessons to learn. We must humble ourselves under the mighty hand of God, that he may exalt us in due season, for he resisteth the proud, but giveth grace to the humble (1 Pet. 5: 5, 6).

We have some hard lessons to learn and often are obliged to pass through severe trials in order to bring us to a position where we can feel that we are really ready to meet the bridegroom when he calls. Although the road is often beset with trials and difficulties which at times almost overwhelm us, yet if we can only look beyond, and take a glimpse of what is in store for us at the end of the journey, it surely will fill us with fresh strength and courage to press on to the marriage of the Lamb. Think of becoming the bride of Christ! In this life we always see a bride and bridegroom full of love and joy and happiness, ready to start out on life's journey, with never a thought that anything can ever happen to mar their happiness. But how quickly the trials begin in one form or another, until often they lead to the divorce courts and a separation takes place. Not so if we are found worthy to become the bride of Christ. "Blessed are they which are called to the marriage supper of the Lamb" (Rev. 19:9). Then our joy will be complete in him. We will sit at his right hand and see his approving smile and hear the welcome plaudit, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Never before in the history of the world has the coming of the bridegroom seemed so imminent; and while we know neither the day nor the hour, it behoves us to be on tip-toe of expectation, with oil in our lamps, that we may be among the wise virgins and enter into that rest prepared for the people of God. Let us resolve, dear sisters, to be among that happy number, who have their lamps ready, that we may enter in whenever the cry greets our ears.

Mattie Tomlinson.

Daily Thought

Time was when a Christian used to apologize for being happy. But the day has always been when he ought to apologize for being miserable.—Drummond.

IS REV. 20:5 SPURIOUS?

"In Rev. 20:5 the words, 'But the rest of the dead lived not again until the thousand years were finished,' are spurious. They are not found in the oldest and most reliable Greek manuscripts, the Siniatic, Vatican Nos. 1209 and 1160, nor the Syriac manuscript. We must remember that many passages found in the modern copies are additions which do not properly belong to the Bible. Since commanded not to add to the word of God, it is our duty to repudiate such additions as soon as their spurious character is established. The words indicated probably crept into the text by accident, in the fifth century; for no manuscript of earlier date (either Greek or Syriac) contains this clause. It was probably at first merely a marginal comment made by a reader, expressive of his thought upon the text, and copied into the body of the text by some subsequent transcriber who failed to distinguish between the text and the comment" (Plan of the Ages, Vol. 1, pages 288, 289, note).

The statement that there are "many passages" in "modern copies" of the Bible which do not "properly belong" in the inspired record is a claim similar to that put forth by that modern phase of infidelity known as the "Higher Criticism." The tendency of all such statements is to cast suspicion upon the Word, and weaken faith in the Bible as an unerring guide.

It is necessary to impeach this witness, else the fable of a future probation for the dead is revealed. But there is no authority for discrediting the inspiration of the text, unless it be the statement of the author of the book from which the preceding extract is taken; and this is hardly sufficient. The English edition of the Revised Version makes no reference to this text as being "not found" in ancient Greek manuscripts. The American Revised Version, which is admitted by the ripest scholars in the land to be the best translation of the Holy Scriptures extant, does not give the slightest hint that a part of the text is omitted in the "most reliable Greek manuscript." Rotherham's translation, another excellent work, though noting elsewhere "doubtful" rendering, says nothing about this text being spurious. The Interlinear translation also puts this text on the same basis as other portions of the Holy Scriptures. It is found in Young's translation also, without any hint of its being some "marginal comment." Sawyer's translation contains it, also the Twentieth Century New Testament. In the translation from the Greek text of Von Tischendorf it is found unquestioned. The Emphatic Diaglott based on Griesbach's text gives this verse, and in foot note says: "These words ('the rest of the dead lived not again till the thousand years were finished') were probably omitted by oversight in Vatican manuscript (No. 1160) as they are found in A. B. C., though not in the Syriac." By "A" is meant Codex Alexandrinus; by "B," Codex Vaticanus, No. 2066, of the seventh or eighth century; by "C," Codex Ephraemi Rescriptus. Finally, the best Greek text, that of Westcott and Hort, contains the passage, and neither have the Revised Versions nor any of the critics, so far as we know, even questioned it. The revisers adopted for their revision the text

"for which the evidence is decidedly preponderating," and when that differed from the Greek text "from which the Authorized Version was made," the rule was that "the alteration be expressed in the margin." (See Preface to Revised New Testament, Division II, Paragraph 4). But there is not even an inclination of doubt over Rev. 20:5.

Neither Drs. Adam Clark nor Bliss, in their comments on this Scripture offers any objection to its genuineness. They had access to these Greek manuscripts, and had some opportunity to know if these words were only a "marginal comment" which got mixed in accidentally. All these, and scores of other good scholars, who have had opportunity for the most extended research, pronounce the text genuine. The clause in question is considered spurious only by those who have a doctrine to prove which the text condemns.—Geo. B. Thompson.

THE PROMISES OF GOD

Dear Brother:

What general promise is given to the overcomer? He that overcometh shall inherit all things, and I will be his God, and he shall be my son (Rev. 21:7). What is it to overcome? To conquer, to be victorious (Webster). What must be overcome to realize the promises to the overcomer? Be not overcome of evil, but overcome evil with good (Rom. 12:2). Whatsoever is born of God overcometh the world (John 5:4).

What is meant by overcoming the world? Whosoever is born of God doth not commit sin (1 John 3:9). What then must we exercise in order to claim the promise of inheriting all things? Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come (1 Tim. 4:8). Who alone can overcome? Who is he that overcometh the world but he that believeth that Jesus is the Son of God (1 John 5:5)? By what means are we enabled to overcome? This is the victory that overcometh the world, even our faith (1 John 5:4). Who gives us strength to overcome, and through whom is it bestowed? But thanks be to God which giveth us the victory through our Lord Jesus Christ (1 Cor. 15:57). In all these things we are more than conquerors through him that loved us (Rom. 8:37).

What is one important purpose of the promises given in the Bible? Whereby through the knowledge of God, and of Jesus our Lord, are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (2 Pet. 1:2, 4). What is one of the greatest promises given to the overcomer? And this is the promise that he hath promised us, even eternal life (1 John 2:25).

Name some of the precious things promised to the overcomer? He shall eat of the tree of life (Rev. 2:7). He shall not be hurt of the second death (vs. 11). He shall eat of the hidden manna, and receive a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it (vs. 17). He shall have power over the nations (v. 26). He shall be clothed in

white raiment, and his name shall not be blotted out of the book of life, but shall be confessed before the Father and the angels (Rev. 3:5). He shall be a pillar in the temple of God forever, and Christ will write upon him God's name, and the name of the new Jerusalem, and his own new name (vs. 12). He shall sit with Christ on his throne (vs. 21). He shall receive the crown of life, which the Lord hath promised to them that love him (Jas. 1:12).

Have any of those in the past received the promises? And these all (those fathers of old, Heb. 11) having obtained a good report through faith, received not the promise (Heb. 11:39). When will these promises be realized? Ye have need of patience, that after ye have done the will of God ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry (Heb. 10:36, 37).

What manner of person ought we to be as we see the time approaching when the promises are to be realized? Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, blameless (2 Pet. 3:14). What will be the condition of those who realize the promises? God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away (Rev. 21:4).—Selected by a Berean.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Gal. 4:14

ISN'T THIS JUST LIKE A BOY?

I wish the summer time was here,
I wish it was vacation time!
I'm gettin' crazy pretty near
To get out where trees are and climb
Upon the tippiest top limb,
An' wrop my legs around an' swing;
And, ah, gee whiz! I want a swim,
And want to fish like anything!

I wish that I could live to be
As old as old Methuselum!
You bet it wouldn't bother me
In that case when September come,
I wouldn't have to go to school
Till I was 'bout a hundred then,
I'd camp right by the swimmin' pool
An' swim an' swim an' swim again!

A feller's boyhood goes so soon
He hardly has it till it's gone!
When school takes in until it's June
The time just seems to be so drawn

Out that each day is a year,
And each one full of study, too,
Before vacation time is here,
Before the study time is through.

And then, when the vacation comes
Each day just comes and slides along!
Each week of playtime fairly hums!
Vacation's shorter than a song!
An' then you're back again in school,
An' all your fun is past an' did—
Three months yet till the swimmin' pool!
Gee, but it's tough to be a kid!

Sel. by Brother Knapp.

"Try Your Luck!"

This is what a fakir with one of those cheap swindling games of chance said to a young man who stopped to watch the game. This is a very significant phrase, characteristically American in its flavor, dash, and disregard of consequences. "Try your luck" confronts the young man at every turn in life. He can try it by investing his money in one stinker of a cigar and take his chance of the lucky turn of the wheel which will give him two stinkers. He can "try his luck" at spending his money as fast as he earns it and take his chance—almost a dead sure thing—of being buried by charity. Or he can "try his luck" at loafing, drinking, and deviltry, and take his chance on the penitentiary. Or he can "try his luck" at good, honest, hard work, self denial, and manly living, and take the chance—we might say certainty—of being of some use in the world and of not having any hired mourners at his funeral. It is all right to "try your luck," my boy, but try in sensibly and intelligently.—Sel. by Brother E. W. Knapp.

Who is Brother E. W. Knapp?

As an introduction I am going to quote a few passages from a letter recently received from our worthy brother:

"My home is in Oregon on a wheat ranch, but am raising cattle also." "Have had the severest drought in forty years, but this is one of the signs of the last days. So is famine. I hope we escape that, and I have a firm faith we shall, as individuals."

"I am glad you have a wife to comfort and cheer you in your journey through life. I am deprived of such help, but I do so long for it." "Hope you may not see death, but be one that will be changed in a moment. The time is so short that I hope I may not taste of death, although I am seventy-four years old. You see I expect the Lord very soon."

Our brother is not seventy-four years old: he has lived seventy-four years, but is not old in any sense. He is full of life and ambition with a well balanced sense of humor, and such men never grow old. Notice the class of articles he has selected for your edification. Isn't he just a great big boy with a heart full of love? We never have

seen Brother Knapp, but we know him and we love him. We trust his heart's desire will be granted him, and that he and every other reader of this page, will live to see the King come in his beauty and hear him say, "Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world."

| | |
|--|-------------|
| Receive with meekness the engrafted word | Jas. 1:21. |
| Might be careful to maintain good works | Titus 3:8. |
| Come unto me, and I will give you rest | Matt. 23. |
| Not slothful in business, serving the Lord | Rom. 11:11, |
| In singleness of heart, as unto Christ | Eph. 6:5. |
| I said, I will confess, and thou forgavest | Psa. 32:5. |
| As much as lieth in you, live peaceably with all | Rom. 12:18 |

That Boy of Yours

"A boy should be kept in a barrel and fed through the bung until he is twenty-one years of age."

Thus said Mark Twain.

And of course Mark exaggerated his statement for the sake of humor.

A boy is a boy, always will be a boy until he is a man; cannot help being a boy all the time and everywhere. You cannot put an old head on young shoulders.

An incident:

He comes home from school, drives in the front door like a catapult, raises an Indian war-whoop, throws his books on a chair and his cap into a corner and dives into the depths of a friendly couch.

Whew! And the protests—"Don't!" "Don't yell so!" "Don't crush the cushions!" "Don't come in with such dirty shoes!" "Don't be so careless with you cap!"

Whereat the boy, who has come into the house with heart full of boisterous gladness, grows sullen and savage. He goes out, slamming the door behind him, with a grievance against his home folks.

The effect of that is dangerous on the boy, who cannot be barreled up and fed through a bung-hole.

The boy is naturally rough and boisterous. He is built that way. If he is ever to be much of a man he must be loud and full of vitality—with a vent. And the boy prides himself on his roughness. It is his natural method of expression. What are to us his faults are in his eyes virtues—such, for instance, as teasing his sister to show his love for her.

Now what must be the effect of constant scolding and nagging on a boy thus constituted?

Under his jacket are keen sensibilities. Re-proof for mere blowing off steam offends him. Constant hostility by his household frets and hurts him to the core. And in order to "get even" he is likely to go wrong.

There is a better way.

It is sometimes difficult, but be gentle with the boy. You can lead him, but cannot drive him—successfully. Drive him and you get sullen obedience and inward rebellion.

Appeal to the boy's manliness. He has a lot of it in him. Trust him and he will gratefully respond.

Utilize his surplus energy by giving him a task or an errand. And be sure to thank him when he does well. That warms his heart.—Sel. by Brother E. W. Knapp.

The Right Spirit

The thing to seek is not the good time, but the spirit which can make good times out of common time, the spirit of good cheer that is the spring in the hills whence laughter runs.—Sel. by Brother E. W. Knapp.

Things Worth Remembering

How much wiser to take action once, than to trust to uncertain time.

Let a man but be as earnest in praying against a temptation, as the tempter is in pressing it, and he need not proceed by a surer method.

There is such a thing as acquiring so great a momentum of faith, hope, and joy as to carry one readily over the hard places of life that are encountered by so many so often.

It must never be forgotten that everywhere and always growth is an invariable and inseparable concomitant of life. To be stationary is to be dead—dead as a mummy or statue.—Sel. by Brother Knapp.

Moral Duty

We live too much in a sort of gray moral twilight. The light needs to be let in so that men may see clearly and discern exactly between those things which are right and cannot be wrong, and those things which are wrong and cannot possibly be made right.

So also is there great necessity for clear conviction as to duty. Those things which it is right for me to do it is my duty to do. It is not a matter about which I have option or may have preference or choice. Duty is a grim word, but it is also a great one, and no man whatever may be his personal predilection can ever attain to real greatness who does not feel the constraint of unescapable obligation. It is a high and final test of men. That man alone is worthy of final approval in the court of public opinion who, knowing his duty, faithfully does it.

Our Weekly Puzzle

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

Who wrote the above? To whom was it written? Where can it be found?

Answer next week.

Answer to puzzle in last issue:

A "Priest" is a mediator between man and God. This particular high priest is Jesus Christ, the Son of God.

Mercy and grace is bestowed by God the Father.

This passage can be found in Hebrews 4:15, 16.

Follow Jesus

Since our way is troublesome and obscure, he commands us to mark his footsteps, tread where his feet have stood, and not only invites us forward by the argument of his example, but he hath trodden down much of the difficulty, and made the way easier and fit for our feet.

Half Men, Half Goats.

Satyrs are mentioned in Isaiah 13:21 and 34:14, where the prophet predicts the desolation of Babylon. In the passages cited it probably refers to demons of woods and desert places, half men and half goats (see Lev. 17:2; 2 Chron. 11:15).

Fire From a Slab of Ice

Take a smooth, clear, curving piece of ice, one not too thick, and hold it in the rays of the sun so that it will bring the light to a sharp focus just as will a lens in a reading glass. The ice will not last long enough to burn a piece of paper, but if the focus rests on a speck of gun cotton it will cause combustion and a flame will result. Arctic explorers have built fires often with this experiment when matches were absent and flint and rock not handy.

Liberty of the Lawmakers

Members of both houses of congress have the privilege of freedom of speech and debate in their respective houses. That is, only the house itself can call members to account for their utterances in that body. A senator or a representative cannot be prosecuted in the courts for libel or slander on account of any utterances in the house to which he belongs, or for the official publication of it.

Egypt Celebrated for Wheat

Egypt in ancient times was celebrated for the growth of its wheat. The best quality was all bearded. The seven-eared quality was described in Pharaoh's dream (Genesis 12:22).

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF
"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 3:12)

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NUMBER 10

SIGNS OF THE MORNING

The morning is breaking, the night is far spent,
The nations are waking with warlike intent;
The "Classes" and "Masses," in battle array,
Are facing each other 'tis dawn of the day.

Awake, O Italia! on Tripoli's shore,
The Turk and the Papist are striving once more;
It is Jacob and Esau, their flags have unfurled—
'Tis the question of ages, to envelop the world.

Will the Esau of Turkey his birthright despise?
Will the blessing of Cyrene be small in his eyes?
Shall not El-Senusi, the world to o'erawe,
Raise the green flag of Jihad the dread Holy War?

Will Jacob of Christendom ever find rest?
He has marked Laban's cattle and taken the best;
With the Laban behind him, and Esau before,
The question of ages is with us once more.

Pass over the Jabbok! cross over the seas;
With ships or with camels thou art not at ease.
Thou art Jacob—supplanter, 'twas for power and greed,
To the "white man's hard burden" thou gavest
much heed.

Thou art Jacob—supplanter, but wilt thou prevail?
Wilt thou wrestle with God and become Israel?
Then call on thy God and pray for thy band,
For the night is far spent, the day is at hand.

Ho, Muscovite prince, within Russia's bond!
The squadrons of Magog art at Trebizond,
And ready to fall on the Turk as he flees,
And drive him to cover between the "two seas."

And wouldst thou, Italia, for Palestine wait,
And present to Pope Benedict a temporal estate?
Beware! For when satan from prison goes forth,
The nations go "up on the breadth of the earth."

Dried up is Euphrates, for Turkey is weak,
While Japan and China as powers now speak;
Now is India awak'ning, and Persia's still spared,
And "the way of the kings of the east is prepared."

The nations are hastening God's word to fulfill
While the "Classes" and "Masses" are doing his
will;
The war dogs are waking, to hear the peace call,
And the church is asleep in the midst of them all.

Awake, slumbering virgins! No—let them sleep on!
'Tis the watchman who first needs to know of the
dawn.

Go up to thy tower, O Watchman, and cry!
Let the world hear no more of thy soft lullaby.

The nations are waking, North, South, East and West;
Society throbs with a fearful unrest;
Creation travaileth to her great, second birth—
Christ is coming! and "will he find faith on the
earth?"

—A. E. Hatch.

THE SUCCESS AND FAILURE OF THE REFORMATION

Dear Restitution:

Enclosed clippings from "The Sunday School Times" give such remarkably, unexpected views that I take the liberty to call your attention to them.

Is W. L. Pettingill related to our J. H. Pettingill, author of "The Unspeakable Gift"? They certainly have the same views.

What an article that one by Haldeman is! I did not believe "The Times" would publish it. How pleasing the truth is from such unexpected quarters!

Yours truly,

J. J. Nagel.

The Reformation was a revolt against sacerdotalism, against the outward vices and the increasing political tyranny of the Papacy. It liberated the conscience. It enfranchised individual faith. It sent the people back of Church canons, councils of priests and the words of man to the Word of God. It brought spiritual light, quickened and enlarged spiritual understanding. It gave liberty to the operation of the Spirit and developed spiritual character. It placed faith and works in right relation. It made faith fruitful in works, but demanded that the works should be a revelation and proof, not only of conviction, but an emphasis of character, character in accord with the Spirit, with the holiness of love which the Spirit when unhindered evokes. It restated justification as the work of Christ and on the basis of the once-for-all sacrifice. It exalted faith as the exclusive instrument by which it must be appropriated. It set aside human merit, even in the exercise of faith, magnified the cross, proclaimed grace as the distinctive principle of this age, and gave hope to the farthest swept, the most sin-blackened soul among the sons of men. It took the gag out of the mouth of those who would witness for Christ. It gave the preacher the ordination and authority of Paul, "I believed, and therefore have I spoken." It brushed away the intervening priesthood set up by man and brought into full vision the one and only priesthood of Christ. With the intercession of Christ in heaven and the co-ordinate intercession of the Spirit in the heart, the presence of God

became a personal experience instead of a dramatic, mechanical, and ritualistic pretense. God was no longer an expressions of symbols, but an accent of consciousness.

All this the Reformation did.

On the political, the purely governmental and social side it appeared to be an unqualified success.

It struck a far consequent blow against absolutism in the Church, and by so much made for individualism in government. It repudiated autocracy in matters religious, and in doing so opened the door to democracy in matters civil. Viewed alone politically, the Reformation was an ever enlarging victory.

Viewed alone spiritually, the Reformation was not a complete triumph. Its shortcoming is fore-announced in the letter of the risen Son of God to the angel of the church at Sardis (the church which stands symbolically for Protestantism), "I have not found thy works perfect (complete)." It started well, but did not go all the way.

It is true, sacerdotalism was rejected and the final deposit of authority committed, not to the church but to the Bible. The continued Presence was denied in the emblems, but recognized in the Spirit and the word. The church as a body and the Christian as an individual were made dependent on a "thus said the Lord." The written Word and not the church became the revelation of Christ doctrinally, Christian character his revelation and demonstration experimentally. All this the Reformation accomplished.

There was one supreme and vital thing it did not do.

It did not deliver the church from the deception and thralldom of the Kingdom fallacy.

The Error of Telescoping Two Dispensations

From the hour when Charlemagne became the official transition from Rome Pagan to Rome Papal; from the moment when the son of Pepin was crowned by Pope Leo III, on down through the succeeding centuries to the Reformation era, the doctrine that the church is the kingdom or Christ upon earth had steadily seized the imagination, stifled the conscience, and laid hold of the ambitions of men. The Emperor was the divinely ordained instrument by which the Church should control the nations. The Empire was the domain of the Church. As the Emperor ruled the world, the world was, necessarily, the domain of the Church. The Roman Empire and the Roman Church were merged together. They were looked upon and accepted as one. The Church eventually through the Papacy subordinated the Empire. It removed kings and rulers. It consecrated emperors. When it pleased it excommunicated them. One great emperor hesitated, and then held the Pope's stirrup; another stood shivering barefoot in the snow waiting till a Pope should pardon him. To outward appearance the Holy Roman Empire was the Church. The Church was the Empire. It was the kingdom of Christ come upon earth.

The Reformation rejected this claim of the Papacy. It denied its temporal and political sovereignty.

It did not deny the idea that the Church was the kingdom of Christ; on the contrary, it inten-

sified it. It did so by spiritualizing the idea.

The Church was still a kingdom, heavenly and not earthly, spiritual and not political. Its area was to be measured not geographically, but morally, not on land nor sea, but in the hearts and lives of men. The throne should be neither in Aachen, nor in Rome, neither in Germany nor in Italy, but in the conscience and character of man. The Emperor was no longer to be enthroned with sword, with globe and golden crown, but with love, with holiness and adoration of soul. He was no more to be seen in trappings of scarlet and purple, sustained by battle axe and spear. He was to be no more visible to the gaze of men, but invisible, clothed with the mantle of the Holy Spirit and ruling with a sceptre whose name and strength should be—omnipotence. This Emperor, this supreme ruler, this King of kings should be the invisible but all potent Son of God, the indwelling and abiding Christ.

But men are still on earth. They are visible to one another. They live in tabernacles of flesh. They are intimately related to the political and social system. Their responsibility to these constituencies affects their moral attitude and governs their physical acts. The church if it would be a kingdom must see to it that the systems of the world, whether political or professedly moral, do not undermine nor overthrow its authority. To fulfill its function it must dominate, it must be superior to the operative methods and principles of any or all of these world systems. It cannot afford so to dominate that it becomes an enemy and is met by antagonism. It will therefore seek to become a partner. The political and social forces will be used as agencies to assist in the expansion of the moral and spiritual kingdom.

The Error Responsible for a False Slogan

Inexorably the kingdom idea, working along these very lines, forced the Church to identify itself with the political and social, as well as the moral forces of the world.

The rallying cry of Protestantism was sounded out, "The World for Christ." The one concept, to bring the world under rule to Christ. The method, so to enter into the practical things of the world, its legislation, its civilization, its art and science, its governmental and social development; so to interpenetrate it spiritually, as Rome had done politically, until little by little the world and the Church like the Empire and the Papacy should seem as one, a oneness in which the church should be the undisputed and all-controlling power.

More and more the Church grew tolerant toward civilization. More and more civilization, while rejecting the fundamental doctrines of Christianity, accepted its ethics.

The Church and civilization seemed to be working to one end—the subjection of the world in righteousness. This concept of the Church as a moral and spiritual kingdom has had its logical outcome, its unavoidable consequence. It has led the Church in the spirit of a necessitated conservatism, in the inevitable desire to win the support of civilization, to set aside the doctrinal and dispensational side of Christianity. It has led the Church to descend to the plane of the purely ethi-

cal. The Christ it preaches is not so much the Christ who died upon the cross, but rather the Christ who lived among men. Its aim is not to impress men that Christ died as a sacrifice for our sins, but lived as an example for our lives.

The Church has become a society for competitive morality. It is in spite of itself competing with every effort of man to make the world better for the natural man to live in, and the natural man better to live in the world. It is occupied with physical as well as moral sanitation. It is making an increasing endeavor to clean up Sodom and comfort men who like Lot vex their "righteous" (not spiritual) souls with its unlawful deeds. It is more and more seeking to save men socially rather than individually. If it can get society right, it is confident the individual will be right. Give man an environment in society and government where righteousness rules, and the individual will yield to righteousness.

Never was there a time when this self-same word, "righteousness," was so frequently and so glibly on the lips; but on investigation it is found to be, not the righteousness which comes by the way of the cross, but the righteousness evolved from the natural and unquicken conscience. It is the righteousness, indeed, of "good" works, but works with all their goodness unclarified by the crimson of the blood. In short, it is human righteousness and not divine. It is evolution and not regeneration.

More and more it is being affirmed, and the effort insistently made to demonstrate and prove, that man has an inborn, natural sonship with God. In our pulpits men are preaching a system of faith which, since it repudiates all the fundamental, all the basic doctrine of salvation, might be preached in the name of Buddha as well as Christ; a system of so-called Christian faith which would be just as effective without the name of Christ, a Christianity which has no need of Christ at all.

A Concept that Blurred the Blessed Hope

This kingdom concept has led the Church to repudiate the pre-eminent hope set before it in Holy Scripture—the hope of the second coming of the Lord. And this is in the nature of the case. The coming of Christ in judgment, the lightning-like revelation of his majesty at this moment, would seriously interfere with the scheme of social and political redemption so much upon the heart of men who feel themselves called to mend, to paint and decorate a world-system God has doomed. The coming of Christ tomorrow would be like a deathblow for enlarging and bettering the earth. To tell the Church in the face of all its humanitarian energy that the end of the age is to be as it was in the days of Noah, the same materialism and lustfulness, a world filled with violence to the end, with evil in the thoughts of men continually, with indifference to, and open rebellion against God; a world in which anti-Christ and not Christ shall be supreme; and that the coming of the Son of God will be as the wrath-smiting rush of the down-breaking and merciless waters of the flood, would seem as nothing less than monstrous, as almost perversely unrighteous, to those who are seeking to build on the principle

of the gradual, spiritual awakening of the world. Good and sincere men in the Church repudiate it. In order to set it aside they are driven to define the apostolic committal to the doctrine as a mistake. Step by step they are led to expurgate everything which makes the years ahead of us catastrophic and cataclysmic. To some earnest men the announcement that Christ is coming, and particularly that this coming is imminent, is worse than folly; it is treason to the accepted and would-be orthodox optimism that the world is growing better and the kingdom of Christ expanding.

In thus turning the back upon the miraculous re-entrance of Christ to the world, all the eschatological side of the New Testament is necessarily rejected or treated as of negligible value. To be taken up with the consideration of the hereafter, to let the mind ravel beyond the region of time, is judged as the useless occupation of impracticable and profitless speculation. As a consequence of this logical attitude all the resplendent tomorrows of God's promise are shut out from the vista of faith. Doctrinal and dispensational truth and all prophecy are classified as so much unutilizable theological lumber.

The kingdom idea has not been excluded these truths, it has widened the door of the Church for the entrance of material philosophy, fleshly energy, and self-satisfied human endeavor.

The kingdom idea has utterly failed. The Church has not conquered the world. The world in large degree has conquered the Church. Instead of making men spiritual it has at the best only made them religious (and between spirituality and religiousness there is an Atlantic Ocean difference). Instead of setting eternity on their horizon, it has extended time and made it more interesting, more desirable.

After four hundred years of the reformed kingdom idea, what are the conditions confronting us? A whole world at war!

The leading factors in the war, the nations which have called themselves "Christians," and specially those nations which once constituted the Holy Roman Empire; two of them the nations which repudiated the Papacy and stood for the spiritual kingdom of Christ on earth.

Modern civilization with all its boasted culture in the welter and sickening red mire or fractricidal war. It is there because modern civilization is nothing more than a receiver of stolen goods. It stole the ethics of Christianity, then attempted to build itself with these stolen ethics without using their only foundation, the Sonship of Christ as the eternal rock and the blood of the cross as the unfailing cement.

Materialism and unbelief in the world. Materialism and unbelief in the professing Church. More unbelievers and idolaters than at the beginning of Christianity!

He who faces the indifference in the world, the indifference in the Church, the mere religiousness and open infidelity, sees no evidence of a Church winning the world for Christ. Amid the roar of battle, the cynic utterance of professed leaders of Christian thought, and the denial of doctrine, the most vivid optimist finds no hint of the purple and gold of millennial days.

Has the Church failed? No!

The kingdom idea has failed. It has failed because there never was a foundation for any such idea. There is no such thought in the New Testament.

The Church is not a kingdom. It is in no sense a kingdom. It has none of its characteristics. It has none of its nomenclature, office bearers, nor organization.

There is such a thing as the kingdom of heaven. The kingdom of heaven in its original intent was a kingdom whose source was in heaven, its area on earth, and its king from heaven.

The King came and was rejected. The original kingdom was postponed. The kingdom of heaven on earth today is an altogether different thing. It is the profession of a rejected king, now offered of God as a sacrifice for sin, a redeemer and savior of men.

The Church is in the world as a company of witnesses. It began officially with tongues. It is to witness with tongues. It is here to lift up the voice and witness against this system of satan and man called the "world," that world which is "not of the Father." It is to witness against it as did the ark of Noah when it was abuilding. It is here to reject, and uncompromisingly reject, the vain hope of human evolution Godward. It is here to testify to the necessity for a new and spiritual humanity; to confess that Jesus Christ is the one and only Savior, and to walk in fellowship with him as a still rejected, but surely coming king.

To talk of a kingdom while the king is in exile! To talk of the Church reigning and ruling over a world which has rejected the Lord and increasingly does so! To accept a kingdom from the hands of a world which refuses to own and surrender to him would be as strangely inconsistent as it would be for a queen to accept a kingdom from the hands of men still red with the blood of her husband. It would be evident that she had failed to apprehend her husband or had far departed from the principles which led to his death. To talk of the Church reigning and ruling in a world over which there still falls the shadow of the cross and the unavenging murder of its victim, would be a witness that the Church had either never apprehended him who died for her, or had turned away from the principles which led to his death.

There can be no kingdom of Christ on earth till he himself shall come. Not till he comes in the clouds of heaven will the world fall at his feet. Not by preaching of the Gospel is the world to be won and the kingdom established, but by the appearing of the King. He is coming, not softly as when morning light breaks through the dawn; not gently as when a lover's kiss is laid on upturned lips which welcome and respond to desire; not with unwrinkled brow, with glad smile and olive branch of peace. Nay! he is coming as when the storm's sword-gleam is thrust from east to west. He is coming as when the thunder peals in splintered echoes from crag to crag. He is coming as a man of war with a rod of iron to put down all rule, all authority and power, trample all opposition beneath his feet, set up the everlasting kingdom whose peace shall be based on law and justice, on infinite might, on unchanging righteousness and abiding truth.

Till he comes the kingdom is in abeyance; and we who are his are to be foreigners and travelers, simply visitors here, waiting and witnessing while we wait, till he does come.

As Christians we are commissioned of truth to recognize the greatness of the Reformation. We are to recognize Luther as raised and called of God; and he lived up to the measure of his spiritual light, met his opportunity, loosed the Church from the shackles of superstition and the villany of priestcraft, set the gospel free and brought the individual soul into intimate, conscious contact with God and Christ.

But when we own all this and give unstinted thanks to God for his dispensational interference; while we encourage our hearts in contemplating the courage, the loyalty to conviction, the unswerving faith and unselfish devotion of Luther, accepting with profound gratitude the man and the movement, we are in no wise to deceive ourselves into any gratulatory belief that the Reformation carried Christianity forward as the kingdom of Christ or opened the door to the world's conversion by any preaching of the gospel. We are to be as fearless as was Luther himself, and without hesitation to stand for the truth that with all the good it did, the Reformation bequeathed and intensified the same fallacy which made Rome apostate and leads it today with unchanged purpose to stretch forth its hands as the so-called kingdom of Christ for the sovereignty of the world; the fallacy which is leading Protestantism with Rome's inherited error to lose sight of the King in the false vision of the kingdom, and to forget that till he comes as King there can be no kingdom.—I. M. Haldeman, in "Sunday School Times."

IS THE LORD NEAR?

To one who is uninstructed in the word all things continue as they were from the beginning. True there is a mighty war on in the earth, but says this one. "There have always been wars. Day and night, summer and winter, seed time and harvest succeed each other as they ever have, everything is as it has been from the beginning; and so we believe it will continue to be." One who has become wise, one who is of the day, one who is not in darkness as to the teaching of God's word knows that the above reasoning is false and misleading, bringing destruction to such an one because he knows not the time of God's visitation.

Has God ever poured out his judgments on the earth without giving warning that destruction was coming? And did he ever send punishment without providing a way of escape if men would seek it and escape? We read that God made man out of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul. God looked upon all that he had made, and pronounced everything very good. But alas, when this man was placed on probation to test him he yielded to the motions of sin which were in his flesh, and was led away from goodness. Adam being the father of the whole human race, all were born with this same sin in the flesh, and

as generation after generation arose, each generation yielded more and more to sin, until God again looked upon creation and behold, the whole earth was filled with violence, and all flesh had corrupted his way upon the earth. One man and his family out of the multitude found favor with God. Through him God sent a warning of the flood and instructed him to build an ark for those who would seek safety in it. At the time appointed the flood came.

Going farther down the stream of time we find man again corrupt. This time God sent an angel with a warning that those who would might flee from the wrath to come. We read that the same day that Lot went out of Sodom, God's judgment fell upon it. Coming to our Savior's time we find him warning his disciples of the impending destruction of Jerusalem, and telling them how they might know when the time of judgment was come, that they might escape out of the city. History tells us that the Roman army encompassed the city. The disciples saw and remembered the Master's words. How could they escape? History tells us that for some unaccountable reason the army fell back. The disciples came out and fled to the mountains; and it is said that not a Christian perished in the siege which followed. An eminent man once said, "I know of no way of judging the future but by the past." And this is true of God's written word. Seeing all things fulfilled as they were written, and at the set time, we may with reason have faith to believe fully that all things which are spoken of this present time will be literally accomplished at the appointed time.

Is the coming of the Lord near? How may we know? From God's dealings in the past has he given us warning. Here are the signs. As it was in the days of Noah, so shall it be when the Lord is near. In the days of Noah we read that the whole earth was filled with violence. Do the same conditions prevail now? There can be but one answer. Violence and destruction are everywhere. Again, as it was in the days of Lot, so shall it be in the day of the Lord's coming. Every paper all over the land is daily filled with the crusade against vice, and it seems a losing battle, too. There shall be earthquakes in divers places, pestilences, famines, and men's hearts failing them for fear of those things which are coming upon the earth. No one denies that all these things have come. What do they mean? Listen to our Lord himself: "When ye see all these things, know that it (his coming) is near, even at the door." God's word has never failed in the past, and we believe it is still truth, and can say with confidence, Jesus is at the door. The day and the hour has not been revealed. We know not how soon he may pull the latch string and enter, but we know that he is at the door, and that our meeting is close at hand. The saints saw these things beginning to come to pass years ago, and lifted up their heads with rejoicing; but now is our salvation nearer. The body must be nearly complete. It is time the wise are awake, losing not the oil they have in their lamps, nor suffering their light to grow dim; but trimming their lamps anew that the radiance may increase as the darkness that covers the earth becomes more dense.

It has been suggested that extra meetings be held by the brethren that they may encourage and help one another to be ready. When I read this I thought who is to speak to those alone, isolated from all of God's children? Brethren, you who are strengthened by numbers, hold your light high that its cheering rays may fall upon the lone one groping his way feebly through the darkness. You who can meet often together may speak if you will across the wastes to those you cannot see. The columns of our loved paper are ever open to those who will "speak often one to another." Let those who are blessed with the near fellowship of brethren, write at least to the isolated. To whom much is given much is required. Much more is given to those who sit continually under the teaching of God's word, to those who live and move in the light and love of God's children, than to the one far from home alone in the barrenness of the world. The Lord is near. He is even at the door. Are we ready? Have we from the heart forgiven our brother his trespass against us? Are we lifting the fallen and holding forth the water of life to a thirsty soul? "Inasmuch as ye have done it unto the least" is what gives a place at Christ's right hand: Faith (doctrine) made living by works.

"Yes, by your fruits the world is to know you,
Walking in love as children of day;
Follow your guide, who passed on before you,
He is the life, the truth, and the way."

Flora A. Wood.

Paragraphs

"So long as we love, or fear, or sin, or sorrow, or hope, or adore, the Bible will be mandatory upon us."

"Some men handle the Bible in such a way that they need an interpreter. Sects which are formed from a perverted use of the Scriptures are the curse of the world."

"The greatest of books begins with an account of a man in a garden. It ends with the vision of a glorious city. Paradise Lost was the Paradise of Eden: Paradise Regained is Zion Redeemed."

Universal compulsory and voluntary military service begins at the age of twenty-one in Brazil, Greece, Chile, Austria, Hungary, Roumania, Serbia, Sweden, and Denmark; and at twenty in Germany, Turkey, Bulgaria, France, Russia, Italy, Japan, Portugal, Switzerland, Argentina. The military age in Norway is twenty-three. The recent selective draft law for our own country fixes the military age at twenty-one.

Optimistic Thought

They who protected the weakness of infancy are entitled to our protection in their old age.

THE RESTITUTION

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EDITORIAL

Sister Susan A. Howard writes that she is passing through fiery trials, and requests the prayers of the brethren and sisters on her behalf.

"Roman Catholicism," by Brother Geo. Alldridge, of Auckland, N. Z., has been received. It is a booklet of 61 pages, and treats of the Catholic Church in its pretensions and politics. It is both religious and political in tone, and its expose of Catholic intrigue in New Zealand will be read with particular interest by us in this country. Price one shilling. Address A. M. Skeates, Queen St., Auckland, N. Z.

CHRIST'S MESSAGE TO THE PHILADELPHIAN CHURCH

"And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth: I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast

kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly: hold that fast which thou hast, that no man take thy crown. He that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the spirit saith unto the churches" (Rev. 3:7-13).

I The Key of David

1. This is not the key of knowledge, but the symbol of power (vs. 7; Mal. 2:7; Luke 11:52; Rev. 1:18; 20:1; Matt. 16:19).

2. Shebna ("to lead captive") and Eliakim (ail-vahkim, "God shall set up"), are names symbolic of Israel in two states (Ezek. 34:23, 24; Isa. 22:15-25; Gen. 22:17; Isa. 9:6; Luke 1:32).

3. "An open door." Fields of opportunity for publishing the gospel are God-given, and should be diligently cultivated (vs. 8; 1 Cor. 16:9; 2 Cor. 2:12; Acts 14:27; Col. 4:3; Rev. 4:1).

4. "I will keep thee from (ek, "out of," not exempt from) the hour (horas, "time" 1 John 2:8) of temptation" (vs. 10; Deut. 4:34; 7:19; 29:3; Rev. 9:20, 21; 16:9, 11, 21; Isa. 26:20, 21; Dan. 12).

5. "Worship ("pay homage," Diaglott) before thee" (vs. 9; Isa. 49:23; Mi. 7:16, 17; Isa. 60:12, 14).

II The Promise

1. A pillar in the temple of God (vs. 12; Gen. 28:11-22; 1 Tim. 3:15).

2. "He shall go no more out." The church in two states; mortal and immortal:

(a) Militant (as brass) (Ex. 27:9-17; Cant. 3:7; Jer. 1:18, 19; 2 Cor. 10:36).

(b) Peaceful (as gold) (Ex. 26:31, 32; Gal. 2:9; Matt. 25:10; Luke 13:25; John 8:35; Isa. 22:23).

THE BEAST WITH TWO HORNS

Brother Huggins:

I cannot see how Charlemagne can represent both the Little Horn of Dan. 7 and the two-horned Beast of Revelation 13:11. What was the mission of the Little Horn, and what mission does John assign to the two-horned Beast? By contrasting the two, I think you will certainly see that your position is untenable.—A Friend.

Editor's Reply

Our friend's difficulty in interpreting the Apocalyptic Beast is all caused by presuming that there exists a "contrast" between Daniel's visions and John's. So long as this contrast is in mind, you will not be able to understand Revelation. For while Daniel reclined upon his bed and dreamed, John stood upon the sand of the sea and saw things in vision bearing such strong resemblances to Daniel's revelations, that the reader is at once impressed with the identity of their statements. It was stormy in Daniel's visions; "the four winds

of the heaven strove," he says. In Rev. 13 John says, "I stood." John's standing is equivalent to Daniel's storminess of situation. Our friend lives in California. As this state is bounded on the west by the Pacific Ocean, we presume he has stood upon the seashore. The first time we were permitted to look upon the ocean was at Long Beach, Cal.; and while we had never supposed that the ocean was still as a pond, still we were surprised to see how the waters "strove"—how noisome and restless they were in an ocean that is so peaceful and placid that it is called "Pacific." The roar of the waters is incessant. If the sea was quiescent as a pond, to stand upon its beach would be to experience the silence and solitude of a Kansas prairie. Such a standing would be symbolical of times of tranquility and peace. No political ecclesiastical organization, such as John saw come up from the sea and land, could ascend to a position of power in halcyon days undisturbed by storms of war and conquest. So as John "stood" on the ocean beach, the roaring of the waters at his feet implies that he was situated like Daniel when he had his visions—a spectator of the storm. Instead of "contrasting" the two prophets, we identify them.

The reason why our friend cannot see how the Little Horn of Daniel can be the two-horned Beast of Revelation is because he ignores the different phases of the Roman dominion. Daniel's fourth Beast commences its career with the foundation of Rome, B. C. 753, and does not finish it until after the advent of Christ. During this long time it is the same beast, but it changes, has phases. As the moon, for instance, has different phases, called new, half, gibbous, full, etc., yet is the same moon through all of its changes, so Daniel's Fourth Beast has its phases and changes, but remains the same "dreadful and terrible" Beast through all its constitutional manifestations. To fully appreciate this one must have more than a smattering knowledge of Roman history and a compendious grasp of the truth in all its recondite details.

All agree that Daniel's and John's ten horns represent the same European powers. Daniel says that "while he was considering these horns, there came up among them another Little Horn." From John we derive the same intelligence; for while he was looking at the two-horned Beast, he saw "another beast come up out of the earth." The only marked diversity between Daniel and John is, that what John styles "another beast," speaking like a Dragon, Daniel designates a "Little Horn." This difference between the two prophets in words is very instructive. A horn represents a dynasty—a succession of potentates. The two horns there represent the dynasty of the Medes and of the Persians; and for two years, both of them contemporary in the same Beast. Now John's description of the Beast shows that the dominion of the earth has two contemporary dynasties, both of which are dragonic. Both prophets are showing the same things, only in a different way and by the use of different language. That the Little Horn is imperial, ruled by emperors, is shown by saying the power should subdue three of the ten horns that had existence before it. As it ruled three conquered kingdoms beside its own, it was a dominion under two contemporary successions

of potentates; the Little Horn represented the succession of temporal emperors; the Eyes and Mouth represented the succession of pontifical emperors, known as "Popes." Notice there are no independent eyes and mouth for each horn. If there had been eyes and mouth for each horn, there would have been a pope for each kingdom; ten contemporary popes as well as ten contemporary kings. One pope was deemed sufficient for the whole ecclesiastical requirements of the beast, both of the earth and the sea. One pope, one emperor, seven independent, and three vassal kingdoms, south and west of the Rhine and Danube, represented by John's two beasts, is the politico-ecclesiastical and Apocalyptic constitution of modern Europe.

Returning to Rev. 13:11 we notice that the Beast there described is likened to a lamb, that is, its two horns are, yet it spake like a dragon. Christ is "the Lamb" of God; here then, is a wicked power pretending to all humility and meekness of the Lamb of God; yet when it speaks it "speaks like a dragon." Quoting from "Rome in the 16th Century," Dr. Keith says: "There is a peculiar sort of blessing given to two lambs on Jan. 21, at the church of St. Agnes without the walls; from the sainted fleeces of which are manufactured, I believe, by the hand of nuns, two holy mantles called palls, which the pope presents to the Archbishops as his principal shepherd." Now it is a remarkable historical fact that this is just the kind of a dominion Charlemagne founded in the eighth, and beginning of the ninth centuries. This was the time of the Roman bishops, as the eleventh and twelfth centuries were the time of the popes. The position of Charlemagne was military, civil, and ecclesiastical. He was head of both the church and the state. Hallam says: "The sovereign who maintained with the greatest vigor his ecclesiastical supremacy was Charlemagne. Most of the capitularies of his reign relate to the discipline of the church. Some of his relations are such as men of high church principles would, even in modern times, deem infringements of spiritual independence." Though outwardly he appeared like a lamb, inwardly he was a wolf. His dragonic speech is apparent in his arrogating to himself a legislative power over the church which he did not have in temporal affairs. He forbade the reading of any books in the church except the canonical ones, and ordered that no saint should be honored whom the whole church did not acknowledge. His mandates were not passed by a synod of bishops but enjoined upon the church solely by the authority of Charlemagne.

INVENTIONS

No. 4

Mr. Barlow gives the true definition of the words, "mortal," "immortal," and "immortality" thus, "mortal—subject to death," "immortal—not subject to death," "immortality—the undying condition" (page 102). On page 104 he continues "We have found that immortality means that which knows no death." So far good, Mr. Barlow;

but now for your definition of eternal life. "Eternal life is the present possession of the righteous, and of them alone" (page 36)). Explaining the difference between eternal life and immortality, he says, "Eternal life is the present possession of the righteous, and of them alone. It is the life which is the outcome, and inseparable attendant of the new birth. How can it be put on at the resurrection? Immortality is then to be put on, hence a plain difference between immortality and eternal life." It seems to your scribe that the gentleman is here treading upon holy ground; for if because immortality is not to be put on till the resurrection proves it not to be eternal life, eternal life when entered into at the resurrection is proven also not to be eternal life, hence a contradiction of terms. We read, "And these (the wicked) shall go away into everlasting punishment, but the righteous into eternal life" (Matt. 25:46). "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29, 30). "Who will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory, honor, and immortality, eternal life" (Rom. 2:6, 7).

Here are three positive statements, plainly declaring that eternal life is to be "entered into," "received," and rendered as a reward at the judgment, and not only that; but it is rendered to those who seek for immortality, or incorruption "by patient continuance in well doing," or rather the righteous, as Jesus declares: and proves that eternal life is the future possession of the righteous, and of them alone, and hence "immortality—the undying condition." The terms are proven synonymous. An undying condition could only be an eternal living condition, which would be eternal life.

But now for Mr. Barlow's definition, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). He then says, "Thank God for this divine definition" (page 109). But is this a definition? Let us examine a few similar statements: "Jehovah thy God is thy life, and the length of thy days; that thou mayest dwell in the land" (Deut. 30:20). "And he said unto them, set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it" (Deut. 32:46, 47).

Here are two statements from the Old Testament, one declaring that God is Israel's life, and the other that the law is their life, and both showing that life is prolongation of days in the land of Palestine, or the condition of their existence there. How then can we understand these passages unless they teach that both Jehovah and the law must be obeyed if Israel's days should be long in the land granted them? Disobedience to either would shorten their days in the land and bring

death. With this thought in mind let us read, "And I know that his commandment is life everlasting" (John 12:50). Here, in contrast with Mr. Barlow's so-called definition, is a statement from the same speaker—Jesus of Nazareth—declaring that he knows "that his commandment is life everlasting." Now suppose we take this passage thus, his commandment is life everlasting if obeyed, or in other words, obedience to God's commands brings to the obedient everlasting life; and so with our so-called definition, one must know both Father and Son if he would gain eternal life. Paul most beautifully explains: "And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:7, 8). Here both knowledge of God and obedience are essential to keep us from everlasting destruction, and hence are conditions leading to everlasting life.

If knowledge of God is eternal life then Paul did not possess it when writing to Titus; for he says, "Paul a servant of God . . . in hope of eternal life" (Titus 1:1, 2). This same Paul also declares, "But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:25). This would make Paul waiting for knowledge of God. The disciple whom Jesus loved would also be in the same boat with Paul; for he says in a letter to the church, "And this is the promise which he has promised us, even eternal life" (1 John 2:25). The word "us" here includes both John and the church, and hence if eternal life is knowledge of God it leaves the apostle and apostolic church in ignorance of God; but if a knowledge of God and his Son is a condition leading to eternal life, all is plain: we can have the one in actual possession, and the other in promise; and that is how we must understand the statements which speak of eternal life as though we possessed it now; for the Bible is not contradictory. We have seen that life in the natural sense is the condition of conscious existence, and when it is destroyed those who possessed it lose all natural function, and know not anything; while living they know, while dead they know not; and hence eternal life must be the condition of eternal conscious existence, and one who fails to gain eternal life will cease to exist. David speaking prophetically of Christ declares, "He asked life of thee, and thou gavest it him, even length of days for ever and ever" (Psa. 21:4). This shows that he that fails to obtain the life for which Christ asked, fails to have length of days for ever and ever, and proves that life is a condition of existence, and that the life the Father gave his Son carries with it the idea of endless days, leaving no room to dispute the meaning of the word. But will God put the wicked out of existence? Speaking of the king of Tyre he says: "All that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more" (Ezek. 23:19). To be means to exist, and to never be is never to exist; and never to be any more is never to exist any more, hence this wicked king will cease to exist. Again, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff

with unquenchable fire" (Matt. 3:12). When chaff is burned up it is no longer in existence; and as chaff is here used to represent the wicked, and its destruction their destruction, we must conclude that they will be literally destroyed as the chaff which is burned up, and that is complete: no more chaff there.

J. J. Heckman.

OBITUARIES

Mrs. Wm. Railsback

Melissa Brown, second daughter of Charles and Lucy Conner Brown, was born Feb. 8, 1832, in Jefferson Co., New York, and departed this life Jan. 31, 1918, at her home in Argos, Ind., aged 85 years, 11 months, and 23 days.

When but five years of age she with the parents moved to Marshall County, Ind., and settled on a farm three miles east of Argos.

She was married to Wm. Railsback Feb. 3, 1853. To this union were born six children, two sons and four daughters. The husband preceded her in death a little more than two years ago and one daughter several years ago.

Mrs. Railsback united with the Church of God when nearly thirty years of age and was one of the charter members of the Argos Church.

She lived a long, useful life and leaves the following children to mourn her loss: Simon, Mrs. Diantha Bryan and Mrs. Jane Taber of Argos, Ind., John of Keyline, Wyoming, Mrs. Christian Walter of Menasha, Wisconsin, and Mrs. Ada Sinks of Rialto, California, to whom she was a mother from the age of two years. Also two sisters, Mrs. Keshiah Newhouse, who lived with her, and Mrs. Sarah Leak of Lake Odessa, Michigan, one brother, Sylvanus Brown of Spring Valley, Wisconsin, sixteen grandchildren, twenty-three great grandchildren, and other relatives and friends. Her hospitality will be missed by all who knew her. She now sleeps in Jesus, awaiting the summons to come forth into life eternal to be with Christ and his people for ever more.

The funeral was held Monday at 2:30, Rev. H. V. Reed of Chicago, preaching the funeral.

Mrs. Bethany Humphrey 75 years old died at 11 o'clock Wednesday night Jan. 16, 1918, at the home of her son, Dan. Humphrey, on Morton Ave.

Funeral services will be conducted from the residence at 2 o'clock Friday afternoon. Mrs. W. J. Hunter teacher of Blair Chapel will read several chapters from the Bible and render a prayer. Burial will be in Edgar cemetery.

Seven children are left to mourn the loss of their mother, viz: Mrs. Charles Young, Mrs. John Bratzler, Mrs. Taylor Riggins, Mrs. George Babb, Mrs. J. M. Cassidy, John Humphrey of Colorado, and Daniel Humphrey, who resides at home. The daughters are all residents of the city. Three brothers survive, all residents of Paris. They are John Elkin, George Elkin, and Martin Elkin.

Dear Ones of Like Precious Faith:

Recently the "Daily Beacon" was sent us from our old home, Paris, Ill., which contained the above notice. It saddened our hearts, for Sister Humphrey was dear to us. As much as forty years ago my dear father, J. S. Hatch, baptized her into the all-saving name of Jesus. She lived the Christian life to the end. From her daughter, Mrs. Charles Young, who is of the one faith and a life-long friend of mine, came a letter telling me of her mother's intense suffering, and how she prayed for death to relieve her; how she admonished her children to live the Christian life and meet her in the kingdom, then bade them good-by many times. I have gone with my father to help him fill his appointments in Illinois, and ever found a welcome in Sister Humphreys' home. She was always interested in the meetings. She had many relatives in the faith, some of whom are also asleep in Jesus.

Calm is thy slumber as an infant's sleep,
But thou shalt wake no more to toil and weep;
Thine is a perfect rest, secure and deep;
Good night, good night.

In the morning of the resurrection we will meet this dear one, but bereaved children, she will come forth with the bloom of health on her cheek—not the pallid face you saw as you bent over the casket for the last lingering look at the face of your loved one. Dear children, I know and love all of you, and want to meet you in the kingdom. I point you to our heavenly Father who so loved us that he gave his only begotten Son, that through him we might have life, if we will come to him. He loves us and knows our sorrows and is ever ready to comfort us.

Does Jesus care when I have said "good-by"
To the dearest on earth to me,
And my sad heart aches till it nearly breaks—
Is this aught to him? Does he see?

O yes, he cares; I know he cares,
His heart is touched with my grief;
When the days are weary, the long nights dreary,
I know my Savior cares.

In hope of life when Jesus comes,

Azorah M. Scroggs.

THE GREATEST POWERS—SILENT

Silence makes the working of the greatest forces of life. No ear hears the sun draw up into the sky the countless tons of water that fall in rain. No man hears the groaning of the oak's fibers as it grows to its strength and height. Noise is usually an after-effect, and does not often accompany initial power. Sounding brass and tinkling symbols are noisy, but not powerful. So the will reaches its decisions in silence, but it does not need much shouting to know when a man is in earnest. Love grows without a sound. The great Fisher of men worked quietly, as fishers usually do, and, as Isaiah said, "not crying nor lifting up his voice in the streets," yet he was doing his Father's work every minute.—Selected by H. H. Hawkins.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Isaiah 55:1

MAY GOD BLESS THE BABIES

Baby faces, like flowers sweet,
Are seen aplenty in our street,
They nod, and smile, and coo at you
With roguish eyes of cherub's hue,
Lispings sounds like rippling brook,
Gurgle from ear, and step, and nook,
While dimpled fists wave to and fro
As down the street they see you go.

'Tis mother's garden on our street—
Each babe a bud, a blossom sweet,
With rosebud mouth—a lure to kiss—
To thrill your heart with tender bliss.
A gift of love—each baby mine,
Sent to mother from God divine,
To make grim life so dear and sweet—
God bless the babies on our street!

"O Lord our Lord, how excellent is thy name
in all the earth! who hast set thy glory above
the heavens.

"Out of the mouth of babes and sucklings hast
thou ordained strength because of thine enemies,
that thou mightest still the enemy and the avenger."

Youthful Service

By Brother E. W. Knapp

"Blessed is the man that trusteth in the Lord,
and whose hope te Lord is."

"Remember now thy Creator in the days of
thy youth, while the evil days come not."

"Rejoice, O young man, in thy youth; and let
thy heart cheer thee in the days of thy youth, and
walk in the ways of thine heart, and in the sight
of thine eyes; but know thou, that for all these
things God will bring thee into judgment. There-
fore remove sorrow from thy heart, and put away
evil from thy flesh, for childhood and youth are
vanity."

The youth who strives to win God's praise,
Will faithfully serve him many days;
Will try to keep the path worn bright,
That leads unto eternal light.

Then we should try with all our might,
To serve our God, and serve him right;
The great reward should urge us on,
We'll live for ever with his Son.

And as a means unto that end,
The wise man said, "In youth begin;"

Who serves the Lord in early days,
Receives from God "eternal praise."

Our Weekly Puzzle

I am composed of 48 letters. My 1, 24, 7, 30,
45, 47, and 20 combined is the name of a man who
made a speech that pleased the Lord.

My 8, 1, 6, 33, 5, and 11 is people that once
made an image to worship.

My 31, 22, 16, 9, 12, 28, 13, 33, 7, and 3 is the
image they made.

My 25, 37, 1, 19, and 1 is the man who destroy-
ed the image.

My 33, 14, 33, 1, 27, 19, 38, 2 and 1 is a king
who ruled over 127 provinces.

My 26, 1, 10, 43, 32, and 18 is a maiden who
pleased the king.

My 31, 37, 18, 35, 44, 23, 33, and 15 did not obey
the kings commands.

My 22, 27, 18, 11, 15, 4, and 44 is what Paul
said Christ was.

My 36, 33, 40, 42, and 43 is what Christians
must have.

My 41, 33, 45, 46, 5, and 17 is the doom of un-
believers.

My 21, 26, 1, 29, 33, 25, 12, 34, and 48 is what we
all should study.

My whole is a blessed command of our Savior
showing his love.

Answer next issue.

Answer to puzzle in last issue:

Genesis 25:27; Joel 3:3; Zechariah 8:5.

Let not cares, riches nor pleasures of this
world choke the heart which was formed to con-
tain the love of God. Pray, and all is thine.
Thine is God himself, who teacheth thee to pray
for himself. To pray is to go forth from earth,
and to live in heaven.—Edward B. Pusey.

Teetotalism Necessary and Unavoidable

By Doctor Wm. A. Brady

The first drink: What will it be? A mistake.

The excuse: Sociability. Good fellowship.

The theory: An occasional drink does not hurt
a fellow, as long as he does not lose his head and
take another or fall in with the crowd and stand
treat till everybody is mushy. Pretty poor phil-
osophy, that. It has killed many a good fellow
with too much confidence in himself.

The first drink does not do a man any good.
You cannot argue that point. Even if it proves
harmless, it never by any chance does him a bit
of good. The whole proposition has been argued
pro and con and tested out in practice by thou-
sands of fellows as good as you or I, and the final
verdict is that the first drink is just a big mis-
take.

Good fellowship, companionability, sociability,
whatever you please to call that spirit which
draws good fellows together, certainly does not
depend on a drink of anything ever served at ta-

ble or over a bar. We must be careful not to confuse the mushiness of a man in his cups, the songs and laughter and joviality that goes with mild intoxication, with good fellowship. Good fellows never feel impelled to wallop one another and then apologize next day when they have recovered their senses. Good fellowship never prompts a man to ridicule or sneer at a comrade who thinks more of his health and his self-respect than he thinks of his stomach. If a man wants a drink or thinks he needs one, that is his business; when it comes to your selection of a drink, that is your business. A real man will never confess by look or word any surprise or disappointment when you choose buttermilk, lemonade, or water. If you are not a two-by-four character yourself you will never feel any compunction whatever, in any company anywhere, in making your own uncensored choice of beverages.

The wise boy these days keeps his head clear and brings home the bacon. The smart Aleck peters out half way along the road. It is no longer a question of morals, or even of health.

What will you have?

Make it mineral water—if you are bound to squander money on your drink—and stay in the race.

Mother's Helper

He brings his daddy's slippers
 He picks up baby's toys,
 He shuts the door for grandma,
 Without a bit of noise.
 On errands for his mother
 He scampers up and down,
 She vows she would not change him
 For all the boys in town.

The Golden Rule of Three

An enthusiastic reader of the New Era, residing in New York City, submits the following "Golden Rule of Three," and urges all to memorize it and exert every effort to abide by it:

Three things to be—pure, just, honest.

Three things to govern—temper, tongue, conduct.

Three things to have—courage, affection, gentleness.

Three things to love—the wise, the virtuous, the innocent.

Three things about which to think—life, death, eternity.

Three things to despise—cruelty, arrogance, ingratitude.

Three things to admire—dignity, gratefulness, intellectual power.

Three things for which to wish—health, friends, contentment.

Three things to give—alms to the needy, comfort to the sad, appreciation to the worthy.

Three things to desire—the blessings of God, an approving conscience, the fellowship of the good.

Three things for which to work—a trained mind, a skilled hand, a well regulated heart.

When Mother Has Passed Away

When a mother breathes her last farewell,
 The stroke means more than tongue can tell;
 The world seems quite another place,
 Without the smile of mother's face.
 Years will pass, our hearts still sore,
 As time flies on, we miss her more;
 She sleeps, we leave her in peace to rest,
 The parting was painful, but God knoweth best.

In Christ—What Does It Mean?

At times we are asked what we must do to be in Christ? And we answer, to be in Christ we must believe that Jesus is the Christ the Son of the living God.

That Jesus was born of the virgin Mary.

That Jesus lived a perfect, obedient life, doing the will of his Father, God.

That Jesus died for our sins; was raised for our justification; and will come again for our redemption.

And in this faith, we, with full sincerity of heart, go into the waters of baptism, to arise in newness of life, showing the change in our lives by keeping ourselves "unspotted from the world."

The Morning

Humpty is number one and Dumpty is number two;
 Humpty is your stocking and Dumpty is your shoe.
 You take up little Humpty and shake it just a bit,
 Put it on your foot real quick and give a pull to fit;
 Then you take up Dumpty and open his mouth up wide,
 Hang on tight, count one, two, three and put your foot inside.
 Fasten a button or two, or lace it with a string;
 Now we have two feet all ready for whatever the day may bring.

Taking Care of Pennies

Ben Franklin had a wise old head when he advised his readers to take care of the pennies because the dollars would take care of themselves. The boy in whose pocket the pennies burn holes will understand the difficulty of taking care of the pennies, and, like as not, declare that it cannot be done.

Buoyancy of Ice

The specific gravity of ice is about .92. When water freezes it expands somewhat. Ice is, therefore, lighter than water, and that is why it floats. The submerged portion of a regularly formed iceberg in proportion to the visible portion is as 8.7 to 1—that is, almost nine-tenths of the iceberg is under water, and one-tenth above water.

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"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70

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WAITING

Long years we have been waiting,
Since first we heard the cry,
"Behold, Messiah cometh,
Redemption draweth nigh."
Long years of pain and trial,
Long years of hope deferred,
But still, though faint and weary,
We've trusted in his word.

We've watched the signs that tell us
The Lord will soon appear,
Plainly as budding fig tree,
Foretells the summer near;
We've seen the scoffer walking
In unbelief and pride,
And heard from lips unholy
The word of God denied.

How wrong and evil triumph,
And make their lofty boast,
While right and truth and justice
Are trampled in the dust;
We've reached the days of peril,
By holy ones foretold,
When men have turned to fables,
And faith and love grow cold.

Long years we have been waiting,
And still we wait in hope,
While earth is wrapped in darkness,
And men in blindness grope;
Still shines the word prophetic,
A light upon our way,
To warn us of its dangers,
And guide us to the day.

Long years we have been waiting,
And we will wait until
Messiah reigns in glory,
Enthroned on Zion's hill;
We'll watch the signs around us,
With truth our hearts we'll gird,
And while we walk in peril,
We'll trust his holy word.—Selected by Sister
B. H. Lang.

RESURGAM—"I SHALL RISE AGAIN"

Dr. William Hiram Foulkes, secretary of the Board of Ministerial Relief and Sustentation of the Presbyterian Church, secretary also of the National Service Commission and interested in the Stony Brook (L. I.) Assembly, preached in St. Paul's Presbyterian Church, Philadelphia. His subject was "Resurgam—"I Shall Rise Again." His

text was from Job 14:14: "If a man die, shall he live again?" Dr. Foulkes said:

It is worth while to think, for a brief but mighty moment, upon the most absorbing of all subjects—immortality. From the primitive savage to the university professor, men have always been asking Job's question. "If a man die, shall he live again?" This does not mean that every individual or that all races have a clear belief in immortality, for such is not the case. It is true, however, that the races lowest down in the scale of intelligence, as well as the most ignorant individuals of civilized peoples, have natures which respond to the idea of immortality and have minds which are always asking Job's question. No matter how we dull our consciences with the opiates of unbelief that delude us into thinking that this life is all, we are sooner or later aroused from our stupor and confront the reality with quickened rather than diminished concern.

It is not a question of the battle-field alone; although in these trying days, men in the camps and on the firing line, whether on land or sea, are asking the question for themselves with new and deep interest. The question of immortality concerns every man, rich or poor, high or low, wise or ignorant, black or white, male or female, good or bad. It compels the general and the admiral to stand attention and to salute, none the less than the private in the ranks or the ordinary seaman before the mast. It is your question and mine. Ask it for yourself again, putting your own name in the place of that of "a man." "If William Hiram Foulkes die, shall he live again?" That question concerns me and I most eagerly desire to know the truth.

There are several suggestive answers. One is that of science. Does science say anything about immortality, you may ask, lifting your eyebrows with a bit of incredulity. Wait. Listen to the answer that science gives: "He may live again." If I were not afraid of technical words I would have to say that science is agnostic about immortality; that is to say, it does not know. It has no means of knowing, for immortality is outside of its sphere, beyond its range. All that science can say is "Man may live again, he may not; you may take your choice."

Now, when we press science a little closer, it answers a little more in detail. "Yes, it is true that a grain of wheat falls into the ground and dies—and then lives again. Wheat that has been taken from one of the royal sarcophagi in Egypt, where it had lain for thousands of years, has lived again. There is a continuity of life in Nature which death does not break down; but as to man, my noblest creature, my greatest mystery, my

taskmaster as well as my child, I do not know. He may—beyond that I cannot see or say."

Then comes philosophy, with another answer. Philosophy takes up the subject where science lays it down. Science says, "What are the facts?" Philosophy asks, "What is the essential meaning of the facts?" Science arranges and classifies them; philosophy explains them and shows their relation to the universe, of which they form a part. So philosophy is not afraid to answer Job's question, "If a man die, shall he live again?" "He wants to live again." That is the answer of philosophy. I do not mean any particular kind of philosophy, but the fair interpretation of all philosophy is just this—immortality is a persistent hope of the human heart. Men are not satisfied with the answer of science, "he may or he may not." They want immortality, whether or no. So they go on hoping for it, desiring it, trying to picture it and make it real. Philosophy just takes these common desires and aspirations and says they are not accidents but are vital parts of the human minds that conceive them. Further, philosophy says that since Nature has provided fishes with gills and birds with wings, air for the lungs and light for the eyes, it is quite probable that she has created somewhere that which will satisfy man's deepest cravings. If she abundantly satisfies the temporary desires of man, will she not minister to his eternal needs? Now that is a good conclusion so far as it goes, and it goes a long way. Its lack, however, is that of finality. It is immortality with an "if." "If" Nature is consistent; "if" there is progress in the universe; "if" the good, the beautiful and the true are some day to come to their own—if, if, if! Cannot we get rid of that troublesome "if" that promises to be a fly in our pot of ointment?

Well, let us listen to another answer, that of conscience, "he ought to live again." There are too many wrongs unrighted in this life; too many inequalities; too many failures just short of the goal; there are too many unfinished lives; too many blunted souls; too many songs unsung, pictures unpainted, lives as yet un-lived, for one brief world hour to compass them all. Conscience says that Kipling is right in his "L'Envoi" and that one day we must

Splash at a ten league canvass
With brushes of camel's hair.

Why, I read just yesterday from the pen of an honorable judge in New York City that not 10 per cent of over 4,000 burglaries which took place in a very few months had been brought to the bar of justice. On the other hand, not a thousandth part of the kindness and self-sacrificing love of human hearts ever finds full expression or satisfaction in this life.

But, Conscience, some of us do not like the word "ought." It seems so harsh and despotic. It is like a drill master putting us through our paces and we are in the awkward squad. It seems to have no mercy and is for ever cracking the whip. Then Conscience answers, "I know that I am not popular. A great philosopher once tried to destroy me, and so, after he had used every kind of a weapon, he made a final charge upon me, say-

ing, 'The word "ought" ought not to be in the dictionary.' Folks are not yet through laughing at that foolish philosopher."

Did you ever hear people say, "If there isn't a hell, there ought to be"? That is just one way of saying that man ought to live again. Conscience is right; but will man live again? Is there anything else, anything more, anything final?

There is one other answer. It is the word of Jesus Christ: "If a man die he shall live again." Oh, that is what we have been waiting for! We wanted the word of authority. Is Jesus Christ an authority on this subject? It is well to consult experts and to listen to them in their own sphere. Jesus claimed to be an expert on the human soul and its destiny. He said that he knew about God and heaven, the forgiveness of sins, and peace and joy and everlasting life. Did he tell the truth?

Now suppose, for instance, I were to say, "If a man die, he shall live again," you would look me up and down, take my measure and reply, "Who are you to know so much?" Suppose Napoleon had said it or Socrates or Plato or Homer? Would we heed their words as we heed the words of Jesus? Suppose that the President of the United States of America or the King of England were to issue an official decree of immortality, would we believe it just because they said it?

There was something about Jesus, however, that made his words take hold of men. Read them for yourselves. The fourteenth chapter of the Gospel according to St. John has had more persuading power than all the philosophical essays on immortality ever written. Jesus said it, therefore we believe it.

Now we have the record of Jesus' sayings and his doing in certain books that we call the Gospels. They were written by different people, at different times and with different purposes. Are they true records? Were the witnesses whose words they report trustworthy? Did they have any plausible reason for not telling the truth? Can we depend upon them in this important case wherein you and I are the plaintiffs and Death and the Grave are the defendants?

There have been many attempts to brush away the testimony of these witnesses. Some have even tried to laugh them out of court, but they have found that mankind does not care to have his deepest desires trifled with. One pleader against the claims of Jesus to be the resurrection and the life uses the word "fabrication." The Gospel records are false, he says, and the men who wrote them were liars. The best answer to this charge is just to state it clearly. Honest men will do the rest. What motives did the disciples have to induce them to lie? What was the use of fraud when they could so soon be exposed? Were they the kind of men who would or could fabricate such a story? Would they ever have lifted their voices at all, if they did not believe that Jesus had risen from the dead? Is it reasonable to suppose that out of the false witness of perjurers the world's highest hopes have sprung forth?

There is another word that is used. It is "hallucination." The witnesses were not frauds; they were fools. They did not try to deceive others; they were self-deceived. They were honest, hair-

brained men who saw a ghost. The story grew—and grew and soon they believed that they had seen Jesus alive.

Remember, however, that the disciples did not expect Jesus to reappear. "Slow of heart," he called them. They were too much discouraged to have been moved by mere fancy. In any event, too many of them saw Jesus alive after his passion. He appeared to the ten and then to the eleven; to the two and to the seven; to the women and to over five hundred at once. Even doubting Thomas had his doubts resolved and could only exclaim, "My Lord and my God"! If therefore, the witnesses were neither knaves nor fools, and if their testimony is credible, we see how Jesus Christ has demonstrated his right to answer Job's question for us. He knows because he did.

There is also another proof of his authority to tell us about immortality. It is what is called the congruity of his witness. That means that Jesus is the sort of a person whom God would have raised from the dead if he ever raised anybody.

Huxley once asked, "If I should lead a centaur trotting down Regent Street would that be a proof of my divinity?" Not at all, for a centaur trotting down a London street at the heels of Huxley, coming from nowhere, going nowhere, with no moral character involved and no moral or eternal issues involved would prove nothing. But Jesus Christ, the finest flower of the human race, the one representative, ideal man, "the crystal Christ," as Sidney Lanier called him, rising from the dead and bringing "life and immortality to light through the gospel," means something, means everything.

Suppose that it had been Nero that had been raised from the dead, or Alexander the Great, or even Moses or David. The world would not fasten its faith to their resurrection the way it has clung to the risen Jesus. So, in the words of the argument from congruity; if anyone ever was raised from the dead it must have been such a man as Jesus.

There is one final sort of proof. It is what we call the witness of Christian experience. This does not mean merely yours and mine, but it includes the experience of Saul, the persecutor, who became Paul, the apostle, because he saw the risen Christ in the Damascus way; it includes all the early Christian and later testimony. It creates our sublimest art and literature. It writes itself into our laws and marks the time on our calendar. It is the very cornerstone of our Christian civilization. More than all this, it is the hope of the individual heart who faces Job's question for himself. The soldier on the battlefield and the sailor in peril on the sea, none the less than those in the ordinary places and pursuits of life, may have the proof of Christ's power over death in their own hearts if they will only let him come in as their Divine Savior and Friend.

With his testimony hidden in our hearts, away from the careless gaze of friends and the probing search of enemies, we may face life and death with equal courage and confidence, because Christ has given us "the power of an endless life." We can say with Job again, "But as for me I know that my Redeemer liveth, and at last he will stand up upon the earth; and after my skin even this body

is destroyed, then without my flesh shall I see God; whom I, even I, shall see on my side, and mine eyes shall behold and not as a stranger." We can say with Martha of Bethany, whose brother Lazarus was dead, "I know that I (he) shall rise again in the resurrection of the last day." We can declare with Paul, "We know that if the earthly house of our tabernacle be dissolved we have a building from God, a house not made with hands, eternal in the heavens." We can exult with the Psalmist, "Surely goodness and loving kindness shall follow me all the days of my life; and I shall dwell in the house of Jehovah for ever." Resurgum! I shall rise again!

THE POWER OF A TEMPERATE LIFE

"Prove thy servant, I beseech thee, ten days; and let them give us pulse to eat, and water to drink" (Dan. 1:12; read Dan. 1:8-16).

The history of Daniel shows how temperate living brought him great favors. Who was this Daniel? He was the fourth of the great Hebrew prophets who lived about 600 years B. C. He was a contemporary of the prophet Ezekiel, and was carried captive to Babylon in the fourth year of Jehoiakim. He was one of the youths selected to be brought up for future service at the court of the conqueror, and received instruction in all the learning of the Chaldees, his skill in the interpretation of dreams procuring for him the royal favor. He rose to governor of the province of Babylon under Nebuchadnezzar; and under Darius, the Mede, to be first president of the whole Medo-Persian empire, a dignity inferior only to that of Darius himself. The time and place of his death are unknown, although he was alive in the first year of Cyrus.

What is pulse? Grain contained in a pod or case. Peas and beans are the most common and important of all kinds of pulse; next may be ranked kidney beans, lentils, chick peas, pigeon peas, etc. Legumin, a very nutritious principle, abounds in all kinds of pulse. Dry peas contain a quarter of their weight in legumin. He, by abstaining from meat and wine, became fairer and fatter than those that ate the king's meat and drank his wine. "The power of a temperate life" caused Daniel to become a very favored man and to live to the age of 90 years. He was cast into the lion's den, but through it all he lived a life that pleased God. He served God faithfully and lived a temperate life, against which there is no law.

Intemperance is a curse and an evil, and Christians should avoid it; but there is intemperance other than eating or drinking. We look upon the drinking habit as such a monstrous curse that we are apt to think that the only form of intemperance. Look at Paul before Felix when he spoke of righteousness, temperance, and judgment to come and Felix trembled, for Felix was living an intemperate life with the Jewess. Paul in speaking of the Christian race says, "Every man that striveth for the mastery, is temperate in all things" (1 Cor. 9:25). Paul in telling Titus how a bishop should live, gives the ideal of a temperate life.

He "must be blameless, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1: 7, 9).

The one who lives a strictly temperate life breaks no law of God or man, but any intemperate act, breaks some law, either of God or man. The power of a temperate life, leads one to worship God in every act. There is a power also in an intemperate life but a power that draws away from God and continually worships the evil one which leads to utter destruction. I hope all the readers will obey the call of the temperate life, and spend their lives in such a way as to be accepted of the Life Giver.

E. W. Knapp,

THE TWO-HORNED BEAST

If we turn to Rev. 13:11-18 we will get a good description of the "two-horned beast." Here it is:

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exercised all the power of the first beast before him, and caused the earth and them that dwell therein to worship the first beast whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceived them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six."

1. Note: instead of the two-horned beast following the ten-horn beast of Rev. 13:1-10 (inclusive), it exists with it contemporaneously; for, the two-horned beast CAUSED the slaughter of 1260 years done by the two-horned beast. The two-horned beast both speaks and causes "that as many as would not worship the image" should be killed. It is the image of the two-horned beast-- the image the two-horned beast ordered "them that dwell on the earth" to "make" (vs. 14), and it is the image of the ten-horned beast because the ten-horned beast furnished the copy (or pattern) from which to make the image. The two-horned dragon-speaking beast gives life and vitality to the said image (vs. 15). But how can a beast cause another beast to persecute and kill him from A. D. 532 to

A. D. 1792, when that causing beast is not in existence until after A. D. 1800? Therefore the claim of our Seventh-day Adventist brethren, viz., that the United States is the two-horned beast, FALLS FLAT without one word of support whatever!

Whiting renders the phrase, "before him" of verse 14 "in his sight," and the Revision so says, and so the Douay version and others. In fact, the Greek is just that. Can an unborn man perform miracles in the sight of another man? And yet the ten-horned beast operated from A. D. 532 to A. D. 1792; and then on top of this they tell us that the two-horned beast arose when the United States arose! That was about A. D. 1776, was it not? Did the United States cause the ten-horned beast to slay and kill from A. D. 532 to A. D. 1792? Did it? Could the two-horned beast make an image before the beast itself came into existence? And could that image cause the slaughter before it itself was made? How readest thou, dear readers.

2. The two-horned beast had two horns though. These horns could not refer to the States in our government, for we had thirteen to start with. That would be eleven too many! And we doubt if one of the thirteen was very much like a lamb! The count is bad in this new arrangement, and the application is preposterous!

3. But the "fire"! O yes, they tell us Benjamin Franklin fulfilled this by catching enough electricity with his jug and string to make him a subject of divine prophecy! We must object. Franklin was a member of a British colony at that time; and then, too, he alone was not the whole United States, even though he were a member of this republic at the time--which he was not. He experimented with his kite in 1752. This antedates the declaration of independence about 24 years! Yes, Franklin's theory of electricity was snatched up by other nations and used before the United States had birth!

All this claim that the U. S. is the two-horned beast of Rev. 13 is based on a "vision" of a woman who changed her theology between 1847 and 1851 on the sleep of the dead! This we know for we have her visions of both those dates; and there positively is no escape from this.

Let the Book stand! The Book says they worked together, and no amount of guess work can invalidate this divine statement. Latter-day prophets and prophetesses cannot change the Book. It still reads the same.—J. J. Schaumburg, in "Messiah's Advocate."

DIVINE COMMUNION

There is no possible way of finding comfort amid the providences that come to us in life but in an intimate and habitual communion with God. Much as we may desire to avoid providences so often of an afflictive and disciplinary character, our heavenly Father sees it wise to administer his government over us in a manner that often hides his love to our human thought. Doubtless in this way he would keep us from pride and vanity, and impress upon us absolute dependence in his guid-

ance, instill a deeper religious conviction in our true life, and clarify our vision of spiritual things. But theorizing thus, as we often do, how few accept his way with unruffled composure, rejoicing that we are in his hands! Such blessed rest in God comes to us only through one well-trodden path—the holy path of prayer. We do not mean an approach to the mercy seat merely at stated times and in formal utterances, but a constant drawing near to him in the silent depths of devotion, in the soul's unuttered supplication, in the hourly spiritual contact of the human with the divine heart.

But this power to pause amid conflicting uncertainties, and let God give light upon the path in his own good time, is not the product of human philosophy. This ability to wait until he shall solve the problem belongs only to souls that are constantly closeted in his presence. Helping them to decide difficult questions is one of his ways of "rewarding openly."

And who will say this is not a rich reward for obeying our Lord's commands: "Enter into thy closet"? Can anything surpass such comfort as is found here? Toiling weary pilgrim, at the shore of the sounding sea, amid mountain steeps, beneath the broad canopy of the heavens at midnight, wherever thou art found, enter the inclosure of prayer and abide very near to him who "seeth in secret." O what safety is here!—Christian Advocate.

NEBRASKA REPORT FOR FEBRUARY

Sermons

Gifford, Ia. 10th to 24th 14

Money Received

| | |
|-----------------------------|-----------------|
| Gifford | \$ 1.00 |
| A Brother | 7.00 |
| Brother Shellenberger | 4.00 |
| Brother A. E. Shaw | 5.00 |
| Total | \$ 17.00 |

Expenses

| | |
|------------------------------|------------------|
| Omaha to Gifford, Ia. | \$ 4.63 |
| Gifford to Omaha | 4.83 |
| Dinner | .40 |
| Total | 9.86 |
| Salary | 100.00 |
| Amount of order | \$ 109.86 |
| To be endorsed | \$ 17.00 |
| Baptized | 7 |

Remarks

In my last report I spoke of visiting in Iowa and speaking three times. I afterwards received a call to come back, if possible, and after consulting with Brother Newell it was decided I should go back; and the result was that at the close of the meeting, seven put on the sin covering name. The

operator at the depot sent for his mother to come, he was so anxious for her to hear, and finally his father and mother both came. I put in the afternoon with them, and the result is, they are insisting I shall come to their town and hold a meeting. It could be almost stated before hand they would be baptized, as their son is now a member. Oh how the work increases. Two other churches are now calling, "Come over and help us." Some want to be immersed. So we have to go as fast as time and trains will permit. No doubt the bride is nearly complete. But who will be members is the most important question of all. Let every one be fully alive to his responsibility.

Almus Adams.

Keep Moving

Keep moving! That is life's secret all the way. When progress ceases, you begin to lose ground. When growth is at an end, decay begins. Do not let yourself think you know enough, even though your diploma is hanging framed upon the wall. Do not imagine you are good enough even though your acquaintances unite in speaking well of you. Keep moving! The day that shows no gain to your credit means loss.—Exchange.

Old Theory Exploded

I have known vast quantities of nonsense talked about bad men not looking you in the face. Don't trust that conventional idea. Dishonest people will stare you out of countenance any day in the week if there is anything to be got by that means.

Share It With Him

The truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength that he may be able to bear the burden.—Phillips Brooks.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

| | |
|-----------------------|---------|
| H. E. Russell | \$ 3.00 |
| J. L. Moncrieff | 1.00 |

THE RESTITUTION

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

We have so much writing to do to keep The Restitution going that we cannot undertake the added burden of private correspondence. We have the will but find it impossible to execute our will.

After hearing, to our pleasure and edification, a most intelligent confession of faith on the part of Miss Heloise Crawford and Mrs. Mary McClure, on March 10th they were both baptized to share with Christ in his death, resurrection, and glorification. The presence of Sister McCave, of the Salem church, added to the joy of the meeting.

Announcement has just been received from Brother and Sister Ernest R. Drabenstott, of Huntington, Ind., that Paul Ernest Drabenstott, weighing nine and one-half pounds, came to their home March 7th, 1918. Mother and baby are doing well. The Editor heartily joins with many of our readers, who are personally acquainted with Brother and Sister Drabenstott, in warmest congratulations. We are also gratified to learn that Brother Drabenstott, who was caught in the draft net, has been placed in IV a, with the promise of non-combative service.

We wish to call the attention of our readers to the "Sunday School Lesson Leaf" in this issue.

This is an average sample of a series of lessons that have appeared from time to time in The Restitution. These lessons are not only useful for Sunday School work but also for general study, and will be found a useful help and guide to all who are desirous of becoming better acquainted with the word of God. They cover a number of subjects which are all scripturally dealt with. The price of same, is 10 cents per dozen, and in these last days should prove a boon to all believers.

Lesson VII of the "Bible Lesson" series will be ready to mail about the last week in March. The lesson is entitled "The Father and The Son." The unity of God together with the Sonship of Christ and his priestly office of Mediator and Advocate are scripturally elaborated. The world is blinded by Trinitarianism, and needs the eye-salve contained in this lesson; and the church of God is none too familiar with the priestly functions of Christ for the world and for the church, and needs its "pure mind stirred up" on this vital matter. We ask our readers to help us give this lesson a wide circulation in the world and also in the church. Both need the lesson.

CHRIST'S MESSAGE TO THE LAODICEAN CHURCH

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable and poor, and blind and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the spirit saith unto the churches" (Rev. 3:14-22).

I History of the Church

1. Six cities bore the name of Laodicea. This one on the Lycus in southern Phrygia near Colosse (Col. 4:13, 15, 16). Its earliest name was Diospolis (Pliny). Rebuilt and adorned by Antiochus II, king of Syria, who called it Laodicea after his wife Laodice, who afterwards poisoned him. Its commerce great; celebrated for wool rich in color and fine in texture; also oil, ointments, etc.

II Things in the Church which Christ Commends

1. _____

III Things in the Church which Christ Condemns

1. "Neither cold nor hot"—lukewarm (vss. 15, 16; Acts 18:25; Rom. 12:11; Cant. 8:6; Luke 24:32; 7:36-47; 2 Pet. 2:20-22).

2. "Spue thee out of my mouth," Lukewarmness in the truth is as nauseous to God as tepid water is to us (Lev. 18:28; 20:22; Rev. 2:5; Jer. 48:10, margin).

IV Means Used to Restore the Wretched Miserable, Poor, Blind, and Naked Laodiceans to Spiritual Life

1. He first removes mistaken ideas they had about themselves: they thought they were all right; he shows them they are all wrong! (vss. 17, 18).

2. He gives them over in love to rebukes and chastisements (vss. 18, 19; Mal. 3:2, 3; Prov. 3:12; Job 5:17; Heb. 12:6; 2 Chron. 33:11-13; Psa. 94:12; Isa. 38:13-16; Rev. 3:20; Cant. 5:2-6).

V The Promise

1. "Sit with me in my throne." The highest and most glorious of all God's promises (vs. 21; Matt. 19:28; Luke 22:29, 30; John 17:22, 24; 2 Tim. 2:12; 1 Kings 2:19; Matt. 20:21). Because

(a) Victory over lukewarmness would be very great, and would receive a correspondingly great reward.

(b) It is the seventh promise, the last promise made to the churches and those who have "ears to hear," consequently it gathers up all previous promises into itself, forming a climax.

(c) The promise is immediately followed by a vision of Christ and his church sitting on his throne (chapter 4).

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Brother L. G. Jaeger writes:

"For the past year or more we have passed some very anxious months. Mrs. Jaeger has been very sick, and for many weeks we feared that she would die. During the month of October she was in an unconscious condition, and the doctor said there was no hope of recovery; but our prayers and careful nursing have again restored her to sufficient strength to be up and wait on herself, for all of which we thank our heavenly Father from whom all blessings flow."

Brother Huggins:

Having nothing to do and not being able to keep still mentally, I will write you a few lines in relation to your notes on sermon "Christ's Message to the Sardian Church."

You say, "White raiment": immortality with which the saints are 'clothed upon' at the return of Christ." And you emphasize the importance of making "it plain that the promise here is immortality." Your references for proof are lacking in value to prove the point. In Rev. 6:11 white robes

are given to the "souls under the altar" before the judgment, as they are requested to wait for a little season before their reward; until others are killed as they were. In Rev. 19:8 we read: "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

I am eighty years old next May, and am partly confined to the house by the hardening of the arteries, so that when I exercise so that the circulation starts up, it hurts the nerves in the breast, so I have to stop. Last fall to pass the time I commenced to write a manuscript on the Revelation, and have completed it verse by verse to the end. And the first three chapters did not suit me exactly, and I rewrote them so as to conform to the last part of the book in construction. You know the first three chapters are a book by themselves. Now having two copies of the first three chapters, I will give you the one copy of said three chapters, if you say you would like to see them. I do not know that I can have the work published. I am in good health, but can earn nothing, and living cost is doubled. I think you will find some new ideas in the three chapters. I have read many books, and studied the book thoroughly.

Yours in the one hope,

Geo. Francis.

We shall be glad to have Brother Francis send on his MS. for perusal.—Editor.

Dear Editor Restitution:

Please accept our heartfelt thanks to God for the weekly visits of our "dear old Restitution."

With its new departments for age and youth it is a "faithful messenger" to cheer us on our way. "The path of the just is as a shining light, that shineth more and more unto the perfect day. As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters" (Prov. 4:18; 25:13). It grows better, not in size, but in material and soundness.

Brothers Geo. B. Alldridge and E. C. Watkins with that good suggestion of Dec. 11, 1917, have seemingly placed before us two classes as found in Mal. 3:15, 16: "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." "Now, therefore, fear the Lord, and serve him in sincerity and truth . . . And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers . . . or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord" (Joshua 24:14, 15). So we earnestly desire to stand by "the faith" with the latter class as did Moses and Peter (Heb. 11:23-28; 1 Pet. 4), and to be placed on your list of members.

My household consists of eleven members, five of whom were baptized by myself, and five younger children from five to thirteen years of age. We read and worship God twice a day and keep

the passover once a week, as delivered by the apostle Paul from the head of all (1 Cor. 5:6, 7; 11: 23-34).

We think that the management of The Restitution has never been better. The Fellowhelper's part of the page for the young are so appropriate. It reminds me of the time when I was converted to the way of life more perfectly by J. R. Ham, whose address was Donaldson, Hot Springs, Ark. He buried me with my Lord in baptism on the last day of December, 1878, after breaking the ice that was two inches thick in the North Mississippi. I then had the answer of a good conscience toward God, superior to what I had ever had before (1 Pet. 3:16, 21; Acts 19:5). I then acknowledged Jesus as the life-giver, and offered myself a candidate for the resurrection life (Acts 4:1, 2; Rom. 6:5, 6).

Thanks to God for your series of "Bible Lessons on First Principles." No doubt you have taken Paul's admonition and Jesus' advice, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:15, 16). So the grace of God "resteth upon you" (1 Pet. 4: 11, 14). Carnality is "a man of sin" so to speak, and must be destroyed ere God can have all the glory that is due him; and the judgment begins at the house of God (1 Pet. 4:17; 2 Thess. 1:3-8). Enclosed find two dollars for which please send me two dozen of your tracts and the balance place to my credit on The Restitution.

"Youth is full of sport; age's breath is short.
Youth is nimble; age is lame,
Youth is wild; age is tame."

"While I was with them I kept them in thy name" (John 17:11, 12). Amen. I have tried many times this winter to write for The Restitution but Job 21:6 and Psa. 55:5, 6 describe my condition. When it is cold weather I can scarcely write having been crippled badly in my right arm, so pray for us.

Your humble brother in hope of life,
R. A. Humphreys.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXII

Divine Love

Memory Text

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:16).

1. "But thou, O Lord, art a God full of compassion and gracious, longsuffering, and plenteous in mercy and truth" (Psa. 86:15; 103:8, 9; 145:8, 9).

2. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3:16; Rom. 5:8; 1 John 4:9, 10; 1 John 3:16).

3. "We love him because he first loved us" (1 John 4:19).

4. "Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy mind. This is first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40; John 13:34; 15:12, 17; Rom. 13:8-10).

5. "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains and have not charity (love, R. V.) I am nothing" (1 Cor. 13:2, whole chapter).

6. "No man hath seen God at any time. If we love one another God dwelleth in us, and his love is perfected in us" (1 John 4:12).

7. "Beloved, let us love one another: for love is of God; and every one that loveth is born (begotten, R. V.) of God, and knoweth God. He that loveth not knoweth not God; for God is love" (1 John 4:7, 8).

8. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14).

9. "Who shall separate us from the love of Christ? I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35-39).

Practical Truths

It is possible to serve God through a sense of fear of his power, or of adoration of his majesty. The only worthy service is that which springs from love. God is not a tyrant; he is not a cold unfeeling being. He is love. Love is divine, not human. Men learn love only as they know God. Love is the motive power of the gospel. Jesus in every word and deed was an embodiment of love. Where love is no law is needed. Without love all other service is without beneficial effect, because inspired by selfish motives. Love is the opposite of selfishness, and as love grows selfishness dies. As we manifest love in our lives we prove that we are filled with the Spirit of God. Love in our lives is proof of Divine begettal for everlasting life.

Notes on the Lesson

God is Love.—Everything in nature and in the gospel proves that the chief attribute of Deity is beneficence, and that all things work together for good.

1. **Full of Compassion.**—A being who is filled with love and compassion and tender mercies will deal gently with the erring. It is impossible to harmonize such Scriptures with the notions that God will eternally torment those who disobey his law; or that he will destroy in the day of Judgment the ignorant who have never learned of him.

2. **Gave His Son.**—Jesus, the Son of God, who died for our sins and rose for our justification, is the chief example of the love of God. It was while we were sinners and enemies that God so loved

us (Rom. 5:7, 8). Mark the lesson. It was the love of the Father that sent the Son, not as some teach—the love of the Son that persuaded the angry Father. The Son was a representative of God's love and did God's will (John 6:3, 9, 40, 57; 12:49, 50; 14:10).

Might Not Perish.—But for God's love all would perish because all are sinners, and the wages, or natural effect of sin is death. Love has provided a way of escape.

3. The Motive for Love.—Like begets like. Love begets love. We cannot love God because he is great or because he is glorious. Not because we have learned that he will give us something; that would be a selfish motive. We love because we are beloved.

4. The Perfect Law.—Laws are for restraint of those who would do wrong. Man's first duty is to his Creator, and his second is to his fellow-man. He who loves God keeps his commandments, and he who loves his neighbor does him no harm. If all mankind would obey these commandments nothing more would be required. The greater comprehends the less. The law of Christ fills up the requirements of the law of Moses and goes beyond it.

5. Love the Test of True Service.—Unless the Spirit of Christ is in us we are none of his. Without the love of God shed abroad in our hearts our Christian lives will be barren and unfruitful. If we are indeed children of God we must grow into his likeness.

6. God Dwelleth in Us.—Love is from God—it is not natural to man. Faith and hope are human attributes, but we cannot manifest love without some knowledge of God. In this way God can dwell in us, and we can work the works of God as we do deeds of love.

7. Begotten of God.—Love is a proof that we have been begotten by the incorruptible seed, and that the new creature in Christ Jesus is alive. That which is begotten of Spirit is spirit, and he who manifests the fruits of love gives evidence of godliness.

Knoweth God.—To know, or get acquainted with God is the chief end of life. It is life eternal (John 17:3). The time is coming when all shall know him (Heb. 8:11; Jer. 31:34; Hab. 2:14; Isa. 11:10), and in that day love will fill every heart.

8. Evidence of New Life.—The manifestation of the love of God by mortal men is evidence of the beginning of the new life in changing our natures. That work of the indwelling of God which begins with the planting of the incorruptible seed at our begetting by the Spirit will work with transforming power, and in the day of his coming we shall be made like our Lord (2 Cor. 3:18; 1 John 3:2, 3; Eph. 4:15).

9. Inseparable Bond of Union.—Love is a golden chain which binds together the Father, the Son, and the disciples. By this means alone can there be "Trinity in Unity" (John 17:11, 21-23). The unity of spirit, and that the spirit of divine love by means of which we dwell in God and God dwells in us. This bond of union no other power in heaven above or earth beneath or the waters under the earth can break.

Suggestive Topics and Questions

1. General Evidences.—Apart from the gospel can you name any evidences of God's love and mercy (Matt 5:45; Acts 17:24, 27)? Would it be possible to love a person and at the same time cause them needless suffering? Can our God have love for man and at the same time doom him to a life of eternal misery?

2. Special Evidences.—What is the greatest special evidence of God's love? What does the Son of God save us from? Could man claim eternal life as a right (Rom. 5:8; 6:23)? What other special evidence have we of God's love (Heb. 1:1, 2; 2 Pet. 1:4; Rom. 15:4)? What relationship has the Christian that is an evidence of God's love (2 Cor. 6:18; Gal. 3:27)?

3. Divine Unity.—In what manner can we have God dwell in us? Can we in the same way be said to be in God? Where is the source of true love? If all men loved God and their fellow-men, would they need any restraining laws? What spirit controlled all of our Savior's actions? If we follow the spirit of love can we be said to have the spirit of Christ (Rom. 8:9)?

4. Love and Life Eternal.—Is there life eternal for any who are not related to God? What evidence can we have in this life that we have received part of the Divine nature? What is the test by which we can know that we have been begotten again for the spiritual life? What is it to "know God"? What results will follow when all men "know God"?

CHRIST A UNIQUE MAN

It is sometimes claimed that Jesus' victory over temptation is a source of encouragement to fallen man, in the sense that he, a man made in all points like unto his brethren, overcame, therefore I can overcome. But is this true? Jesus' victory over temptation was without the slightest misstep, without the slightest sin either consciously or unconsciously. If his victory over temptation is taken as the pattern of fallen man's, then is man not left without the slightest gleam of hope? Is not the nature of his victory over temptation proof of his perfect, indwelling, God-given power against the forces of evil and of man's lack of this power? Does it not make man admit his own fallen, helpless condition and Jesus the only Savior? Does it not prevent us from interpreting the fact that Jesus was made in all points like his brethren to mean that he was on a level in every way with fallen man? He was surely above fallen man, else he could not have gained the victory over temptation as no other man has been able to gain it. Without discussing the means by which God made him superior to the rest of mankind, let us all admit his superiority from his birth, else we are without a Savior.

Temptation is the testing of a person with the purpose and desire of making him yield and do wrong. Testing is the means of finding out what a man is with the hope that he will stand the strain, for the purpose of knowing what he can do, how far he can be trusted, and helping him to

be better and more useful. God and good men never tempt, but test, and transform bad men's temptations into trials and tests.—Sel. by J. E. H.

The Fine Art of Smiling

Why do we not always smile when we meet a fellow being? That is the true recognition which ought to pass from soul to soul. Little children do this involuntarily. The honest-hearted peasant does it. It is the magical sunlight all through that simple land, the perpetual greeting on the right hand or the left between strangers as they pass each other, never without a smile. This, then, is the "fine art of smiling"—like all fine art, true art, perfection of art, the simplest following of nature.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Phil. 2:4, 5

VIEWPOINT—THAT'S ALL

It's little things that make us pessimistic;
We bubble up with hatred all supreme;
We face the world in attitude that's fistic,
And swear that life is but a ribald dream.

It's little things that make us optimistic;
We wake up in the morning full of joy;
We find the world is good and altruistic,
And every nugget shines without alloy.

Some people think they live by just existing;
They never see the grandeur of the sky;
They spend three-fourths of life in mere encysting,
And then some day they lie in bed and die.

And men there are who live in criticising;
They like to see you wince beneath the blow;
Their chiefest joy in life is minimizing—
They never see the good things as they go.

And thus we pass in life with dual feelings;
We never try to find things as they are;
While some men try to win by crooked dealings,
Still others hitch their wagons to a star.

Don't aim to go through life by always shoving;
Don't try to push the other man away;
But try sometimes—just try—to be more loving
In dealing with your fellows day by day.

Kind Words

Kind words are the music of the world. They have a power which seems to be beyond natural causes. There scarcely is a power on earth equal to them for it seems almost as if they could do

what in reality God alone can do, namely, soften the hard and angry hearts of men. Even quarrels give way to kind words, for an unforgiving heart is a rare monster. Words have a power of their own for good or evil; hence it is that an unkind word rankles in the heart longer than an angry gesture, nay, oftener than a blow.

Kind words are revelations from heaven unravelling complicated misunderstandings and softening the hardened convictions of years.

Why, then, are we ever else than kind? Kind in words! There are some difficulties. It is hard for a clever man to be kind in his words. He has a temptation—a temptation bordering on the irristible—to say clever things. There generally is a drop of acid or bitterness in them, and so, on the whole, to say clever things of others is hardly ever without sin. There is something in genius which is analogous to a sting. Its sharpness, its delicacy, its pain, its poison, genius has all these things as well as a sting. A man who lays himself out to amuse never is a safe man for a friend or even an acquaintance. He is not a man whom anyone really loves or respects. No one was ever drawn nearer to God by sarcasm. Our Lord's words should be our model.—Faber.

Happy Thoughts

As in this life we live and do,
Remember this as you go through,
That kind words live, so never say
Aught at all that would blight the day.

True friendship is as beautiful as it is rare;
In happiness an added joy; in trouble a needed comforter.

Just keep cool and plug away,
Do the best you can each day.
If you're patient you'll prevail;
Work oft wins where talents fail.

As a rule, there is more genuine satisfaction,
A truer life, and more obtained from life in the
humble cottage of the poor than in the palace of
the rich.

A little said and truly said
Can deeper joy impart,
Than hosts of words that reach the head,
But never touch the heart.

It is a wonderful thing that here and there in
this hard, uncharitable world, there should still
be left a few rare souls who think no evil.

As through life's span we fleeting go
We should not this forget,
'Tis always better not to do
Things that we will regret.

If we try to influence or elevate others, we
soon shall see that success is in proportion to
their belief of our belief in them.

Chance will not do the work—chance sends the
breeze,
But if the pilot slumbers at the helm.

The very wind that wafts us toward the port
May dash us on the shelves.

It is the rule of the Master of all, that moments run into minutes, that minutes run into hours, that hours run into days, that days run into weeks, that weeks being summed make the months, and the returning months bring the years and the life time. How are you going to make use of them?

Seek ye the Lord while he may be found Isa. 55:6.
Those that seek me early shall find me Prov. 8:17.
Wash me thoroughly from mine iniquity Psa. 51:2.
I will give peace and quietness unto Israel 1 Chr. 22:9.
Peace I leave with you; my peace give unto you John 14:27.
And let the peace of God rule in your hearts Col. 3:15.
The Lord of peace give you peace always 2 Thess. 3:16.

Yet, taught by time, my heart has learned to glow
For others' good, and melt at others' woe.
—Pope's Homes.

The wicked have no stability, for they do not remain in consistency with themselves. They continue friends only for a short time, rejoicing in each other's wickedness.—Aristotle.

Do The Good Deed Now

Yesterday is behind us,
Tomorrow is unborn,
But today is now,
And every hour counts.

What are we going to do with them? If we so wish we can use them in making of ourselves a nuisance to every one about us, and in the end even hating ourselves; or we can spend them in the service of our fellow-man, reflecting the love of God as displayed in Christ Jesus our Lord, and as a reward receiving the commendation of our God the Father.

What does this mean to you?

It matters not what we were yesterday. It makes no difference to us what our father was, or what he did, for our concern is with the present. "Now is the accepted time." Our responsibility rests with ourselves. We can not share any praise nor should we carry any of the shame earned by our ancestors, if we desire the well-done of the Master when we meet him "face to face." We must use every moment of our time in his service, relieving distress where ever it may be found, living a true, righteous life through faith in his name. As it is written, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

What does this mean to you?

And concerning tomorrow? we might have great hopes and expectations. Our intentions concerning our future might be pure, lofty, refined, and spiritual, but as tomorrow never comes, our duty is with today. There is an old saying, one which is as true as it is old: "Never put off till tomorrow what can be done today." There is only one time to do a thing and that is NOW. Our hopes, our expectations, our intentions concerning the future may be of the best; but what do they amount to if we never accomplish them? The only things we are sure of are those things we already have. The only good we ever will receive credit for is the good already done. The good intention must be worked into good deeds before they are worth anything, and the only time we can work is today, now. Therefore if we wish to enter into the rest provided for the children of God, we will today "let our light so shine before men, that they will see our good works, and glorify our Father which is in heaven." Tomorrow may be too late.

Yesterday is behind us, tomorrow is unborn, therefore

"Boast not thyself of tomorrow: for thou knowest not what a day may bring forth."

What does this mean to you?

Our Weekly Puzzle

My first is in test, but not in exam.
My second's in animal, but not in lamb.
My third's in house, but not in flat.
My fourth's in gown, but not in hat.
My whole is cold, glistening, and white,
Beautiful, soft; to some a delight.

This word is used twenty-three times in the Bible, and in one of the Proverbs thus:

"As in summer, and as rain in harvest, so honor is not seemly for a fool."

Answer in next issue.

Answer to puzzle in last issue:

Solomon, 1 Kings 3:8, Israel, Exod. 32:8, Molten Calf, Exod. 32:8, Moses, Exod. 32:20, Ahasuerus, Esther 1:1, Esther, Esther 2:9, Mordecai, Esther 3:2, Our Life, Col. 3:4, Faith, Gal. 3:11, Damned, Mark 16:16.

Testament, which being compiled reads:

"Suffer little children to come unto me and forbid them not" (Luke 18:16).

Investigation often proves that what seems impossible is an established fact.

To give heart and mind to God so that they are ours no longer, to do good without being conscious of it, to pray ceaselessly and without effort as we breathe, to love without stopping to reflect upon our feelings, such is the perfect forgetfulness of self which casts us upon God as a babe rests upon its mother's breast.

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 "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70

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STUDIES

No. 1

Flora A. Wood

"Ye are not your own; for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's" (1 Cor. 6:19, 20).

Ye are not your own. If we are not our own to whom do we belong? To Jesus, the Son of God, inasmuch as he has purchased us, paying as the price his own blood or life (Acts 20:28). We belong to Christ and Christ belongs to God being God's son by begetting. We then are God's both body and spirit. This being so we cannot lawfully do the things which we desire, but those which God and Christ command. We are absolutely under law to Christ.

As only those purchased belong to the purchaser, of necessity the ones bought are separated from those who do not become servants of Christ. Therefore we find the first command given us to be, "Come out from among them (who do not belong to God) and be separate" (2 Cor. 6:17). Does this mean absolutely what it says, or may we be in some things with the world? What does the word separate mean? Here are some of the definitions given by Webster: to disunite, to divide, to set apart from a number for a particular service. What disunites a servant of Christ from the world? Obedience to the gospel. What divides or comes between the saints and the world? The system of truth which binds the servant to his divine Master. What are the things from which we must be disunited? Are they not every thing which is of the world and which belongs to the world? "Love not the things that are in (or of) the world" (John 2:14). I wonder, in spite of what some have written, if one would dare to say dancing is of the Lord Jesus? How is it with card-playing, the use of intoxicating drinks, the filthy tobacco habit. Are they of the world or of God? We all know they belong to the unclean things of the world. We cannot join with those who do these things because we are bond servants and our Master forbids us to do so.

Then there are other things founded by the world and recognized and upheld by the laws of this age which in themselves are not to be classed with the above mentioned things because their purpose is to do good and mitigate suffering. May we who have come out from the world and are separate from it, not go back just a little way into the world and join ourselves to those who are organized with the avowed object of doing good? One of these organizations to which our attention has been called in a large measure in these days

of trouble is the Red Cross. Now we are not in any way questioning the good that this body of men and women are doing, on the contrary we do think as long as the world is subject to war it is a necessary adjunct. The question we are asking is, may those who have been disunited from the world and the things of the world cleave again to the world in any way? What says the word of God?

All who have not obeyed the gospel, Paul declares, are without Christ, are aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, without God in the world (Eph. 2:12). This is the condition of all who are citizens of the world. We as saints have changed our citizenship from this world to the world (or age) to come. We have given our allegiance to an immortal king who is in heaven. Bear in mind what Paul has written of those who are of the world. If we join ourselves to them we become one of them. The word of God recognizes but two classes, the world, and those called out from the world. We cannot belong to both classes. We must be either in one or the other. Neither can we serve two masters, we are either servants of God or servants of the world. "To whom ye obey his servants are ye."

In looking up the history of the Red Cross we find it was founded for assisting the wounded in time of war. We also read that this organization was international and that several years ago (before the present war) Turkey objected to the sign of the red cross and the red crescent was substituted in place of the cross for that country. We read that the American Red Cross was founded for relief of pestilence, famine, flood, fire and the calamities of war which are national in extent. This body was incorporated under the laws of the District of Columbia and as such is of the world and belongs to the world. Those who do not belong to this world, who are not in the world as one of it but have been called out of it and commanded to be separate from it, certainly from the teaching of God's word, cannot join themselves voluntarily to this order of the world without being untrue to their allegiance to our Lord. "Come out from among them, and be ye separate, saith the Lord" (2 Cor. 6:17). "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14).

But, says one, are we not to do good? This brings us to the third definition of the word separate, previously stated: "to set apart from a number for a particular service." Could anything be more emphatic of the saint's calling? "Set apart from a number." Come out of her (all things of the world) my people. "For a particular service." What is the particular work given to saints? Space forbids entire quotation but read carefully the following Scriptures, John 6:28, 29. Here is

the beginning of our service. Has the world made this their starting point? Let us therefore cast off the works of darkness (the world is covered with dense darkness) and walk as children of light. Here is one broad command, surely broad enough for all. Do good unto all men (but) especially unto them who are of the household of faith. Here is another Scripture I wish to place beside the above. It is found in 1 Tim. 5:8, "If any provide not for his own . . . he hath denied the faith and is worse than an infidel."

What is the truth taught in the words from God's book? A man's work and care and love belongs first to his family. Even an infidel recognizes the truth of this. A saint's first care, after his family, is the household of faith. Nearly all the members of his body are poor in this world's goods, are obscure, unknown to the world (1 Cor. 1:26). There is an abundant opportunity to do good in the church of God. Our preachers, our papers, the isolated ones who are hungering and thirsting for words of comfort and cheer, the sick, the afflicted, the widow, the orphan, all are with us in our own family. How greatly we need more laborers in the vineyard. Brethren, when we have done all that these things call us to do for God's people, then if we have time and means we must do good to those outside, but as a man's family must receive of his care and time and means so must the household of faith be the first care of its members.

Now I am quoting from letters from the brethren. One said to a poor, sorrowing disciple, "I would love to write you a letter, but I have not time." Another said, "The work I do for the paper is mostly done in time I steal from sleep." I could multiply the sayings but these are sufficient to illustrate. If we do not have the time to do good to God's children how can we have time for those not of God? Every man's work shall be made manifest by fire when the Lord shall be revealed (1 Cor. 3:13). May we then be remembered according to the words of the spirit found in 1 Thess. 1:8.

In conclusion I shall select two quotations from those who have written on this subject: "Individual duty of charity is one thing; government controlled, military auxiliary societies are another"; and do as good children of God, not as worldly organization. Let our light shine to reflect the glory of God, and not the works of men.

THE HOLY SPIRIT

Prove All Things: Hold Fast That Which is Good

Reply to Editor's criticism appearing in July Issue.

The Editor has kindly consented to my making reply to his remarks in July issue, pages 91-93.

1. It certainly is not easy to agree with the Editor's comment regarding the "false deduction" alluded to. To quote the Editor's own words, he says: "There is no phase of Bible teaching where the Holy Spirit (or Spirit of God) is not in evidence." What other deduction could be arrived

at, than that the Editor regards the two terms equivalent? It is also clear that he considers omnipresence is a chief characteristic, by his quotation of Psa. 139:7. On this latter point, however, no comment is forthcoming. A careful reading of my article in the April issue will give repeated evidence of my belief "that while the Spirit of God is 'one spirit,' there are diversities of manifestations."

2. I am in full accord with the Editor's remarks that the subject is a difficult one and requires reverence and patience in "handling."

The main point in arriving at a conclusion concerning a subject about which every item cannot be fully explained until further knowledge is gained, is to get at some one fact which is indisputable: Having got that, you can be sure that truth is on your side, and can afford to await explanations of difficulties, knowing that they will come in due course.

3. Our desire in studying this subject is to endeavor to find by friendly exchange what these facts are, and on the basis of scriptural evidence form our own conclusions. I have no wish to talk about my own or another's "logic" or "grammar," or even to unnecessarily call attention to these; but it seems to me that Scripture is more than ordinarily careful concerning them, and we do well to bear in mind that fact. We do well, also, to notice that the nature of evidence varies—some is susceptible of more than one interpretation; others admit of no possible alternative, and it is therefore both inconsistent and illogical to attempt to rule the latter by the former.

4. Our brother's remarks, on pages 91 and 93, appear very much like a denial of the statement of the Lord Jesus, that the Holy Spirit "proceedeth from the Father" (John 15:26).

How the evidence of angels being God's representatives in the past, and his ministers now sent forth to minister for them who shall be heirs of salvation, affects the case as represented by Mr. Weir is difficult to see, especially as he acknowledges they are "sustained" by the Spirit of God. Angels came to God's people in actual person in times past, and Paul tells us they are now "spirits sent forth to minister for them who shall be heirs of salvation." If they are sustained by the Spirit of God, then surely God does the work by them through the spirit. The reader will doubtless recall passages in Scripture where mention being made of the Spirit, God himself is said to do the act.

5. The quotations from Kitto and Origen regarding the correctness of "Advocate," "Comforter" or "Helper" make little difference either way to the argument, the term "helper" being appropriately applicable in either case, and neither proves nor disproves personality.

It is strange Mr. Weir should quote part of John 14:18 in proof of a personal Comforter coming to the earth in place of Christ, for if we finish the quotation it reads, "I (Jesus) will come unto you."

6. The Editor's remarks as to time (pages 92, 93) are of some force, but only so far as that he appears to assume that I consider the New Testament the only fulfilment of the promise. Most promises in the Bible—especially prophetic, have

varying degrees of culmination, the complete fulfilment embodying a series of events, often blending with each other with ever increasing volume. So here (Acts 1:4, and Acts 2:1-4) as quoted by the Editor, are undoubtedly part fulfilment; but where in these verses there is evidence "full and conclusive" of personality respecting the Holy Spirit is past comprehension. The evident conclusion seems certainly the other way, as any unbiased person will admit. No personality is mentioned or described. The Revised Version (see margin) says in the Holy Spirit. In any case it is not possible to baptize one person either "with" or "in" another (see page 52, fact 8; also section 3, in present article).

7. Re the baptismal formula (Matt. 28:19). This passage has been contested, even by "orthodoxy," some even going the length of denying its authenticity. This, however, is quite unnecessary. The Editor himself acknowledges that the Son is "filled" with the Spirit, and that the Spirit is "common to both" (only, however, by gift from the Father), facts in themselves entirely subversive of personality. The Father and Son are truly real persons—no true Christian disputes this—but the personality of the Holy Spirit is only inferred by the Editor. Here we would call attention once more to page 52, last two sentences in second paragraph, and again ask the Editor to notice this, also fact 2 on page 53.

The Editor asks the question: "If the third agent be impersonal, why name it at all?" A reasonable answer can be given fully covering his objections. We are repeatedly told "God is in heaven," that heaven is God's "dwelling place," and that Jesus Christ is there too, awaiting the time of his return—thus (we say it with all reverence) they can only be omnipresent with the saints on earth and hold communion with them, through the Holy Spirit (Psa. 139:7, etc), hence both the suitability and necessity of its inclusion. We challenge Mr. Weir to produce proof from Scripture that omnipresence is not characteristic of the Holy Spirit of God! Again, we speak with reverence. If the Holy Spirit as a personality can be omnipresent, then he has powers superior to the great Creator himself. The fact may be startling, but I ask the reader not to lightly pass it by. Luke 1:35 clearly teaches the Holy Spirit is the "power of the Highest." What are the Editor's words on page 93, but a tantamount denial?

8. The next remark I pass over, and now come to consider Acts 13:2, etc. With all deference to our esteemed Editor, I am persuaded that if a census were taken of "most professing Christians" (though majorities are not always safe) few would be found to favor the Editor's view that the Holy Spirit actually spake. If pointedly asked the question they would admit it was their belief that some man present did the speaking. Let the reader turn to Acts 1:2 and 4. How did Jesus "give commandment" through the Holy Spirit? Did Jesus or did the Holy Spirit speak? If the Holy Spirit spake audibly, we know of no revocation since, and the claims of Mr. Dowie, Mrs. Eddy, Mrs. White and others are not without foundation, nor is their denial of the final authority of Scripture inconsistent; and I still entertain doubt as to whether our brother would push such an out-

come to its logical conclusion. It would be just as reasonable to contend for the personality of "Wisdom." Indeed, the line of argument our brother adopts would almost demand it.

9. The remark concerning materialism is of frequent use by some writers but, for myself (I do not speak for others), I have generally found it used to throw dust in eyes of persons less informed, and I am sorry the Editor has seen fit to use it, especially as so far as this instance goes, the "materialistic" idea is certainly his. What does any man know of anything apart from material organization? Again, who among us is able to say that spirit is immaterial?

10. Some of my remarks I know are critical, but no personalities are intended. I have strictly sought to avoid such. We can be plain with each other in our language, and yet full of brotherly love in our mutual desire for truth.

R. H. Judd.

Reply to Brother Judd's Article by the Editor of "The Student"

The foregoing is the third effort by Mr. Judd in "The Student" to prove that the "Holy Spirit, wherever referred to is the same throughout Scripture (except in manifestation)" (April Student, page 53 par. 2).

To the first article an editorial note was appended, saying: "With much of our contributor's matter we cordially agree, but we cannot accept his denial that Christ promised to send a personal 'Holy Spirit,' as a 'Comforter' to his sorrowing disciples after his own departure. Our contributor admits the sending of the promised Comforter, but holds that the sending of the New Testament is what Christ meant" (p. 56).

Then follows our alternative view, with evidences in its support; wherein we take the ground that the promised "Comforter" is necessarily a person, whose official title is "The Holy Spirit"—a different use of the phrase "Holy Spirit" from that to which Mr. Judd insists on applying it exclusively.

Now let it be noted that we are agreed as to the "Holy Spirit" or "Spirit of God" being the "power of the Most High"—an all-pervading effluence from his Person—the instrument by which "all things" have been created and are sustained, and in its nature impersonal; but we differ as to whether this is the only sense in which the phrase "Holy Spirit" is used in the Scriptures. Mr. Judd says: "Yea, it is the only sense." We say "Nay," for the Lord Jesus prior to his crucifixion promised the sorrowing disciples to send them 'another Comforter'—the 'Holy Spirit,' and this 'Comforter,' we contend, is a Person; for the words of Jesus concerning him clearly denote personality, —thus: "He shall not speak from himself: but what things soever he shall hear, these shall he speak—and he shall declare unto you the things that are to come" (John 16:13). An impersonal "effluence" or "power" cannot, of course, "hear" or "speak."

This "Comforter" is also styled the "Spirit of truth, which proceedeth ("or goeth forth," margin, R. V.) from the Father." By making the

term "proceedeth" identical in meaning with "effluent," some argue that the "Spirit of truth" is, therefore, impersonal; but this is unsound exegesis, for the two words do not necessarily have the same meaning. To "proceed" is, literally, to "go on, or forward." On the other hand, "effluent" is, "flowing forth or out" (Standard Dictionary). The literal meaning of "proceedeth," then, agrees better with the personal than the impersonal view, hence, as a word, it cannot be of service to the latter.

Let us now try how it fits into the "personal" plea: "Angels are spirits"—i. e., Spirit beings; some, at least, of whom "Stand in the presence of God" (Luke 1:19). One of these celestial courtiers is chosen by the "Most High," and entitled "The Holy Spirit"—Gr. *Hagios pneuma*, i. e., "Set apart, or separated, Spirit." Then, having potentiated him with "Spirit" effluent from his own Person, sends him forth as his Representative, in place of Jesus Christ, to minister unto his followers during his absence.

The first of these "ministrations," apparently, was the Pentecostal "outpouring"; not of the "Paraclete," or "Comforter," personally; but of that "Divine Spirit" with which he himself had been "potentiated" (as above described) and was authorized to communicate to others when, and as, the occasion might require. The plea, prominent in the articles we are replying to, that the pouring out of "God's Spirit," predicted by Joel and quoted by Peter (Acts 2:16), could not have taken place if the Holy Spirit were a person, is thus answered and shown to be unavailing.

Probably the function of the "angels" has not received the attention it deserves. Had their place in the world been more closely studied, there would have been no such opposition as this to the views we are now presenting. We read that "Not unto the angels did God subject the world to come" (Heb. 2:5). It is a reasonable inference from this that the present world has been subjected to them. Nor are we dependent on this inference alone, for we know that many leading events, such as the creation of man; the destruction of Sodom; the incident of the burning bush; the giving of the law to Moses on Sinai; and the announcement and birth of Jesus were all transacted by, or through angels. The long list of other angelic appearances, more or less frequent, from Genesis to Revelation, is all but conclusive proof that the present world is under the jurisdiction of angels. On the contrary, the "world to come" is to be administered by Christ and his saints: "Know ye not that ye shall judge angels," says Paul (1 Cor. 6:3). Read also chapter 15:25-28.

All these things considered, then, it seems to us most befitting that a holy angel would be equipped by the Father with divine power and authority; and placed next to the Son as Chief Administrator of the interest of his Church, and also the affairs of the Domain of which he is the born "heir," until the time arrives when he shall "take to himself his great power and reign" (Rev. 11:17; Dan. 7:27). This also would account for the Chief Administrator's official name appearing in the baptismal formula—indicating the threefold authority by which converts became entitled to the privileges of "Church fellowship."

Let us now look briefly at what Mr. Judd says the "Paraclete" or "Comforter" is. On page 55 of April "Student" he writes: "The Old Testament is one Comforter, the New Testament is another Comforter." From this, then, it follows that, as the "Paraclete" or "Comforter" is the "Holy Spirit" (John 14:26), Mr. Judd thus makes the "Holy Spirit" and the New Testament identical, or (to adopt his own words) "one and the same." It would not be incorrect, then, to have the "baptismal formula" read "Into the name of the Father and of the Son and of the New Testament!" Moreover, wherever "Holy Spirit" occurs, New Testament may be substituted for it, unless something in the context forbids such exchange.

Again, he asserts that the "Spirit of God" became the "Holy Spirit" when definitely set apart for carrying on the work of God's Holy servant Jesus (p. 55), but he offers no evidence to prove this, or to determine when it took place. The first appearance of the phrase in the New Testament is in Matt. 1:18; but it is found thrice in the Old Testament (Psa. 51:11; Isa. 63:10, 14). In none of these O. T. passages, however, does it appear to have been definitely set apart for carrying on the work of Jesus, such an idea is largely conjectural.

It will now be seen that the foregoing explanations have disposed of most of the points raised in his present rejoinder; and that a large portion of what he has had to say throughout the discussion is practically wasted effort, partly owing to the unduly restricted stand taken by him regarding the "Holy Spirit"; and, on the other hand, the extravagant freedom he exercises with reference to its "manifestation," when necessary for his own purpose; for it is absurdly extreme, in view of the language of Jesus, to say that the "New Testament" is the "Holy Spirit" as "Paraclete," i. e., "Comforter," "Helper," "Advocate," to which he referred.

In the July "Student," pp. 92, 93, we commented at some length on the "Paraclete," citing Kitto in support of our view, that Jesus, in using the phrase "another Paraclete," teaches by implication that he had been himself their "Paraclete" or "Helper" in the past, and would be while he remained; but on leaving would send "another" to take his place. Mr. Judd now passes over Kitto's remarks as quite unimportant, saying that they make little difference either way to the argument. But this is where he errs; for they properly make this the crux of the problem; and, until this is discerned, and the bearing of Christ's words on the persons to whom he was speaking is perceived, a proper understanding cannot be reached, for it would be ridiculous to pretend that they personally could participate in the promised "comfort" or "help," if it was not to be forthcoming till the first New Testament appeared! The fact that the disciples obeyed Christ's charges "not to depart from Jerusalem, but to wait for the promise of the Father which, said he, ye have heard of me; for John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence" (Acts 2:5), shows that they took his words in the explicit sense; and they were not mistaken for the fulfilment occurred at Pentecost a few days later.

Our remarks in the July "Student" on this seem to have impressed Mr. Judd somewhat, for he now admits that, "The Editor's remarks as to time (pp. 92, 93) are of some force, but only so far as that he appears to assume that I consider the New Testament is the only fulfilment of the promise," etc.

Our answer is, that the Editor was not at liberty to think or act for Mr. Judd. What we quoted, and are now reviewing, is his summing up and conclusion of his original discussion of the subject. If it was not final, it should have been made so before being sent for publication on so serious a subject. The qualifying he now attempts could not be done by anyone but himself; and, at any rate, it in no way helps his case. He acknowledges that "Acts 1:4 and Acts 2:1-4, as quoted by the Editor, are undoubtedly part fulfilment." We, on the contrary, claim that these two passages register, practically, a complete fulfilment of what we are at present discussing, namely, the sending of the "Paraclete"—the "Holy Spirit."

That the New Testament, as a book, contains records of many other highly important matters, as well as others less so, and which cannot by a strictly exact use of language, be put forward as "The Paraclete"—"The Holy Spirit" no one can deny. In setting up the New Testament as "The Paraclete," then, Mr. Judd has been employing the well known form of figure called "Synecdoche"—putting the container for the contained—the whole for a part. But this will not work, for it is manifestly untrue, hence the theory is valueless.

The Bible—Old Testament and New Testament—is the Emporium of God's word to man and, when "handled aright," is "profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16).

But, on the other hand, irreparable harm may be done by poorly qualified, but persistent overconfident persons, when they undertake to expound its mysteries; hence the value of Paul's admonition—"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

FOR THE BEREAN COLUMN

Dear Ones in Christ:

In these days so full of peril and trouble what a comfort it is to know that "our redemption draweth nigh" (Luke 1:28). There are so many around us who rush blindly on, without hope and without that joy which the world can not give. If each child of God could turn one sinner from the error of his way, what rejoicing it would cause in the time of harvest. True, we cannot all preach a sermon, write a book, or do any great work, but we can do our small duties well, and keep our light burning at all times. If we despise not the day of small things and submit ourselves to the mighty hand of God; working humbly for him, he may exalt us in due season. How little we, as God's

children, should care for the exalted places of this world: but Oh to stay in our humble places, rejoicing in the thought of an exalted position given by him who has power, dominion, and authority for ever! Is it not worth our constant efforts?

How we are comforted by the thought that during our time of work and waiting we may cast our cares upon him, knowing that he careth for us (1 Pet. 5:6:7).

May the Lord direct our hearts into the love of God and into the patient waiting for Christ, is the wish of your sister in hope.

Eva Gordon Phelps.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

| | |
|-----------------------|---------|
| Leota B. Hanson | \$ 3.00 |
| D. B. Wilson | 5.00 |
| J. H. Gerard | 2.50 |

A Broken Lot

Little Gwennie felt it her duty to entertain a man who had been called in to do some carpenter work, and began by asking if he had a papa and mama. He said yes. Then she asked if he had any brothers or any sisters. He replied by saying that he had three half-brothers and three half-sisters. After looking at him for a moment intently she said: "Are you the only whole one there was?"

Qualified for a Fight

"It seems odd to me that Cain should have been the victor in the quarrel with his brother."

"Why so?"

"Because it was the brother who was distinctly the Abel-bodier man."

Read Up Bill

"How did Bill happen to be arrested?"

"Left his car in the street all night without complying with the biblical injunction."

"Didn't know the Bible made any ruling on the subject,"

"Oh, yes. It says, 'Let your light shine.'"

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EDITORIAL

Do not let misfortune sour you.

A guilty mind needs no accuser; an innocent mind, no flatterer.

Just as we go to press word comes from Brother R. W. Thompson that Brother James F. Day fell asleep in Jesus March 14th, 1918. Obituary next week.

EDITOR'S VISIT AT CANTON, OHIO

March the 9th we answered a telephone call and found ourselves talking with Brother W. C. Heacock, of Canton, Ohio. He said there were a few friends interested in the truth in Canton, and requested us to come and perfect their knowledge in the gospel. We set things in order at home as best we could, and left for Canton on the following Wednesday, where we arrived in due time. When we reached the city we went at once to the home of Brother and Sister Heacock, had dinner, rested awhile, and then entered upon the work among the interested friends.

Readers of The Restitution will recall a report made some time since in its columns that Sister Moses, of Cleveland, had removed to Canton. Later we had the pleasure of reporting the obedience of

Brother and Sister Rader. These additions made it possible for Brother and Sister Heacock to start meetings to commemorate the Lord's death and to exhort each other to hold fast the hope of his coming again. Every first day these few believers have met and celebrated the Lord's supper. Brethren who "eat the flesh of the Son of Man, and drink his blood" have the promise of life, the Lord's presence "even to the consumation of the age," and many other blessings from the Head of the church. The few names in Canton thus kept themselves in the truth and in the love of God, and in return for this obedience God filled them with divine blessing until they had "not room enough to receive it" (Mal. 3:10). They had enough for themselves and to spare. In an effort to arrest the attention of others that they might share in the freedom of the truth Brother and Sister Heacock and Brother and Sister Rader got busy in speaking the truth to their neighbors, and it can be said, much to the credit of Brother Rader, who is only a babe in Christ, that he, along with the others, have worked faithfully and well. We found the friends whom they had interested and instructed so well taught in the fundamentals of the gospel of the kingdom that our work consisted almost exclusively of review. A review of the principles of the truth in two or three interviews and the explication of a few intricate details was all we needed to do, and then those who had minds and hearts in harmony with God were ready to be baptized into the name of Jesus the Christ.

Three expressed a desire to put on the saving name of Jesus. Where we could have the baptism was a question which Brother Heacock settled by appealing to the "Rev." Edwards, a Baptist minister in Canton. Therefore on Saturday, March the 16th, 1 P. M. our little band gathered at the First Baptist Church, and the following were assisted to put on Christ: Miss Elsie Heacock, daughter of Brother and Sister Heacock, Mr. Carlin Brill, formerly Presbyterian, and Harlin H. Brill, formerly neutral. A happy day for the little flock in Canton, as well as for the great angelic host in heaven.

On the following Sunday morning we had a most enjoyable sacramental service. Brother Heacock presiding. In the evening about twenty friends and neighbors came to the home of Brother and Sister Heacock, and we addressed them on "The kingdom of God and the Symptoms of Its Approach." Several seemed to have "ears to hear." We returned home with our mind filled with pleasant memories of our trip, edified by the zeal of the brethren and sisters, and with earnest prayers for God to bless the seed sown. Sown in weakness may it be raised in power.

Knowledge is the rarest of jewels, but few care to pay the price to attain it.

Handling a reproof is like washing fragile glass. Awkward bungling of the job spoils everything.

QUESTIONS ANSWERED

"A friend and lover of truth," asks for an exposition of Mark 9:1.

Answer

In Matt. 17:9 we find an explanation. It reads as follows: "And as they came down from the mountain, Jesus charged them saying, tell the vision to no man until the Son of Man be risen again from the dead." The Greek word rendered "vision" is *horama*. It occurs twelve times in the New Testament, and in every occurrence denotes a supernatural manifestation, as will be seen by reference to the following texts: Acts 9:10, 11; 10:3, 17, 19; 11:5; 12:9; 16:9, 10; 18:9. In the only other occurrence of this term, it is rendered "sight." (Acts 7:31). Peter did not see a literal sheet let down from heaven with all kinds of literal beasts in it. He saw in vision a picture of these things. Christ did not come on the mount, "in the glory of the Father and all the holy angels, to reward every man according to his works" (Matt. 26:27), but he will thus come at the end of the present age (Matt. 25:31-33). Then will every man be rewarded according to his works (Rom. 2:6; Rev. 22:12). Peter says that he made known "his power and coming" when he "was with him in the holy mount" (2 Pet. 1:16-18). Christ could only have made known his coming, by "vision"; because not having gone away, of course he could not have returned literally. Again, the kingdom of God did not come in fact at this time. It will not come until the coming of Christ, and the judgment of the living and the dead (2 Tim. 4:1). Christ was not glorified in fact on the mount.

It was necessary that he should suffer before entering into his glory (Luke 24:26). But allow that it was a vision of Christ as he will appear when he shall come in the glory of the kingdom, and all is plain and easy of explanation.

There was a picture of the glorified King. There, too, was a picture of Moses who died, but having been raised from the dead, will have part in the kingdom; a fit representative of all the sleeping saints who will be raised from the dead to share the glory of the kingdom. And there was Elijah who represented the saints of the prophetic age. Because Mark says they saw these things (Mark 9:9) does not prove that it was not a vision of a future event. John saw a great beast come up out of the sea (Rev. 13:1). He saw "an angel come down from heaven, and the earth was lighted with his glory" (Rev. 18:1). He saw another angel come down from heaven, with a great chain in his hand with which he bound the dragon for a thousand years (Rev. 20:1, 2). He saw the dead, small and great, stand before God, in judgment (Rev. 20:12). He saw a new heaven and a new earth (Rev. 21:1). He saw the holy city (Rev. 21:2), the river of life, etc. (Rev. 22:1). "I John saw these things, and heard them" (Rev. 22:8). Were all these things which John says he saw, realities at the time he saw them? Not one of them. He saw in vision what would be in the future. To say that Peter, James and John saw these things, does not explain the manner in which they saw them, whether with their natural eyes, or in vision.

Matthew does define the manner in which they saw them, viz: in "vision." And that there might be no misunderstanding, he uses a term which no inspired writer uses to denote natural vision.

Matthew 28:19, 20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." What were they commanded to observe? Was it what the Apostles were to observe, or what the Apostles were commanded to teach them to observe? —Jas. Fowler.

Answer

In Matt. 28:19, 20, our Savior evidently commanded his Apostles to teach others to observe what he had commanded. This will appear by comparing Mark's and Luke's version of the same Commission. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). In this quotation, those to whom the Apostles preached were required to believe and obey what they taught. "And said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:46). In this passage men were commanded to obey what the Apostles taught, viz: to repent, not because they had repented, but because Christ had commanded it, as a condition of the remission of sins. Peter preached the gospel on the day of Pentecost. Thousands believed and wished to know what they should do. Peter did not tell them to observe what he and the Apostles had observed, but what they must observe in order to the remission of their sins, viz: to "repent and be baptized, every one of them in the name of Jesus Christ" (Acts 2:37, 38). Christ in his memorable prayer to his Father, would not pray for his Apostles alone, but for them also which should believe on him through their (the Apostle's) word (John 17:20). In this passage we learn that the Apostles were to preach the word, and men were required to believe on Christ through their word. Their word therefore was what those who should hear were required to observe, by which they were to be sanctified, and upon which they were to be united. But their word was the word which the Father had given to Christ, and Christ to his Apostles, and the Apostles to the world (John 17:14). Hence the word we must observe is the word of God as taught first by Jesus Christ, and afterwards by his Apostles.—J. M. S.

Once we get this power bug in our bonnet there is no stopping us. And yet coveting excess power caused Adam to fall.

Grace can never be assumed; that is one thing that must be natural to be beautiful.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: 1 Cor. 15:20, 21

SATISFIED

Rising in eternal glory

At the resurrection light,
Singing then the wondrous story
Of the love that banished night,
Shall we murmur at the sleeping
Till that great resplendent day?
Will it be a cause of weeping
When our tears are wiped away?

When we see the saints all beaming
In their crowns and robes of white,
And our loved ones in the gleaming,
With their forms all pure and bright;
When we meet beyond the sighing
In the home beyond the gloom,
Shall we grieve because of lying
In the dark and silent tomb?

Seeing then the harvest glowing
In the grand eternal rays,
Reaping gladly then from sowing
In these tears through sorrow's days,
Shall we then be heard repining,
Though the seed in earth remain?
Glorious in that morning's shining
It will wave in golden grain.

Waiting then for Christ from heaven,
As the church in days of old;
Crowns to saints will then be given,
We will walk the streets of gold,
It will give us then no sadness,
That we parted—that we died—
We shall be in perfect gladness,
With the Psalmist—satisfied.—Geo. R. Kramer.

Christ Is Risen

We send you greeting to remind you of the Easter flowers, of our love for you, and our prayers in your behalf that the everlasting Father will assist and uphold you in your attempt to separate yourself from all things earthly, so you can be a true ambassador of our Lord and Savior, Jesus the Christ.

Will you, with me, join on Easter Day in thanking God that he sent his Son to suffer and to die that he might open the gate of life to all who trust in his great sacrifice for them, and that he lives to be their ever present friend.

"He is not here: for he is risen" (Matt. 28:6).

The Significance of Easter
What is Easter to You?

To me, that which Easter signifies is everything, for it teaches life from the dead. We know that Jesus was born for the purpose of salvation, and to carry out the plan of God the Father it was necessary for Jesus to die; but suppose that ended it. Would there be any hope of a future life? We might answer in scriptural language that "Christ died for the ungodly" also that "Jesus was delivered for our offences" as well as "Christ died for our sins," but let us again suppose that when Christ died he remained dead, would we then have hope of future life? We will let Scripture answer: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ risen: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."

By this we see that the resurrection of Christ was as necessary as his death. But let me ask, did Christ rise from the dead? Was Jesus resurrected? Did the apostles preach in vain? Is our faith also vain? Are we still in our sins? Have those who have fallen asleep in Christ perished? Are we the most miserable of people, having hope only in the life that now is? An answer to the foregoing seven questions will be found in our today's golden text which let us again read quietly, earnestly, soberly, intently, putting special emphasis on that little word "is," the third in the lesson.

And now do you understand why in the beginning we said that, "To me, that which Easter signifies is everything, for it teaches life from the dead?"

What is the significance of Easter to you?

Christ's Triumphant Entry

On the morrow when they drew nigh unto Jerusalem, unto Bethpage and Bethany at the Mount of Olives, he sendeth two of his disciples, and saith unto them, "Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. And if anyone say unto you, Why do ye this? say ye, The Lord hath need of him, and straightway he will send him back hither."

Now this is come to pass, that it might be fulfilled, which was spoken through the prophet saying:

"Tell ye the daughter of Zion,
Behold thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt, the foal of an ass."

And they went away, and found a colt tied at the door without in the open street; and they loosed him. And certain of them that stood there said unto them, "What do ye, loosing the colt?" and they said unto them even as Jesus had said: and they let them go. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.

And the most part of the multitude spread their garments upon the way; and others branches, which they had cut from the fields. And as he was drawing nigh, even at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen. And they that went before, and they that followed, cried, "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord; blessed is the kingdom that cometh, the kingdom of our father David; Hosanna in the highest."—His Last Week.

God Was In The Stillness

Moses was a social being, a political leader, whose success was in his power to handle an unruly crowd. But Moses' great contribution to the world—the Ten Commandments—came down from the mountain-top where he had climbed alone, to meet the Author of the ten commandments, the giver of "Eternal Life" to all obedient believers.

E. W. Knapp.

Faces

Life writes man's history upon his face.
She takes his plastic features for her scroll
And traces there the story of a soul;
Its gladness, grief, nobility, disgrace.
Come read the parchment in the market place;
Mark each man, hurrring to possess his goal;
Here watch the living manuscript unroll
Its record of the progress of the race.

How runs the story to its destiny?
See, there is much of woe and sin in sight!
Can it be life a happier ending scorns?
Not so! turn back and read her prophecy
That she should trace the triumph of the Right—
It lies upon that face men crowned with thorns!
—Daniel M. Henderson.

| | |
|---|------------|
| Declared to be the Son of God with power | Rom. 1:4 |
| He shall give thee the desires of thine heart | Psa. 37:4 |
| I will give them an heart to know me | Jer. 24:7 |
| None that trust in him shall be desolate | Psa. 34:22 |
| Strengthened according to his glorious power | Col. 1:11 |
| I will teach thee in the way thou shalt go | Psa. 32:8 |
| In the fear of the Lord is strong confidence | Psa. 14:26 |

The Inheritance

Honest love, honest sorrow;
Honest work for the day, honest hope for the morrow;
Are these worth nothing more than the hand they
make weary,
The heart they have saddened, the life they leave
dreary?
Hush! the sevenfold heavens to the voice of the spirit
Echo, "He that overcometh shall all things inherit."—Owen Meredith.

Our Weekly Puzzle

"Was not our father justified by works, when he offered his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, believed God, and it was imputed unto him for righteousness; and he was called the"

Who was this father, and who was his son?
To what people does the word "our" in the first verse refer?

Where in the Old Testament can a record of this event be found?

Who believed God and what was he called?

Where can the above be found?

Answer in next issue.

Answer to puzzle in last issue: Snow.

Watchman Tell Us of the Night

Watchman tell us of the night—
What its signs of promise are!
Traveler, o'er yon mountain's height,
See that glory beaming star!
Watchman, does its beauteous ray
Aught of hope or joy foretell?
Traveler, yes, it brings the day—
Promised day of Israel.

Watchman, tell us of the night—
For the morning seems to dawn.
Traveler, darkness takes its flight—
Doubt and terror are withdrawn.
Watchman, let thy wandering cease;
Hie thee to thy quiet home,
Traveler, lo! the Prince of Peace—
Lo! the Son of God is come.
—Sir John Bowring.

George R. Kramer

The author of the poem "Satisfied" which heads our page, was a member of the church of God and was for many years pastor of the "Church of the Blessed Hope" the church of God in Brooklyn. His father was a clergyman as also were his three brothers. His grandfather was captain Kramer of General Washington's body-guard. Brother Kramer was born May 26th, 1839 and died August 7th, 1896.

My Friend

I have a city full of friends
Who face upon the open street;
The little winds of happiness
Kiss their feet.

Some have wide, kind hearths of stone,
And some have windows on the sea,
Or gardens where I like to roam
And gather rosemary.

And some are strong and some are prim,
And some have sunlight in their eyes,
And others look on distant plains
Where mountains rise.

These many houses comfort me
When cold winds at my window pull,
For who could help but happy be
In such a city full?

TREATISE ON HELL

Article III

Judged Before Reward is Given

It must strike every reflecting mind as an exceeding discordant element in the case, that the righteous dead, after enjoying so many years of celestial felicity should have to be arraigned before the judgment seat at the last day to make known whether they were worthy or unworthy of the reward so long enjoyed. If the real thinking, intellectual man goes to his reward at death, and enjoys the felicity of heaven, what folly to think that at a certain time he must be compelled to leave the celestial abode, and have judgment passed upon him to make manifest whether he is a sheep or a goat. What nonsense, and all reasonable, sensible people who have any fear of God, or his blessed word, will forever cast it aside, and accept the Bible doctrine which is plain and reasonable and just.

The funeral sermons of the day that you have listened to are not like the funeral sermons that Paul preached. First Thess. 4:13, to end: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." If the popular theory of the day were true, in place of saying, "I would not have you to be ignorant concerning those who are asleep," Paul would have said, I would not have you to be ignorant concerning those who are in heaven singing praises around the throne of God, but how different from that Paul talked. Not only did he affirm that they were asleep, but he further affirmed that they would not rise until the coming of Jesus. Sixteenth verse: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." The dead in Christ are not in heaven, says Paul, but will rise before the living are caught away, at the sound of the last trump, not when they die, and continues

Paul: "Wherefore comfort one another with these words."

This is not like the popular teachers of the day, who have comforted you with the thought that your loved ones are in heaven. The dead are in the graves, knowing nothing, feeling nothing, awaiting the morning of the resurrection, when the silent sleepers in the tomb will hear the life-giving voice of the Son of Man, and come forth to receive in body according as their work has been.

The Dead Know Not Anything

All Bible allusions to death and the grave are as unlike the common sentiment of the day as anything can be. Should we inquire of the religious teachers of the day, do the dead know anything, what would the answer be? Every time it would be: "O, yes, they know more than when alive." How often you have heard them say, when standing by the lifeless form of loved ones, "They know all now." Man says that God shows wonders to the dead, that the dead praise the Lord, or suffer in eternal torment as the case may be. But what does the Almighty say about them? Hear the question, and its answer, from the lips of an infallible God: Psalm 88:10, 11, 12: "Wilt thou show wonders to the dead? Shall the dead rise and praise thee? Shall thy lovingkindness be declared in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness?" Ask these questions of the teachers of the day, and they would declare that wonders would be shown to the dead, and that the dead would arise and praise him, but let man keep still and let God answer the questions, and all is plain. In Psalm 115:17, the answer is made so plain that none can mistake it. "The dead praise not the Lord, neither any that go down into silence." Ecc. 9:5: "For the living know that they shall die, but the dead know not anything." The voice of God comes ringing down through the ages declaring in no uncertain tones that the dead know not anything. His righteousness shall not be known in the dark, or his wonders in the land of forgetfulness. "But" says one, "what becomes of the wicked? What will be their fate?" Let God, not man, tell us. The wicked are an offense to God, and an affliction to themselves, and of no use to anybody and shall be put aside and consigned to an eternal oblivion in which their very name will perish. Having never by a patient continuance in well doing, sought for glory, honor, immortality, eternal destruction will be their doom. In Prov. 2:22, we read, "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Yes, the only ones who will be cut off from the earth are the wicked. Prov. 10:25: "As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation." What a striking comparison, as the whirlwind passeth, so are the wicked no more. After reading this plain testimony who dare say that the wicked continue to live on in misery, when God says that they shall be no more. Paul joins hands with the Psalmist and declares, Rom. 6:23: "The wages of sin is death, but the gift of God is life eternal through Christ." When God declared through the

great Apostle to us Gentiles that the wages of sin is death, not natural death, but eternal death, who dare to say that the wages of sin is eternal life in misery? The wages have never been changed, and death, destruction to the workers of iniquity, is the just and merciful decree of an all-wise God.

Destruction to the Workers of Iniquity

According to the commonly accepted theory of the day God has set before men life in happiness, or death in torment, but such an idea is nowhere found taught on the pages of Holy Writ. What does the Almighty set before men? Deut. 30:15: "See, I have set before thee this day, life and good, death and evil." Nineteenth verse: "I have set before thee life and death, blessing and cursing, therefore choose life that both thou and thy seed may live." This is what God set before us, and it is made so plain. Who can fail to see it? Life on one hand, death on the other, not life in happiness on the one hand, and life in misery on the other, but life with all its attendant blessings on the one hand, an inspiring sun-lit picture of eternal happiness, or to be slaves of sin for a few short fleeting years, and then to sink comfortless and despairing into the jaws of a remorseless and eternal grave.

The man or woman, who would not choose the life thus freely offered, is not worthy of its never ending pleasures. This is the goodness and severity of God as revealed in the Scriptures of truth from Genesis to Revelation. Jesus joins hands with Moses and Paul in a three-fold cord that cannot be broken, and declares the same God-given fact. Matt. 7:13, 14: "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat: Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

If eternal torment was to be the fate of the wicked, this would have been a good place for Jesus to have told us so, but he declares that the broad way, in which the great masses are found walking, ends in destruction, not life in misery. In no language is life in misery, one of the definitions of destruction, then how dare you think that the broad road ends in eternal misery, when Jesus says that it ends in destruction. Read these words of Jesus, and then turn to Acts 3:22, 23, and read what Peter declares, that every soul that will not hear the prophet (Jesus) in all things, shall be destroyed from among the people, and know what your fate will be if you refuse to believe this God-given truth.

But says an objector: "Did not Jesus say in Matt. 25:46, that the wicked should go away into everlasting punishment?" He certainly did, and what he said there will be found in harmony with what he said in Matt. 7. In Matt. 25, Jesus only affirmed the duration of the punishment, not the nature of it. The punishment was to be everlasting, and in Matt. 7 he told us the nature of the punishment, which was destruction. Take all that Jesus said in Matt. 25 and Matt. 7, and we find that the punishment of the wicked was to be everlasting destruction. Paul in Second Thess. 1:7, 9, declares: "To you who are troubled rest with us when the Lord Jesus shall be revealed from heav-

en with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Now we have both Jesus and Paul declaring that the punishment of the wicked is to be everlasting destruction, and on no principle can destruction be made to mean life in misery. Can you not see the harmony in all the inspired writers, all speaking the same things? Moses, Jesus, Paul and Peter, and all others testifying that death, destruction, is the wages of sin, and not eternal torment.

No Literal Fire

The wicked will not continue to live on, but as the Psalmist says, Psa. 92:7: "When the wicked spring as the grass, and all the workers of iniquity do flourish, it is that they shall be destroyed forever." Not live forever, but be destroyed forever. The wicked are compared to the most perishable material, to chaff, to tares, to dead branches, to wood, hay, stubble.

The Scriptures affirm that the wicked shall perish, die, be consumed, burnt up as chaff, but nowhere do they affirm that they shall be burning forever. They teach that wicked men are to be destroyed, but nowhere do the Scriptures or science teach that they are indestructible—but in every case the very opposite.

The Scriptures do not teach that any literal fire will ever touch the wicked, but fire is used as a symbol of destruction. The believers in eternal torment quote Matt. 3:12, in proof of their position, but it proves the contrary: "Whose fan is in his hand, and he will gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." Is it a literal fan that Jesus is supposed to have in his hand separating the wheat from the chaff? Any sensible man would answer no. Is it literal wheat that Jesus is separating from literal chaff, and gathering into a literal granary? Impossible, but anyone would know that the wheat represents the righteous; the chaff, the wicked. If the wheat represents the righteous, and the chaff the wicked, how can you claim it to be literal fire that consumes such chaff? Either the language is symbolical, or it is literal. It would be no more sensible to claim that it is literal fire, than to claim that it is literal wheat, but the wheat represents the righteous, the chaff the wicked, and the fire a symbol of the destruction that awaits the wicked, then all is plain. We turn to the word "fire" in the Hebrew Lexicon, and read: "The fire of God often used of lightnings; also figuratively used of the anger and wrath of God. Fire is used of war, so that to be consumed with fire, is to be destroyed in war. Fire and burning in Hebrew are used to designate any destruction whether of men or things." How plain then that fire is only used as a symbol of the destruction that awaits the wicked.—L. T. Nichols.

Some of those pink tea devotees sweeten their tea with a scandal.

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VOLUME 70

CLEVELAND, O. APRIL 2, 1918

NUMBER 13

GOD IS EVERYWHERE

In the pallid light of morning,
In the noontide's heat and glare,
In the mellow glow of evening,
God is everywhere.

We can not escape his presence,
Can not pass beyond his care,
By his wondrous love he holds us,
God is everywhere.

If we take the wings of morning,
Dwell in utmost seas, yet there
His right hand will still uphold us,
God is everywhere.

When we stumble in our strivings,
And our path seems rough and bare,
It's a solace to remember
God is everywhere.

He will hear our faintest whisper
As we bow to him in prayer,
And give strength to bear the burden,
God is everywhere.

J. J. Bronson.

A PRINTING PRESS CAMPAIGN

By Auntie Wince

Dear Brothers and Sisters:

We all of us want a printing press, a cutting machine, a stitching and folding machine, and to enlarge our present building so we can be independent and our beloved Restitution be made self-supporting. It will take about \$1000 to secure all these things. Can we raise that much in these hard and perilous times? Of course we can; and we are going to get right at the work and put it through in a hurry, for "the King's business requires haste." No time to dally now. The governments of earth have taken what they call "war measures." They are pouring out their silver and their gold by the billion, to save their people and their lands from falling under the rule of Sultan, Pope, or Kaiser.

Shall we not be just as zealous for God and his cause? Liberty, if won, is a worthless bauble without God and his truth. Righteousness must be upheld at all hazards. Better live on a crust of bread and wear sackcloth than to have truth and holiness die out.

"Pressed into knowing no helper but God;
Pressed into loving the staff and the rod;
Pressed into liberty where nothing clings;
Pressed into faith for impossible things.
Pressed into living a life to the Lord;
Pressed into living a Christ-life outpoured."

We may be "pressed beyond measure" but that pressure is needed. We must be

How faith is quickened reading this little verse! For that is what God wants of us, faith that reaches out after seemingly "impossible things," sure that it will get them of the living Father who ever makes fat the liberal soul; faith, that pours out the life, the treasure, in gladness, that by this means others can be saved.

Do not be afraid to give when God asks. That which you give he will pay again. If you withhold it will lead to poverty. Give and trust, occupy until Jesus comes. Don't hold on to your money when God needs it; if you do, you will lose all.

We shall get the printing press!

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson VII

BY ROBERT G. HUGGINS *

Pastor of the Church of God, 10623 Lee Ave., Cleveland, O.

THE FATHER AND THE SON

I. There is Only One God, the Father

The "one God" of the Old Testament is revealed as "the Father" in the New Testament. The popular doctrine of the Trinity confuses the revealed relations of the Father, Son, and Holy Spirit, and destroys monotheism to make room for polytheism—supplants Christianity to establish Paganism (Deut. 6:4; Mark 12:29-32; 1 Tim. 2:5; 1 Cor. 8:4-6; Eph. 4:6; John 17:3; Isa. 45:5).

II. Jesus Christ is the Son of God

Jesus Christ is the Son of God, having been begotten of Mary by the Holy Spirit without the intervention of man (Luke 1:35; Matt. 1:20; Isa. 9:6; Acts 2:22; 10:38; John 14:10; Matt. 3:16,17; John 3:34,35; 5:30; 14:23; 7:16; Matt. 19:17; Mark 15:34).

III. Jesus Christ is a Mediator for the World and an Advocate for the Church

Notwithstanding the miraculous manner of his conception and his subsequent anointing with the Holy Spirit, Jesus was made of our nature. He died, was buried, rose again, and ascended to heaven where he is now an officiating mediator between the Father and sinners who come to God by him, and an advocate for his

* Published by the Fellow Helpers' Society.

own house, the church of God (1 Tim. 2:5; Rom. 8:3; Heb. 2:14; Gal. 4:4; 2 Cor. 5:21; 1 Cor. 15:21,45; Rom. 5:15,19; Heb. 2:17; 3:1; 4:14,15; 8:1; Luke 24:47; Acts 5:31; 15:14; John 17:9; 1 John 2:1).

IV. Posthumous Probation and Salvation Unscriptural

Christ's mediation for the world and his advocacy for the church provide adequate means for the salvation of all in the world and in the church who make their calling and election sure. Probation for both, therefore, is limited to this life (Isa. 38:18-20; Psa. 88:10-12; Eccl. 9:5-10; 6:3-6; Hos. 13:14; 2 Cor. 6:1-3; Luke 4:19; Psa. 69:13; Isa. 55:3,6; Heb. 3:6,7,13,15). Posthumous probation* is exceedingly reprehensible as it either represents the means of salvation which God has provided as insufficient, or repudiates Christ's mediation for the world altogether. The following indictments of the doctrine are sufficient to show its anti-scriptural nature:

(a) Posthumous probation belittles angelic ministration (Psa. 68:17; Dan. 7:10; Psa. 103:20; 34:7; Matt. 2:13,19,20; 4:11; 26:53; 18:10; Ex. 23:20-23; Heb. 1:14; Acts 8:26-39);

(b) It slurs the work of the Holy Spirit (John 14:26; 16:7-14; Rom. 8:26);

(c) It emasculates the word of God (Acts 13:44-48; John 17:19,20; Acts 18:10,11; Isa. 55:10,11; Heb. 4:12; Jer. 28:28,29; Num. 11:23);

(d) It denies the sufficiency of Christ's mediatorial prerogatives (Luke 23:34; Acts 2:23,37-41; John 1:46-49; Acts 5:31; Matt. 28:18; 1 Pet. 3:22; Heb. 2:18; 4:15,16; 5:2; 7:25; Rom. 8:26-28,32-39); and

(e) It charges God with incompetence and inefficiency (Gen. 21:17,20; 1 Sam. 2:18,26; 3:1,7,19; Isa. 45:1,4; Jer. 1:5; Luke 1:15; Gal. 1:16; John 4:23; Acts 8; 10; Isa. 45:19; 59:1,2,3; 55:6,7,10,11).

V. The Destruction of the Devil, Effected by the Obedience and Sacrifice of Christ, was the Obliteration of Sin in the Flesh

The death of Christ was a necessary sacrifice for sin in order that the law of sin and death, introduced into the world by the disobedience of the first Adam, might be nullified through the obedience of the second Adam who obtained a full discharge of its claims by a temporary surrender to its power. Thus, immortality by resurrection was acquired in his own case, and through him will also be acquired by all believers in harmony with the law of obedience. In Christ sin is taken away, and righteousness is established. The devil, a word which is used interchangeably with "sin," has been abolished in the person of Christ; and its power will also be abolished so far as his people are concerned when he redeems, immortalizes, and makes them like himself (John 1:29; Heb. 9:26; John 3:16; Gal. 1:4; Titus 2:14; Acts 10:43; Rom. 3:25; Acts 4:12; Rom. 1:3,4; 2 Cor. 13:4; 6:9; Eph. 1:20,21; Heb. 2:14; Rom. 6:23; Heb. 9:26; 12:4; John 13:2; 6:70; Acts 5:3,9; Jas. 1:14,15; Eph. 2:2; 1 Tim. 5:14,15; Matt. 16:23; Mark 8:33; Luke 4:8; 1 Thess. 2:18; Rev. 2:10,12,13; Psa. 68:21; Jer. 51:20).

SYNTHETIC REMARKS ON THE LESSON

I. There is Only One God, the Father. In lesson VI we concluded our study of "the things concerning the kingdom of God" (Acts 8:12). The latter part of this passage adds to these kingdom things "the name of Jesus Christ." Now this "name" comprehends "those things which concern the Lord Jesus Christ" (Acts 28:31).

* By "posthumous probation" in this lesson is meant probation in purgatory immediately after death, as taught by Roman Catholics, the "intermediate state" of renovation, as taught by some Protestants, and also the post-resurrectional opportunity to be saved, as taught by Russellites.

Equally with the things of the kingdom, these things which relate to Christ and his name are integrant parts of the gospel. We are, therefore, confronted with the imperious duty of finding out what these things are. We begin our study of them by observing that one of "the things which concern our Lord Jesus Christ" is that his Father is God, and God alone. The doctrine of the Trinity which is so prevalent today is a contradiction of fact, a stultification of reason, and a shameful denial of the word of God. The word "God" is used no less than one thousand three hundred and twenty-six times in the New Testament alone, and is always written in the singular number. By noting particularly the subjoined testimonies you will see how clearly, unmistakably, and unanimously the writers of Holy Writ teach the unity of God:

"Hear, O Israel, the Lord our God is one Lord" (Deut. 6:4).

"To us there is but one God, the Father, of whom are all things, and we by him" (1 Cor. 8:6).

"There is one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6).

"There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

"... that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

"I am God, and there is none else . . . and there is none like me, declaring the end from the beginning" (Isa. 46:9,10).

"There is no God beside me" (Isa. 45:6).

The indivisible unity of the Deity thus stands upon a very broad scriptural foundation. The Trinitarian formula, "God the Father, God the Son, and God the Holy Ghost," is a Pagan fiction and conceit—a doctrine which presents a contradiction in terms as well as in sense. "God the Father" could not say, "I am God, and there is none else," and tell the truth, if there were two other gods—the Son and the Holy Ghost. The Son, if he were "God the Son," could not say, "This is life eternal, that they might know thee, the only true God," and make a truthful statement, if he and the Holy Spirit are gods, too—unless they are false gods, self-confessed! "God the Father" is a scriptural expression; but we never meet with this phraseology in the Old Testament. After the birth of Christ the one God of the Old Testament is described in the New as "the Father of our Lord Jesus Christ" (Eph. 3:14). The reason for this change in diction is obvious: God could not be "the Father," nor could Christ be "the Son," until Jesus was born. This leads us to affirm that

II. Jesus Christ is the Son of God. The term "Son," which is so often applied to Christ in the Scriptures, implies derivation; and derivation implies subordination and inferiority (Matt. 16:16,17). He is declared to be "the only begotten Son of God" (John 1:18; 3:16). The personal pre-existence of Christ and its inseparable concomitant doctrine, the Trinity, vanish into the Pagan illusions from whence they came, before the blazing light of these divine statements. He that is "begotten" cannot have existed from the same point of time as the one by whom he is begotten. A son cannot be the father of himself, neither can he be as old, nor equal to, his father. Christ cannot be God himself unless he is his own Son and his own Father! "God the Son" is a misnomer and an impossibility; "the eternal Son" is eternal nonsense, for then we would have to conceive of a Son who was never begotten! Then again, the term "Father," which is so frequently applied to God in the Sacred

Writings, implies priority of existence, precedence, antecedence. As the mists vanish before the clear shining rays of the sun so the Trinity is chased away like a vision of the night at the first approach of these scriptural terms and expressions. Christ is not "the second person" of an eternal Trinity of gods, neither is he the manifestation of a pre-existent and "eternal Son"; but he is the manifestation of the pre-existent and eternal God (1 Tim. 3:16), who is from everlasting to everlasting (Psa. 90:2), who is "above all and through all" (Eph. 4:6), and "out of whom are all things" (Rom. 11:36). God is the only underived and self-sustaining being in the universe, "the fountain of life" which feeds all streamlets (Psa. 36:9; 1 Tim. 6:15,16; Acts 17:18; 1 Cor. 8:6). Now the Son of God is "out" of the Father (Rom. 11:36) in a literal and important sense. He was begotten of the Father by the spirit (Matt. 1:20), and was "therefore" his Son (Luke 1:35); by the same spirit he was afterwards filled "without measure" (John 3:34). "The image of the Son" (Rom. 8:29) therefore became "the express image of his (Father's) person" (Heb. 1:3); the two being so similar that to see the one is the same as seeing the other (John 14:7-11). Still the Father is "above all," and is expressly declared to be "the head of Christ" (1 Cor. 11:3). The reader now must see in the repetitious phrases "the Father" and "the Son" an implication that God is one, and that the Son had his origin "out" of the Father, to whom he was subordinate in a sense which contravenes Trinitarian equality. "This day have I begotten thee" (Heb. 1:5) are words which point unmistakably to a commencement of days. John 5:26 affirms that the "life" of the Father, called "the life of God" in Eph. 4:18, was "given to the Son." His existence and life were both derived from God. All the works, doctrine, and even the words of Christ, were from God, as the Savior himself frankly acknowledged. Let the following Scriptures suffice to show the derived, subordinate, and dependent relation of Christ to God:

"Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him" (Acts 2:22; 10:38; Luke 4:18).

"I can of mine own self do nothing" (John 5:30).

"My Father is greater than I" (John 14:28).

"My doctrine is not mine, but his that sent me" (John 7:16).

"The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me; he doeth the works" (John 14:10).

"The Father which sent me, he gave me a commandment, what I should say, and what I should speak" (John 12:49).

"I can do nothing of myself; but as my Father hath taught me, I speak these things" (John 8:28).

III. Christ is a Mediator for the World and an Advocate for the Church. Mediator, *mesites* in the Greek, means a "middle man" (Young); a "go-between, an inter-nunciator, a reconciler" (Strong). This word applies to a person who endeavors to reconcile parties at variance. In its application to Christ it denotes that he is a "middle man" between God and man for the purpose of bringing about peaceful relations. Since this transpired "while we were yet sinners" (Rom. 5:10), his mediatorship is exercised in behalf of sinners and the world. But after reconciliation has been effected Christ becomes our advocate, *parakletos*, which word means "an intercessor, consoler, comforter" (Strong). The Latin word *advocatus* has the same meaning, as Cicero bears witness. In agreement with the etymology of the word, John limits the office of an advocate to the church when writing to

his "little children" (not sinners), by saying that they have "an advocate with the Father" (1 John 2:1). As a mediator Christ pleads with the world and reconciles them to God, exercising the office of a "middle man"; as an advocate he intercedes, consoles, and comforts the church, performing the functions of a priest.

IV. Posthumous Probation and Salvation Unscriptural. Lexicology shows, then, that God has made ample provision for the salvation of those in the world as well as for those who are in the church. Believers in posthumous probation admit that when a man learns and obeys the gospel he is inducted into the church whose Head and Priest is Christ. It is further admitted that he has a "fair chance" now, and enjoys adequate means of salvation, and that his probation in the church under the priesthood of Christ is complete and final. For him no posthumous probation is claimed. But with reference to the world we are asked to believe that God has been negligent and improvident. Since God has failed to provide for them the saving means of the gospel now, to be fair, they argue, he must grant them probationary opportunities hereafter. Now it is true that many people do not know the gospel and that they have no means of learning it (Matt. 11:25; 13:11; 2 Cor. 3:4). God does forbid the preaching of the gospel to many (Acts 15:6,7). The withholding of the gospel from people, however, instead of being fortuitous, transpires according to Christ's mediatorial functions. Even judicious men will not commit great riches into the hands of anybody (Luke 16:11): think you, then, that God will commit in trust "the glorious gospel" to the riff-raff of the world (1 Tim. 1:11, 12)? Any "good thing toward the Lord God of Israel" in any man, though it be small as an atom, is seen and properly credited (1 Kings 14:13). Infinitesimal germs of goodness have saved many a sinner from summary destruction (2 Chron. 12:12). God acknowledges "every good thing" in every man (Philemon 6). As he gladly gives credit to whom credit is due, let him explain why so many people in the world, although provided with the means of salvation, are not saved. While he is no respecter of persons he is a respecter of character (Acts 10:34). "In every nation he that feareth him, and worketh righteousness is accepted with him" (vs. 35). "Neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness" (Isa. 64:4,5). If any man in any nation under the sun is not "accepted with him" it is because he does not obey the conditions required. "The Lord's hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1,2). God is within his right when he has "mercy on whom he will have mercy," and "compassion on whom he will have compassion" (Eccl. 8:3; Dan. 4:35; Rom. 9:15). To whom, then, will he extend "mercy," and to whom will he show "compassion"? In "every nation" those who "fear him and work righteousness are accepted of him." This is the assurance for him that "waiteth for" the Lord—"thou meetest him." From all who obey not these reasonable requirements he "hides his face." He only honors those that honor him (1 Sam. 2:30). He cannot bestow honor in advance of humility (Prov. 15:33). He "resists the proud" (1 Pet. 5:5,6). He only draws near to those who draw near to him (Jas. 4:8); he only "makes known" the truth to those friends in whom he can confide (John 15:15); he only whispers the secrets of his covenant into

the ears of those who fear him (Psa. 25:14). To a man that is "good in his sight" he always gives "wisdom, and knowledge, and joy" (Eccl. 2:26). What about others whom he leaves without "wisdom and knowledge"? They are not "good in his sight"; he "lightly esteems" them (1 Sam. 2:3⁹). They are dogs to whom he will not trust his "holy" truth; swine to whom he will not cast gospel "pearls" (Matt. 7:6:7); the lost from whom he "hides" the gospel (2 Cor. 4:3). They do not hunger and thirst after righteousness, and consequently are not filled (Matt. 5:6). They have never asked for the truth, so it has not been given to them; they have never sought it, so they have never found it; they have never knocked, so the door of knowledge has never been opened to them (Matt. 7:7). "For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened" (Matt. 7:8).

For the enlightenment and warning of the innocent who have not fathomed the anti-scriptural depths and ramifications of posthumous probation; for the sake of those who have not perceived the disparagement, derogation, and odium which this dogma casts upon God, his ways, and his means of salvation, besides its disguised denial of Christ's mediatorial office, we say briefly:

(a) **Posthumous Probation Belittles Angelic Ministration.** "Thousands of angels" (Psa. 68:17), "ten thousand times ten thousand" (Dan. 7:10) are about God's throne ever in readiness to obey his commandments (Psa. 103:20). They have a deep, abiding, and joyful interest in the salvation of sinners (Luke 15:7,10), and are "sent forth to minister to them who shall be heirs of salvation" (Heb. 1:14). If under this celestial ministry any "who shall be heirs of salvation" fail to get a chance, surely the angels are not to blame.

(b) **It Slurs the Work of the Holy Spirit.** "He will reprove the world of sin, of righteousness, and of judgment" (John 16:8). The plea of frailties and infirmities, which are so often and eloquently dilated upon as affording reasons why we must have a posthumous probation, is a slanderous libel on the ministry of the Holy Spirit which "helpeth our infirmities" (Rom. 8:26). In the light of Matt. 12:32 it would seem best to hesitate before speaking against the Holy Spirit.

(c) **It Emasculates the Word of God.** Indited by the Holy Spirit the word of God is "quick and powerful" (Heb. 4:12). Powerful as fire and a hammer (Jer. 23:29) it never returns to God void. "It shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). Received, it is always "able to save" (Jas. 1:21).

(d) **It Denies the Sufficiency of Christ's Mediatorial Prerogatives.** Christ is in the throne-room of heaven as a "Prince and a Savior, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). Invested with "all power in heaven and in earth" (Matt. 28:18), with "angels and authorities and powers made subject to him" (1 Pet. 3:22), he has unlimited saving power for all who are worth saving. "He is able to succor them that are tempted" (Heb. 2:18), give mercy and grace to all that "need" (Heb. 4:16), "can have compassion on the ignorant" (Heb. 5:2)—the very people for whom posthumous probation is claimed, because, it is alleged, they have been shown no "compassion"!; and is "able to save them to the uttermost that come to God by him" (Heb. 7:25). *Panteles*, here translated "uttermost," means "perfect, complete" (Young). "Eis to panteles," says Adam Clark, "means to all intents, degrees, and purposes; and always, and in and through all times, places, and circumstances; for all this is implied in the original word; but 'in' and 'through' seems to be the particular meaning here because of what follows, 'he ever liveth to make intercession for them.'" Must some people have a more "able" intercessor and one whose mediatorial prerogatives reach farther than "the uttermost," in order to have a fair chance?

(e) **It Charges God with Incompetence and Inefficiency.** The God who hears the cry of little babes (Gen. 21:17,20) and in whose favor little children bask before they know the Lord (1 Sam. 2:26; 3:7); the God whom no one ever sought in vain (Isa. 45:19) and who himself ardently seeks worshipers (John 4:23); the God who sees and cares for the ones he wants on earth, even if there be but one in the whole world (Isa. 66:1,2)*; who purges his floor (Matt. 3:12) and destroys kingdoms without losing the "least grain of wheat" in all these national and stupendous judicial inflictions (Amos 9:3,9)—can any one complain against this God who has never, in a single instance since the world began, failed to "respect the lowly" (Psa. 138:6)? Could posthumous probation give a better angelic ministry, a more powerful word, a more efficacious mediator, a more competent and efficient God?

V. **The Destruction of the Devil, Effected by the Obedience and Sacrifice of Christ, was the Obliteration of Sin in the Flesh.** Christ was "made of a woman" (Gal. 4:4), was in the likeness of sinful flesh (Rom. 8:3), and was finally crucified through weakness (2 Cor. 13:4). In partaking of "flesh and blood" Christ came into contact with the devil, "that through death he might destroy him that had the power of death, that is the devil" (Heb. 2:14). "For this purpose was the Son of God manifested that he might destroy the works of the devil" (1 John 3:8). In the Scriptures the devil always stands related to "flesh and blood." The word "devil" comes from the Greek word *diabolos*, which means calumniator or accuser (Cruden). And of "satan" Cruden says: "This is a mere Hebrew word, and signifies an adversary, an enemy, an accuser." Neither of these terms allude to an immortal, personal being apart from man, as is commonly imagined. Christ's acquaintance with the devil came through his partaking of "flesh and blood"; and he destroyed the devil in himself "through death" (Heb. 2:14). If the devil were a being separate from "flesh and blood," how could Christ's participation in that nature have anything to do with him? All sin proceeds from the desires of the flesh, and originates in the heart of man (Matt. 15:19; 1 John 2:16; Gal. 5:19,20; Rom. 8:7). Deny that the proclivities and gravitations of human nature are earthwards and you are unable to explain how the immolation of "flesh and blood" on the cross in the person of Christ destroyed the devil. "Through death"—by dying. If the devil were a strong, immortal, personal being distinct from man, it needed the angelic nature, not "flesh and blood," to cope with him; it needed life, not "death," to defeat him; it required strength, not weakness, to destroy him. "The devil" spoken of in Heb. 2:14 is explained to be sin in two ways:

(a) To "destroy the devil" in this text is called the sacrifice of sin in equivalent passages (Heb. 9:26; 1 Cor. 15:3; 1 Pet. 2:24; 1 John 3:5).

(b) "Him that had the power of death," the equivalent of "the devil" in Heb. 2:14, in interchangeable passages is declared to be sin (Rom. 5:12,21; 1 Cor. 15:21,56; Rom. 6:23; Jas. 1:15).

* "To this man, even to him," etc.

This lesson may be obtained by addressing the Author. Three cents for one copy; twenty-five cents per dozen.

What is more despicable than the petulance of a loafer's tongue defiling the name of God?

OBITUARIES

James Frank Day was born in Gardner, Maine, in 1852, and moved to Chicago in 1901; was married to Mrs. May Francis in 1907, she having two children. He has been a member of the church of God since coming to Chicago, and was an elder in the Chicago church up to his illness. He died March 14th, 1918, aged 66 years, leaving a wife and five children to mourn his loss. Funeral services were held at the chapel 4817 W. Chicago Ave. Burial was made in Forest Home Cemetery, where he was laid to rest to await the resurrection at the coming of Christ.

Sister Day wishes to thank the brethren and sisters through The Restitution for the kindly manner in which they have responded and contributed to their material needs, and asks their prayers that the divine Father may sustain and keep her and her family through the coming years as she struggles with the battle of life.

R. W. Thompson.

Mrs. J. S. Quackenbush

Mrs. J. S. Quackenbush, nearly seventy-four years of age and a well-known resident of Warsaw and Pierceton for the last thirty-five years, passed away at the home of her daughter, Mrs. C. D. Balliett, 1116 East Centre St. on Saturday evening, Feb. 23. Death was due to heart trouble and paralysis. Mrs. Quackenbush had been in failing health for the past two months, and a week ago sustained a stroke of paralysis. Since then her condition had been critical until the end came on Saturday evening.

She was the widow of the late J. S. Quackenbush, who died about twelve years ago, and who was employed at the Conrad Wagon works for a number of years. Mrs. Quackenbush was a woman held in high esteem by the many throughout the county who had the pleasure of her acquaintance. Always of a genial disposition, she made friends everywhere and was always ready to assist the unfortunate and sick, spending considerable of her time as a nurse in recent years.

She leaves three daughters, Mrs. C. D. Balliett, with whom she made her home; Mrs. Blanche Covert and Mrs. Neva Binkley, of Los Angeles, Cal., and one son, E. J. Quackenbush, of Cincinnati.

The funeral will be held at the home at 2 P. M. on Tuesday, C. E. Kolb officiating. Burial will be at Pierceton.

Dear Auntie Wince:

Mother Quackenbush was peacefully laid to rest on Tuesday afternoon. She was always patient and said she was ready to go at any time. She suffered quite a bit the last week or so, yet her only trouble seemed to be shortness of breath. She had no other pain and even insisted that she was not sick. At times it was very difficult for her to breathe. She had a stroke of paralysis a week ago last Sunday, and from that time could talk but very little. Her left limb and side were helpless.

She spoke of you often and wondered how you were getting along, and whether you were well. She enjoyed her visit with you while there, and was delighted with your association. If she had been stronger she would have come oftener, but she feared something might happen to her away from home. She went with me to church very few times this last summer because she could hardly walk that far. She enjoyed it when she did get to attend. You have lost a good friend and sympathizer and the church a devoted adherent. She admired the Editor of The Restitution, and was only saddened by the fact that she could not help the work more. Her little mite was cheerfully given.

Mother was a faithful Christian unto the last and did her little effort to preach the gospel. She will surely reap a rich reward. I tried to be a faithful son to her and hope I came up to her expectations.

We can only say goodbye with a hope to be reunited in the future.

Chas. D. Balliett.

PORTUGAL IS OLDEST ALLY

First Friendly Agreement Made With
Britain in Fourteenth Century

The Portugese troops now holding a part of the line in France are giving an excellent account of themselves. These troops are largely recruited from the fishing classes, and they not only make good and resourceful soldiers, but are particularly capable of enduring hardships. It is particularly pleasant to reflect that Portugal is now taking an active part in the war, for she is Britain's oldest ally. As far back as 1352 a Portugese envoy signed a covenant with the citizens of London to insure good faith in commercial dealing, and in 1386 this alliance was strengthened by the Treaty of Windsor. Sixty years later Edward III. issued a proclamation in favor of Portugese traders and Portugal has remained loyal ever since. When Napoleon decreed that Continental powers should close their ports to Britain, Portugal refused to obey, and as a result Marshal Massena invaded the country in 1810.

Prayers in the Morning

The little boy requested to be allowed to say his prayers in the morning instead of at night. "Nothing can happen at night 'cept burglars," he explained, "but in the daytime there's automobiles an' fallin' downstairs, an' gettin' licked, an' lots o' things."

Psaltery Like Modern Guitar

The psaltery was a stringed musical instrument to accompany the voice. In the prayer book version of the Psalms the Hebrew word is given as "lute." This instrument resembles the guitar, but was larger with a convex back, resembling a gourd.

THE RESTITUTION

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EDITORIAL

In reply to Sister Endsley and others, we say send on your MSS. The dull season for MSS. approaches. Before it gets here let all our contributors and readers write; for the more articles we have to select from, the better the subject matter of the paper.

From Brother R. A. Daniels and several other correspondents who write of their experiences in scattering "Bible Lessons" among friends and acquaintances, we are tempted to quote; but as they presumably did not write for publication, we refrain. But we are truly glad that these lessons are being blessed of God and are advancing the cause of the gospel in the earth. As Brother Daniels lives in a community where Seventh-day Adventists and Russellites are rather numerous he uses lessons V and VI more than any other numbers.

Brother Geo. F. Haines says he has been enjoying The Restitution for a year. He thought one day how selfish it was to feast upon the work of others continually, and render no service to them. Upon reflection he felt so badly about the matter and so utterly condemned that he wrote a ten-page MS. entitled "A Review of Dr. R. A. Torrey's Sermons," and promises to write again. And if the Lord will, the reader will have the pleasure and benefit of this article next week.

When we edited Brother Haines' MS. we felt bad, too—felt bad because a man with such rare ability to write had been silent a whole year. Time is short. Let us all get down seriously to business in the Lord's work for what little time remains.

Lesson VII of "Bible Lessons" series appears in this issue. It will be a good antidote for Trinitarianism. That part of the lesson which shows that Christ is a mediator to bring sinners into the truth, and that he then acts as an advocate to keep them in it, is commended to the brethren and sisters as "meat in due season." That some may dissent from this view we anticipate, but we are sure that investigation will lead all open minded readers to see where the truth lies. This aspect of Christ's priesthood has long been imperfectly understood. Criticisms of the lessons are as welcome as commendations.

COMMUNICATIONS

Dear Restitution:

Those letters appearing in The Restitution from time to time on the Signs of the Times are good reading and very interesting. The events now taking place in the land of Palestine in and around Jerusalem to the world at large excite but little interest, but those on the watch tower scanning the eastern horizon see much, yes, very much to cause them to look up; for in the immediate future we can see Israel's clock after an idleness of over eighteen hundred years, once more marking off time again. A nation once more standing upon their feet and Gentile times going into the descendancy.

Your brother trusting in the hope of life eternal.
 S. Cronkhite.

Dear Brother Huggins:

I wish to say that Brother Heckman has been with us and baptized myself and son, H. Campbell, into the all-saving name. We truly rejoice that at last we belong to God's family. Brother Heckman was with us a week, and truly we had a feast of good things. No one but the isolated can know what that was to us. Brother Heckman preached a few sermons to the people in this place. The seed has been sown. The soil looks poor; the Lord knows truly our brother is a workman that needeth not to be ashamed, rightly dividing the word of God. May God's richest blessing be with our brother and his family.

I wish to thank those who so kindly helped us to get a minister to come to us. God reward them. I will say we are searching the Scriptures, and we are rejoicing in our Lord. Help us by your prayers. We greatly enjoy The Restitution. God bless those who write such good things concerning the kingdom of God.

Your brother and sister looking for our King,

Hazen and Clarissa Campbell.

THE FIRST AND THE SECOND COVENANT

An Address by Brother Geo. B. Alldridge
March 17, 1918

"Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second" (Heb. 10:9).

God's ways are perfect. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning (James 1:17). "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). "Be ye therefore perfect even as your Father which is in heaven is perfect" (Matt. 5:48).

Evolutionists teach that all life begins on a low plane of existence, and gradually ascends to a higher. This may be so; but God surely began in his dealings with the human race on the plane of goodness and perfection. "And God saw every thing that he had made, and behold it was very good" (Gen. 1:31). Nevertheless as we study and learn to understand God's plan respecting the destiny of our race, the way of God is to go from good, ascending through the scale of human experiences to that which is better, larger, fuller, and more blessed.

The way of man when left to follow his own desires is to descend from goodness to depravity. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do these things which are not convenient" (Rom. 1:28-32).

God's goodness excites in us growing wonder and gratitude. This makes us desire and pray, and believe and expect. This condition of our hearts and minds creates in us a capacity to receive the best things. The first good thing, mortal life, is removed that the second, immortal life, may the more fitly come.

First came the Jewish sacrifices, followed by Jesus, the great sacrifice for sin, who came to do the will of God. With the Jewish sacrifices passed away on the removal forever of instructive and consoling ordinances. Read Rom. 7:6:16. "Which are a shadow of things to come: but the body is of Christ" (Col. 2:17). "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect" (Heb. 10:1). The new becomes the establishment of the real, perfect, everlasting atonement. Beloved, this is a blessed advance: for no one who sees Jesus regrets the passing away of Aaron. No one who knows the simplicity of the gospel wishes to be brought under the perplexities of the ceremonial law. No one who feels the liberty of Zion, desires to return to the bondage of Sinai. While the law of ordinances were in force they were of great value but they were removed because, when Jesus came, they were needless as types. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:14).

If the law of ordinances were in force under the New Covenant they would prove burdensome as services. They would become dangerous as temptations to formalism, as today we see illustrated in the Catholic, Lutheran, and Episcopal churches. They would have taken off the mind from the substance which they had formerly shadowed forth. Beware of setting up any other ordinances: for this would be to build again what God has cast down. "Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances? touch not, taste not, handle not: which all are to perish with the using, after the commandments and doctrine of men?" (Col. 2:20-22).

Beware of imagining that the second can fail as the first did. The one was taken away, but the other is established by God himself. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises" (Heb. 8:6). Man as a mortal being, of the earth earthy, through sin under the first covenant lost the Eden of life; man as an immortal being through obedience gains Paradise and immediate fellowship with God. The first Adam of the earth, earthy, failed; the second Adam, the Lord from heaven, triumphed over sin, death and the grave.

Man through sin and disobedience annulled the first covenant, a covenant of works; Jesus by holiness and obedience established the second covenant that can never be broken or annulled. The first temple erected by Solomon with all its transient glories has melted away. But the second and spiritual temple rises unseen beneath the eye and hand of God its great architect and builder. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17). "Ye also as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ" (1 Pet. 2:5).

Our first righteousness is taken away by the conviction of sin: but the righteousness of Christ imputed to us because established. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God, for Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:3, 4). Read Rom. 1:16-18.

Under the first covenant through the weakness of our flesh we were led into death, darkness, and despair; under the second covenant we are enabled by strength in Christ, to give up self, superstition, and vain philosophy so called, and to permit ourselves to be led and trust in the spirit of God.

Our first joy died like the thorns which crackle under a pot; but now our joy is in God. Hence we rejoice evermore and our joy is full. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

No need now of prophets to enquire,
The sun is risen, the stars retire;
The Comforter is come and sheds
Its holy unction on our heads.

In conclusion, then, we find under the first covenant:

Our bodies decay and grow old; under the second they will be renewed, be full of youth and immortal vigor, changed in the twinkling of an eye, fashioned like unto his glorious body, and the express image of our risen Lord.

Under the first covenant the earth and heavens and their elements shall be dissolved; under the second the new heaven and new earth will be instituted. "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" (Rev. 21:4, 5).

Now we drop out one by one, falling asleep in Jesus, into the peaceful and quiet solitude of death; tomorrow, under the new, we shall awake, breaking the bands of death, charmed and thrilled by the grand reunion in the kingdom that shall never, as the first, be overturned.

Now in death we lose all; under the new we find life and all in God.

"Therefore let no man glory in men. For all things are yours, whether Paul, or Apollos, or Cephas; or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's" (1 Cor. 3:21, 22).

Our mortal life now, like the ebbing tide, flows out going down in the west like the evening sun; soon life, like the flooding tide in its fulness as the glorious morning sun rising in its effulgence and glory, will shed its rays of warmth and love upon us, who by patient continuance in well doing under the second or new covenant will actually receive glory, honor, immortality and eternal life.

Somewhere I have read that when Alexander the Great went upon a hopeful expedition, he gave away his gold, and when he was asked what he kept for himself, answered, "The hope of greater and better things." So we of the church of God when asked why we give up the world, the flesh, and sin should answer, "I hope for better things." In type the last is always better than the first. Read John 2:7-10; Isa. 25:6-9.

Some Humorist

Sillicus—"Do you ever read the humorous features in the newspapers?" Cynicus—"Sometimes I glance over the weather indications and the list of marriages."—Judge.

The wild goose flies by a chart that the wisest aviator in the business does not know.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXII

The King's Priesthood.—1

Memory Text

"But ye are a chosen generation, a Royal Priesthood, an holy nation, a peculiar people" (1 Pet. 2:9).

1. "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him.

2. "And there was given him dominion, and glory and a kingdom, and all people, nations, and languages should serve him" (Dan. 7:14, 15).

3. "And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords" (Rev. 19:16).

4. "Ye are they which have continued with me in my temptations.

5. "And I appoint unto you a kingdom, as my Father hath appointed unto me;

6. "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:28-30).

7. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne" (Rev. 3:21).

8. "It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us" (2 Tim. 2:11, 12).

9. "And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10. "And hast made us unto our God kings and priests, and we shall reign on the earth" (Rev. 5:9, 10).

Practical Truths

The subject for today's lesson is one whose domain is seldom visited by a Sunday School; yet owing to its connection with the reward God has promised to his people we deem it worthy of close and earnest study. We are assured in many places in the Bible that Jesus will some time reign as a king over the nations of the earth. These assurances are put in the most terse and unequivocal language. Further, these statements when taken in connection with the context show beyond a doubt that his reign will be both literal and personal, and upon the earth. Jesus so taught it not only to his twelve Apostles (Matt. 19:28) but it has been made the subject of special revelation in both Testaments. In connection with his personal reign after his return he has promised over and over again that his followers shall share not only in his rulership and be associated with him as kings, but also that his priesthood will be shared by them, hence kings and priest. The church is never said to be reigned over but reigns with her Lord, over the nations.

Notes on the Lesson

A Royal Priesthood.—Those who will exercise the authority of kings and priests; while they rule as kings they also act in the capacity of priests, teaching the law of God and directing the people in the way of life. This will be after Jesus comes (Matt. 25:31; Dan. 7:27; Matt. 16:27).

1. **The Son of Man Came.**—This time will come when Jesus will return to earth (Matt. 24:44; Zech. 14:4, 5).

3. **King of Kings.**—If Jesus is King of kings it is evident that there are kings under him. When he shall reign on earth the saints reign with him.

4. **My Temptations.**—Jesus was tempted during his earthly life as we are (Heb. 4:15).

5. **Appoint.**—Jesus was made heir of all things by appointment; so too, we will receive the kingdom by appointment (Heb. 1:2).

6. **Sit on Thrones Judging.**—Given the authority to rule and judge the kingdom of Israel.

8. **Faithful saying.**—There is no vague promise contained in this saying but one of startling reality. 1st: It brings to view the resurrection as a matter of promise conditioned on dying with him now. 2nd: By sharing his suffering to share in the future reign. 3rd: To deny him now, will be to receive his rejection of us when he comes.

9. **New Song.**—The saints are here represented as singing the new song. Its burden is: 1st: Redeemed by the blood of Christ. 2nd: Taken out of the world. 3rd: Made kings and priests. 4th: Reign on the earth.

Suggestive Topics and Questions

1. **King of Kings.**—What is understood by the expression "Kings of kings"? Who is King of kings (Rev. 19:16)? Is Jesus reigning now as King of kings? When will our Lord be King over all the earth (Zech. 14:9)?

2. **Reigning with Christ.**—What do you understand by the word "reign" as applied to a king? What promise did Jesus make to the twelve Apostles (Matt. 19:28)? When will Jesus receive his throne? When will the Apostles share with him? What promise is made to those that overcome (7)? What faithful saying has the Apostle Paul recorded (8)? Does that saying teach that if faithful we shall reign with Jesus? Read Rev. 20:4: Does this teach that the faithful will be kings with Christ? Read Rev. 20:6. Does this teach that the reigning will be after the resurrection?

3. **Reigning Over the Nations.**—If the saints are to be kings, over whom will they rule (Rev. 2:26, 27; Dan. 7:27)? Will there be nations on the earth after Jesus comes (Psa. 72:6-11; Isa. 11; Ezek. 37:27, 28)?

4. **Reigning on the Earth.**—What do you understand by the term "the earth"? Is it definitely stated where the saints shall reign (10)? Does the Bible anywhere state that the saints shall reign in heaven? What kind of a government will Christ and his church administer (Isa. 32:1; Psa. 72:12-14)? Does the world need a good government, such as Christ and his saints will exercise?

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Prov. 18:24

To Our Friends

God bless you! So I breathe a charm
Lest grief's dark night oppress you.
Then how can sorrow bring you harm
If 'tis God's way to bless you.

And so, not "all thy days be fair,
And shadows touch thee never,"
But this alone, God bless you, dear!
So thou art safe forever.

People who have warm friends are healthier and happier than those who have none. All the wealth of the world could not buy you a friend or pay you for the loss of one.

Just being happy is a fine thing to do;
Looking on the brightest side rather than the blue;
Sad or sunny musing is largely in the choosing,
And just being happy is brave work and true.

A True Friend

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably.

To Have a Friend, Be One

What shall a man be proud of if he is not proud of his friends.

Remembrance is the sweetest flower
Of all this world's perfuming,
Memory guards it, sun or shower,
Friendship keeps it blooming.

Sweet is the phrase that even in few words,
doth speak of pleasant thoughts and breathe remembrance;
for there's no separation, though apart,
'twixt friend and friend.

'Tis thine to celebrate the thoughts that make
The life of souls;
The truths for whose sweet sake
We to ourselves and to our God are dear.

Friendship is the sacred thread let down from the windows of heaven to bind human hearts together.

It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be loved

by many friends.

Blessed is he who hungers for friends, for, though he may not realize it, his soul is crying out to God.

It is with life as with men, we make friends by being a friend.

The Greatest of These is Love

This week, we give you the opinion of the world's greatest thinkers concerning friendship, and you will notice they are all the same. To our mind the greatest, the most sublime thought is contained in the quotation used in the weekly puzzle. In it we see faith set out as a monument, mounted on the pedestal of works, the two combined making one harmonious whole. And as in your imagination you gaze upon this monument, look closely at the base and see thereon, chiseled in deep, bold letters, the name of this man of faith, "Abraham, The Friend of God." Then ask yourself if this title, bestowed by God the Father, is not worth all the time, all the energy, all the cost of a life time of works of love used in perfecting our faith. Knowing also that no man can afford to invest his being in anything lower than faith, hope, love, . . . these three, the greatest of which is love.

Scatter Sunshine

There's enough of shadow along life's way,
Enough of sorrow and want and woe;
So the thing to do is, be brave and true,
And scatter sunshine where'er you go.

Friendship is love boiled down and flavored with kind thoughts, kind words and helpful deeds.

Blessed is he who is a friend, for he continually shall learn new lessons of faith, hope, and love.

Life is to be fortified by many friendships. To love and to be loved is the greatest happiness of existence.

Words of frank cheer, glances of friendly eyes are love's smallest coin, which yet to some may give the morsel that may keep alive a starving heart.

Be slow in choosing a friend, slower in changing one.

Desire joy and thank God for it; renounce it if need be, for another's sake; that is joy beyond joy.

Let This Sink In

Oh, my friend, it would be truer
If to those we love we gave
Tender words while they are with us,
Than to say them o'er their grave.

Those who die no longer need them,
And the words they longed to know,
While they lived, are only wasted
On the cold, deaf ear, below.

Thy love shall chant its own beatitudes after its own self working.

A child's kiss, set on the sighing lips shall make thee glad.

A poor man served by thee shall make thee rich.

A sick man helped by thee shall make thee strong.

Thou shall be served thyself by every sense of service which thou renderest.

An Ambassador

Affections should not bind the soul, but enfranchise it. Through them it should know larger, deeper, higher life. They should be to it wings by which to mount. A friend comes as an ambassador from heaven.

Kind hearts are the garden,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.

Our Weekly Puzzle

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Who wrote the above? Who was it written to? What is the "hope" referred to? When shall the hope be realized? How shall it be accomplished? Where can the passage be found?

Answer in next issue.

Answer to puzzle in last issue:

The "father" was Abraham; the "son" Isaac; and the word "our" refers to Isaac.

The Old Testament record is found in Genesis 22:1 to 18.

It was Abraham "who believed God," and for his faith he was called "the Friend of God."

The passage can be found in James 2:21-23.

Open rebuke is better than secret love.

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

TREATISE ON HELL

Article IV

An Example of What the Fire Does

Believers in the eternal torment of the wicked, claim that the fire does not consume the wicked, but that they are kept burning forever in its flames, but Jude makes the subject so plain that no reasonable man or woman can fail to see it. He gives us an example of what the fire of God does. Jude 5th verse: "Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Their destruction is set forth as an example, that we may know what the fire, or judgment of the Almighty, does. It will put the wicked out of existence, as it did the cities of Sodom and Gomorrah. No one could claim that Sodom and Gomorrah are still in existence, burning away, and yet never consumed, but it would be as reasonable to claim that they are still burning, as to claim that the wicked dead will forever exist amidst a fiery flame. Any man, or woman is blind, indeed, who cannot see that the destruction of Sodom and Gomorrah is an example of the eternal destruction that awaits the wicked.

But, says an objector, not yet satisfied, "does it not say that the wicked are to be cast into a lake of fire and brimstone?" It certainly does, but does it say that it is a literal lake? Not in a single instance, but it does tell us plainly what the lake is. Rev. 21:8: "But the fearful and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." What is this lake of fire and brimstone into which the wicked are to be cast? The answer is plain, and from the Almighty himself, that it is the second death, and not a literal lake of fire and brimstone. The Almighty has a right to tell us what he means, by what he says, and he says that the lake of fire and brimstone is the second death.

There Shall be no Night There

The hardened believers in eternal torment will often refer to Rev. 14:11, as certainly proving their fearful doctrine, but that this is far from the facts in the case, can be plainly shown. It reads: "And the smoke of their torment ascendeth up forever and ever, and they have no rest day or night who worship the beast, and his image, and whosoever receiveth the mark of his name." What is the meaning of *aion*, or *aionas*, *aionon*, here rendered "forever and ever"? We turn to the Lexicon and the first definition we read is "one's life time." That makes it very plain, seeing that we have proven that the life of the wicked is only for a few short fleeting years, or as an Apostle declares in James 4:14: "A vapor that appeareth for a little time, and then vanisheth away." The punishment could only endure as long as life lasted. For another definition we read: "A space of time clearly defined." This is still plainer. It is a

space of time clearly defined—no doubt about it. The last of the previous verse tells us just when this torment is experienced, Rev. 14:10: "They shall be tormented in the presence of the holy angels, and in the presence of the Lamb." How clearly this proves the theory of the world wrong. They teach that the wicked have been in misery for ages in the past, but this plainly declares that the torment is in the presence of the Holy Angels and of the Lamb. Jesus, the Lamb of God, and the Judge of the earth, and the Holy Angels of God, who will accompany him when he returns to earth, will be present on this occasion, clearly showing that it is after the judgment, after he has separated the sheep from the goats, or the chaff from the wheat, and the wicked, represented by the chaff receive destruction at the hands of the just and righteous judge who will do all things right.

It says that "they have no rest, day or night, who worship the beast and his image," and as we can plainly prove that night is going to cease, their punishment cannot endure beyond the time when night will end, in the soon coming and glorious future. This is clearly proven in Rev. 21:25: "And the gates of it shall not be shut at all by day, for there shall be no night there." Night will end, and with it all death, all misery, all pain.

There Will Be No Pain There

Jesus, the Lamb of God, is coming to dwell among men, and cause all misery and pain to cease. Rev. 21:3-5: "And I heard a great voice out of heaven saying: Behold the tabernacle of God is with men, and he will dwell among them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away." Thank God, the former things—the present evils—are all going to pass away, and in that blessed age there will be no pain.

This is the Bible doctrine, that when night ends, all pain will cease, no torment for the wicked, but destruction to the workers of iniquity. How merciful, how just a God we serve, truly a God of love and mercy who doth not willingly grieve or afflict the children of men (Lam. 3:33). and only purposes to put out of existence all who will not become worthy of living, and who will not come into submission to his divine law. How horrible the old pagan doctrine, that you have been believing in, that pain would never cease, but that through an endless eternity, tortured souls would writhe in never-ending agony; and, how just and merciful, and altogether lovely the all-wise, and omnipotent Being at whose fiat, all pain, agony, and death will forever cease. No wonder the Psalmist exclaimed (Psa. 89:1): "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations, for I have said, mercy shall be built up forever." That is what all God-fearing ones will sing of—of the mercy of the Lord, that shall endure forever—not of never ending torture, but of his wonderful mercy and goodness that leads men to repentance. Fourteenth verse: "Justice and judgment are the habitation of thy throne—mercy and truth shall go before thy face"

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THE PAST AND FUTURE

Kind friends we had in days now gone,
 With some we've parted on the way;
 Few there be that now remain,
 And in the home land stay.

Some have gone to distant shores,
 To seek new fields of green;
 While others sleep beneath the sod,
 With hills and dales between.

But there's a hope revealed to man
 In God's most precious word;
 We read it on each page we scan,
 Our hearts with joy are stirred.

Yes, Christ will come; Oh list the call,
 When Gabriel's trump shall sound;
 And wake the righteous chosen all,
 Now sleeping 'neath the ground.

J. E. Hegartn.

A REVIEW OF DR. R. A. TORREY'S SERMON:

"Is Future Punishment Endless?"

It is needless to observe that I entirely concur with Dr. Torrey's opening remarks "that we cannot decide this question by what reliable theologians believe, or either the prevailing belief of the majority, as theologians may be wrong. Majorities are often wrong, and minorities are often right." And again, "Neither can we decide it by reasoning as to what such a Being as God must do." The Bible then, and the Bible alone, must be our standard of appeal, for as Dr. Torrey points out, "one ounce of God's revelation is worth more than a thousand tons of man's speculation."

Meaning of "Aionion"

The text quoted as a basis for his homily is Matt. 25:46, and the crux of the question of the duration of the punishment turns on the meaning of the Greek word "aionion," translated not only "eternal" and "everlasting" but also "before times eternal," and "for ever," "for ever and ever." Of the word "aionion" he says "that we should bear in mind that the meaning of words is not determined by their derivation but by their usage." To this we perfectly agree. The three meanings given to this word by Thayer's dictionary are well and good, but they are not complete. There should be a fourth meaning added thus: "Things which have a beginning," "things which have an

Torrey's test and "Scripture usage." Greenfield's Greek Lexicon, recognized by scholars as equally as good or better than "Thayer's," gives the meaning of "aionion" as "duration, finite or infinite, unlimited duration, eternity, a period of duration, past or future, time, age, lifetime." Young's Hebrew and Greek Concordance defines the word from which "eternal," "everlasting," and "for ever" are taken to mean, "age," or "age lasting." Whether that age or time is limited or unlimited, is ending or endless, depends upon the duration of that to which the words are applied. If applied to things whose nature is never ending such as God, Jesus Christ, the eternal life of the redeemed, their redemption, their glory, their consolation, their inheritance, etc. etc., it is "without end"; but if applied to the transitory, perishable things or persons, it is limited by the duration of that thing or the duration of the lifetime of the person to which it is applied. With these observations upon the meaning of "aionion" we will now take a look at Matt. 25:46.

Punishment is Eternal

After giving strong and honest reasons why the qualifying adjective "eternal" should mean the same in the one half of the sentence as it does in the other half, the Doctor goes on to say, "He (Christ) evidently sought to convey the impression that the punishment of the unsaved was of the same duration as the life of the saved"; and the conclusion he reaches is: "We have the same reason in God's word for believing in endless punishment, that we have for believing in endless life," otherwise "if we give up one we must give up the other." This conclusion I heartily endorse, the punishment will last as long as the reward of the saints, both are co-eternal. The contrast in the text will be brought out more clearly if we insert two words to complete the analogy, without destroying the sense of the language of the text, as follows:

"And these (wicked) shall go away into eternal punishment, and these (righteous) shall go away into eternal reward."

The reward of the righteous is specified in the text as "life"; the punishment of the wicked is not specified in the text; its duration only is taught. We must look elsewhere in God's word to find what the punishment of the wicked consists of, as the antithesis or opposite of

Wicked is righteous;
 Punishment is reward; and
 Death is life.

Death the Penalty for Sin

We find therefore that Scripture supplies the missing word "death" or its equivalent of "perish" or "destroy" as the punishment of sinners. "The wages (or reward) of sin is death" (Rom. 6:22, 23). "The soul that sinneth shall die" (Ezek. 18:4). "He that converteth a sinner from the error of his ways shall save a soul from death" (James 5:20). "For the end of these things (sins) is death" (Rom. 6:21). "The motions of sin . . . did work in our members to bring forth fruit unto death" (Rom. 7:5). "We are unto God a sweet savour of Christ in them that are saved, and in them that perish: to the one we are the savour of death unto death, and to the other the savour of life unto life" "If ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body ye shall live" (Rom. 8:13). "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power" (Rev. 21:4). He that overcometh shall not be hurt of the second death" (Rev. 2:11). But the fearful, unbelieving . . . murderers, liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death" (Rev. 21:8).

Now having seen from the New Testament, with one exception, that the punishment of sinners will be their death, the second death, we can see that the punishment in the text is the exact opposite of eternal life, that is, eternal death, a state or reign of death which will have no end. They shall remain dead as long as the righteous remain alive, through the eternal ages.

This is fully borne out in the Old Testament Scriptures also. It is also fully borne out by Christ himself where he uses the equally strong words which are the equivalent of death, "perish," "destroy," and "destruction," which come from the Greek word *apollumi*, also rendered "to kill, to lay waste, to consume, to make an end of, to perish, to come to an end, to die" (Liddell and Scott's Lexicon). If we carefully follow up the "usage" of these words in the Bible and notice the things and persons to which they are applied in their context, it will be proved as I have found it, that these words will not bear any figurative or theological sense, but that in nearly all cases the literal sense will stand. Only in one or two cases will they bear a figurative sense by being specifically qualified in the text or immediate context. Shall we take the few figurative uses of these words found in the Bible, and fasten their interpretations upon the many literal senses where these are found, or visa versa? Ask any scholar. Yet this is precisely what Dr. Torrey does in his treatment of the words "destruction" and "death" in paragraph 1 and 2 of section 4 of his sermon. "Is there a Literal Hell" in the February issue K. B., which I may take up in another paper. There is but one rule in deciding whether language is literal or figurative, and that is written language must invariably be taken as literal, unless the fact of its being figurative is beyond a question. Departure from this rule in interpretation leads to endless confusion and ambiguity. In my next paper on Dr. Torrey's sermon "Is there a Literal Hell?" I will take up more fully the literal interpretation of the words "perish,"

"destroy," and "destruction," "death," and "life," as used in the Old Testament and by Christ and the apostles. For the remainder of this paper I will confine myself to the subject matter of this sermon, which mainly has to do with the words "for ever and ever" (*aionion*).

After giving fifty-nine instances out of the seventy-two the word "*aionion*" occurs in the New Testament, he goes on to say that "in not a single one of the thirteen remaining times is it used of anything that is know to end." Again he says: "There is not a single passage in the whole book in which this expression is used of anything but that which is absolutely endless."

Aionion Not Always Endless

I presume that he means by the "whole book" the New Testament. If so I challenge his assertion as not being according to fact. But why leave out the Old Testament? Is not that also a part of the oracles of God? Why this silence in passing over the evidence in the Old Testament? These are the facts: The Hebrew equivalent of "*aionion*" from which this Greek word is derived, is "*Olam*," and carries in the Old Testament the same meaning as in the New—"for ever," "perpetual," "eternal," and "everlasting." I have found seven or eight instances (there are many more) where these words do not carry the sense that they are endless. I will take time to quote but one or two from the Old Testament: Jonah 2: 6, "The earth with her bars was about me for ever." This was three days and nights while Jonah was in the fish's belly. "For ever" is here used to denote limited time, long or short. Exod. 21:1-6: "For ever" here denotes a natural lifetime. Death ends our servitude to a master, makes the servant free from the master (Job 3:19). So again we find it means limited time. See also 1 Sam. 1: 22. In the twenty-third chapter of Leviticus we find the commandments of sacrificial ordinances and observances were to be kept by the Israelites "for ever." This expression occurs three or four times in the chapter. The sacrificial "ages" were types and shadows pointing to the one supreme sacrifice, Christ; all were to be done away in Christ, the atoning sacrifice for the sins of the whole world. So we find this for ever is limited. In Isaiah 24:8-10 we find language concerning a temporary judgment upon the land of Idumea very similar to that in Revelation. The things pictured in these verses are not to last unto eternity: they are to take place "while one generation follows another." The smoke is not now going up, and from all reports it has been pretty well traversed and explored by travelers even in our day, yet "none was to pass through it for ever," and the "fire was not to be quenched night or day," and "the smoke to go up for ever and ever." Here is another limited for ever and ever. And so I might go on quoting from the Old Testament instances of the limited uses of the word "*olam*" translated "everlasting," "for ever and ever."

Presuming that the Rev. Doctor in his strong assertion regarding the "endless" sense of "for ever" means the New Testament, I will now turn my attention to controverting his statement from the New Testament. Jude 7: "Sodom and Gomor-

rah and the cities about them . . . set forth as an example suffering the vengeance of eternal fire." 2 Pet. 2:6 says they were "turned into ashes." Christ said in Luke 17:29, "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." Peter says they were turned into ashes, and Christ says "destroyed them all," the same day that Lot went out they were burned up; yet it was called an eternal fire. It should be unnecessary to ask the question, "Are those cities with their population still burning now?" To ask this is to answer it, and the common sense, sane answer will be that they are not still burning. Then what becomes of the Doctor's assertion "that in not a single one of the remaining thirteen instances is it used of anything that is known to end"? And yet it is called an eternal fire. There is no getting away from this plain fact, that eternal or everlasting fire in the Scriptures is not a fire which is to burn unceasingly from the moment it is lighted throughout all future endless ages; but a fire which shall burn itself out when its work is done, viz, the irrevocable destruction of sinners. This is the eternal fire which shall "devour the adversary," a fire which shall be terminable in itself, but which shall produce an eternal endless result upon those who are cast into it, even the second death from which there is no release. The eternal fire is eternal in its effects.

"Everlasting Punishment" Explained

The next occurrence of the word "aionion," rendered "for ever," "eternal," and "everlasting," we will look up in Philemon 15th verse. Here is another "for ever" denoting limited time, bounded at least by Onesimus' natural lifetime. In Hebrews 6:2 the writer speaks of an "eternal judgment." Does this mean that the judgment will be eternally going on throughout eternity and never cease? No, for God hath appointed a day in which he will judge the world with righteous judgment (Acts 17:31); and when that time has passed, a day of twenty-four hours, or a period of time called "a day," then the judgment will have passed. Then this "eternal judgment" is not to be eternally going on, and therefore it is not "without end." The first judgment upon Adam and his race (Rom. 5:18) and the sentence of death passed upon all men is not eternal in its effect, for in Christ there is deliverance. Hence the first judgment was not eternal. When Christ comes again, the future judgment takes place and the wicked are punished with the second death. That sentence and punishment of death will never be lifted; it will be for all eternity. The decision of this judgment never being reversed, and the penalty which it inflicts never being lifted, makes it an "eternal judgment." It is everlasting or eternal in its results.

There are three or four everlasting things promised to the believer which are not a process eternally going on, but are eternal in their results.

"Everlasting consolation" (2 Thess. 2:16);

"Eternal salvation" (Heb. 5:9).

"Eternal redemption" (Heb. 9:12).

Will the saints need consoling daily throughout eternity? Do we not need Christ's consolation in the trials and tribulations of this life, and has he not sent us the comforter for this very purpose? Is not this present consolation eternal in its effects or results? Does not it help us to endure to the end that we might be eternally saved? This eternal consolation is therefore limited to the trials and tribulations of the saints in this life. "Eternal redemption." Christ will not have to be eternally redeeming the saints throughout the endless ages of eternity. The redemption which Christ obtained for us on the cross, having once been completed by the shed blood of Christ, there remains nothing more to be done. We have been bought by his precious blood, but by virtue of that one sacrifice our redemption from sin and death will be eternal in its results. Therefore if Christ is not to be employed through eternity in everlastingly saving, consoling, and redeeming the saints why should not we understand the words eternal and everlasting in the very same sense when applied to the punishment of the wicked as when applied to the destiny of the righteous? All these eternal things then, are eternal in their results and not in the process by which they are obtained.

Eternal punishment is not eternally punishing.
Eternal judgment is not eternally judging.
Eternal destruction is not eternally destroying.

To be consistent in our methods of interpretation it is absolutely required that we accept the above eternal things as when applied to the righteous or the wicked as eternal in their results, or as the eternal results of divine law. Now we can clearly see the reasonableness of the interpretation given to Matt. 25:46, that the punishment will be absolutely eternal, and will last as long as the eternal reward of the righteous. We cannot get around this fact if we accept the Bible as the word of God. We cannot possibly tone it down unless we are equally prepared to reject the whole Bible.

Death the Only Possible Eternal Punishment

Now what is this eternal punishment? Imprisonment, shame, degradation, corporal punishment or fines, must all be cast aside as inadequate. None of them can possibly be an everlasting or eternal punishment in the absolute sense. They must all come to an end. Looking a little further we find there is only one punishment which meets the whole case, and that is death. This is the only possible everlasting punishment which a mortal man can suffer. Death is the opposite of life, it is the cessation or loss of existence, a deprivation of the joys and pleasures of living. It will surely be admitted that death is a punishment as awarded by human judges. It is the severest of all punishments commonly known as "capital," or chief punishment. Suppose death could be inflicted for a limited period—say five years; then that would be five years' punishment, or ten, or twenty, or a hundred years—that would be punishment for these periods, although the persons consigned to such a fate would feel nothing while the periods were running. But they would suffer the loss of

all rights, privileges, and enjoyments belonging to the living during those periods, and that would be a severe punishment. If a person could be eternally deprived of life and its pleasures, then no one could reasonably object to that being called eternal punishment, for it would also be an eternal loss.

As there is fear, pain, suffering, and torment which more or less precede natural death, in the infliction of that death, so we should expect the second death of sinners in the lake of fire to be preceded by the fear that hath torment, weeping, wailing, and gnashing of teeth. This is exactly what Scripture teaches. When God passed the sentence of the first death upon Adam and his race on account of his sin, the sentence was "thou shalt die," specified thus, "For dust thou art, and unto dust shalt thou return." The sufferings of a natural lifetime, and the agony and pain immediately preceding death, while these accompany the penalty, they do not consist of the penalty for sin; that was death. So likewise the second death, which must be similar to the first death, is deprivation of life or loss of existence, or it could not be called a second, if it were not similar in its effects to the first. Nowhere does the Bible teach that eternal torment is the wages or penalty of sin. If it were so then Christ did not pay the penalty of our sin. He did not take our punishment on himself; for no one will claim that Christ is suffering eternal torment, but "he tasted death for every man." He paid the penalty of sin. "The wages of sin is death, but the gift of God is eternal life."

"Everlasting Punishment" Explained

Leaving the word "eternal" we will now take a look at another word describing the fate of the wicked quoted by Dr. Torrey. It is found in 2 Thess. 7:9: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Here is what Dr. Torrey says of this word: "What does everlasting destruction mean? In Rev. 7:8-11 we are told that the 'beast' goeth into destruction; so if we can find out where the beast goes or into what he goes, we shall know what destruction means in the Bible usage." He then quotes Rev. 19:20, and points out that it is the "lake of fire where the beast and the false prophet are cast, and he arrives at this conclusion: "And so we see that 'destruction' is a portion in the lake of fire." This is not a proper definition of the word "destruction" according to Bible usage, as destruction is an accomplished result, or an end of anything. The lake of fire is (or will be) a place, or a locality. He should have said that "destruction" is a work accomplished by the lake of fire to which we would perfectly agree, as the lake of fire is a place of destruction, to which the words of Christ agree, "But fear him who hath power to destroy both soul and body in Gehenna" (hell). Bible usage to which the Doctor appeals does not confirm his statement regarding that destruction means "a portion in the lake of fire." The foolishness of this definition will be apparent if we try to apply this meaning to the numerous words of "destroy," "destroyed," and "destruction" in the Bible,

and read instead "a portion in the lake of fire." I am confident, and will make this positive assertion, that not in one instance in the whole Bible will the words "destruction" or "destroyed" stand for his meaning "of a portion in the lake of fire." So much for the Doctor's usage of the word "destruction."

But this is not all. In order to get in his eternity of conscious torment for the wicked Dr. Torrey quotes Rev. 2:10: "The devil that deceived them was cast into the lake of fire where are also the beast and the false prophet (after having been there for one thousand years, see context), and they shall be tormented day and night for ever and ever." And further says the Doctor: "So we see that destruction means a portion in the lake of fire where its inhabitants are consciously suffering without cessation for ever and ever." Now we have the Doctor's meaning of the word destruction—"eternal conscious torment." It is found in a symbolical expression in the least understood book in the whole Bible, and the literal, common sense meaning of the word "destruction" found in scores of passages of Scripture is, according to Dr. Torrey to be set aside, in favor of this theological jumbling together of symbolical verses, whose true meaning he has not tried to understand except in a literal sense. A theory that has to be supported by such means is indeed hard pressed for proofs.

No Eternal Torment in Rev. 20:10

The question is, does Rev. 20:10 really teach an endless torment for wicked people? First of all, notice that the word "are" in this verse in the Authorized Version is in italics, which shows that word is not in the original, but was supplied by the translators to fill up the gap. Murdock's Syriac New Testament and Rotherham's Greek-Emphasised New Testament both read "were" instead of "are." There is not a verse in the Bible that teaches that there will be a "live beast" and a "prophet" undergoing torment in the lake of fire at the time the devil is cast in. They were cast in one thousand years before, but being destroyed in there they will not be there when the devil goes in.

The devil will be tormented day and night for ever and ever. Does this mean unlimited time? We think not for two or three reasons. First, Heb. 2:14 says "that Christ through his death might bring to nought (nothing) him that hath the power of death, that is the devil." The word rendered "brought to nought" is elsewhere rendered "destroy" and "destroyed," and is defined by Webster as "Destruction consists in the annihilation of the form of anything, that form of parts which constitutes it what it is." Therefore the destruction of the devil will surely make an end of him. Destruction is the exact opposite of preservation. The torment of the devil, whatever form it takes, is in time, not eternity; it is during the judgment time, during the day and night period. After "this there shall be no more night." We have already seen that "aionion," "for ever and ever," is limited to any length of time, long or short.

It would be well to point out here that when

we read of pouring out of vials of wrath, trumpet sounding, thunderings, angel voices, etc., they refer to something previous to the judgment and not beyond it. Babylon's "smoke of her torment," which was to rise for ever and ever (Rev. 9:2, 3; 18:1-24). Whatever this smoke symbolises, certainly must come to an end, for we read these words in verse 21 of this chapter (18): "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall this great city Babylon be thrown down, and shall be found no more at all." How can her smoke continue to rise up from her when she does not exist? Just in the same sense that the "smoke of Babylon can rise up for ever and ever" when she does not exist, is the same sense that the "smoke of the torment" of the "beast" and the "beast worshipers," "the false prophet," and the "devil," and also the smoke that rose up "for ever" from the burning cities of the plain (Isa. 34:5-10).

I offer this solution, as in all these cases except in the burning cities it cannot refer to literal smoke; therefore it must refer to something that smoke symbolises or represents. We can expect to find this in the symbolic book of Revelation where the "beast" stands for the wicked, earthly kingdoms ruled by kings, and the false prophet also stands for an anti-Christian system, and Babylon, drunken with the blood of the saints, that sat upon the seven mountains of the kingdom of the beast (Rome the seat of the Papacy is built upon seven hills). All commentators agree that this spiritual Babylon, the seat of wickedness, represents the apostatized church of Rome. It should be unnecessary to ask can literal, earthly powers or kingdoms "smoke," can an evil, political system "smoke," or can the church of Rome "smoke."

I venture in the way of a solution to suggest that "smoke" ascending for "ever and ever" symbolizes nothing more, or nothing less than "remembrance," a "memorial of complete ruin." The saints throughout eternity will always remember the just retributions of God and his fearful judgments upon all evil kingdoms of this world, all evil systems, upon all evil persons, and on the devil himself, which resulted in their total destruction and obliteration from the face of the world they had so long cursed. "And there shall be no more curse." Empty "hades" (gravedom), after having delivered up the dead which were confined within it, is also cast along with the monster "death" into the "lake of fire," to be destroyed, to come to an end, a thing of nought, for there will be no more use for it. "O hades, where is thy victory; O death where is thy sting." "And death shall be no more, neither shall there be mourning, nor crying, nor pain any more; for the former things are passed away" (Rev. 21:4. Thank God for this.

Thus we see that all evil systems and kingdoms, personified under various symbols with their dupes, and death, sin, and hades, also personified, can neither "smoke," nor suffer "torment" when once they are totally destroyed in the fire of divine wrath and retribution in the symbolical "lake of fire, which is the second death." And thus we see that the conclusions of Dr. Torrey by taking symbolical language and applying it in a

literal sense to teach the "endless conscious torment of the wicked in hell-fire," is a baseless perversion of the truth, and contrary to Scripture, and is a flagrant defiance of the laws of sound scriptural exegetics.

Ceo. F. Haines.

TREATISE ON HELL

Article IV

If the theory of the day were true, and that judgment was never ending torture, there would be no mercy, or justice in it, but justice would stand afar off, and mercy with uplifted hands would censure it, but with the truth that death is the wages of sin, mercy and justice join hands in one grand union, and we can exclaim in the words of the fifteenth verse: "Blessed are the people that know the joyful sound—they shall walk, O Lord, in the light of thy countenance." Friends and brethren, do you not want to be among the number so blessed as to know this joyful sound; to know that there is no endless torture for the wicked; to know that all sickness, misery, pain and death will forever cease? This is the joyful sound that we want you to know, in place of the doleful, agonizing one of eternal torment that has been sounded through the past centuries of darkness. This is the joyful sound, the joy that is set before us that will lead men to repentance. All who do not know this joyful sound, this wonderful goodness of God, have never been led to repentance, and will never be permitted to drink of the river of his pleasure. Men in darkness and ignorant of God's blessed word, do not know this joyful sound. They do not understand the fate of all who will not fear God, and work righteousness. The inspired writer says, Psa. 73:17: "Until I went into the sanctuary of God, then understood I their end." What did he understand their end to be when enlightened by the truth? Listen to the answer: "Thou casteth them down to destruction." They are not kept in eternal torture but are cast down to destruction. Ninth verse: "How are they brought into desolation as in a moment." Not a long lingering eternity of torture, but brought to destruction in a moment. All who come into the sanctuary of God, all who become enlightened by his blessed truth, know the joyful sound that all misery, all pain will cease in the glorious day of his coming.—L. T. Nichols.

Random shots are dangerous and cruel, likely to hit the wrong person and to hurt his feelings unnecessarily. It is very easy to say a hard thing, but not so easy to say it to the right person at the right time.—Charles Kingsley.

Willingness to face things comes pretty near being what makes a successful man. It is certainly what marks a wise man. There is nothing but trouble in store for the man who insists on blundering ahead with his eyes shut.

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EDITORIAL

Easter Sunday was a day of gladness in Cleveland. The choir gave a number of most excellent selections at both the morning and evening meetings. Two had witnessed the good confession of faith and were baptized before the Lord's supper in the morning, namely, Mrs. Tubbs, the mother of Sister Mildred Tubbs, formerly Seventh-day Adventist, and Mrs. Jackson, also Seventh-day Adventist. At the breaking of bread service which followed the baptism of these friends, and at which they were formally received into fellowship, several brethren and sisters gave us hearty exhortations which were greatly appreciated by all.

FANATICISM AND THE WAR

Early in the war, under the best advisors to be procured, the Editor of The Restitution took the problems raised by the military situation into consideration, and has given its readers constant advice and counsel. We stand firmly and uncompromisingly against combative service so far as the people of God are concerned. We are ready to go to prison and to death for this conviction if the necessity should arise. For the sake of obeying Christ's commandments the loss of life would not be too much to pay. Thoughts of expediency or philanthropy are out of place when urged in de-

fense of doing that which the law of Christ forbids. If riots must rage unless we disobey Christ, let riots rage. If life and property must be exposed to the ravages of wicked men, unless we do that which Christ prohibits, let all houses, property, and lives go unprotected. If we must incur and pay heavy fines, unless we break the law of God, let the penalties be paid. If we must be killed unless we forfeit the approbation of the Lord, and lose eternal life at his return, let us all die at once.

Such are our deep rooted convictions, and in petitions at the beginning of the war we acquainted the war department with the facts in the case. They listened to us patiently and replied respectfully and frankly. Our claim for exemption from combative service comes legitimately within the provisions of our National Constitution. And up to date there has not come to our attention a single instance in which Uncle Sam has mistreated or ill used one of our brethren. Cases have occurred where our government has had to use severity, but in every case they were fanatics. They have either tried to discourage young men from obeying the draft law, or have disobeyed it themselves. They have contributed to the war fund every time they mailed a letter, or they have worked in some manufacturing plant where munitions are made, or they have farmed to help feed the soldiers at the front. But inconsistently enough, when they were drafted they refused to obey the law, and on top of this unscriptural action they declined to do non-combative service—a service they were doing before they were drafted! They are cranks and fanatics every one. And if any brother in the church of God presumes to act in disobedience of the law we wish it understood that he is failing to conform to the counsel given through The Restitution. Once more we urge our brethren to listen to our counsel and follow our guidance for their own good and for the glory to God. Be loyal, obey the law in every case, ask for non-combative service, and you will find the government reasonable and readily obliging. As cases of fanaticism which the people of God want to keep clear of we cite the following cases:

Hits Draft, Begin 15-Year "Pen" Term

Burlington, Vt., March 30.—Clarence H. Waldron, formerly pastor of a Baptist church at Windsor, convicted last week of sedition, was taken to Atlanta today to begin a fifteen year term in the federal prison there. His wife and little daughter went with him and will make Atlanta their home.

The specific charge on which Waldron was convicted was attempting to obstruct the draft by urging young men not to register, even to the point of being shot.—The Leader.

A Christadelphian Fanatic

Ernest P. Wells, a conscientious objector, of Boydton, Mecklenburg County, Virginia, has been sentenced to ten years at hard labor by the military authorities at the camp for failing to report for duty when ordered by his local board. The

trip to Fort Jay, N. Y., where the sentence will be carried out, was begun last night. Wells travels under guard. His case is the most unusual that has arisen at the camp and the most unusual that has yet arisen in the United States through the working of the draft law.

Wells who claims to be a conscientious objector of the Christadelphian faith, was legally drafted into the service and ordered to report on November 17th for duty at Camp Lee. He claimed exemption from all military service and, on account of his religion, had been granted a certificate exempting him from all service "except in some capacity declared by the President to be non-combatant." On the day before he was ordered to report he appeared before his local board and filed a protest in writing, stating that he would not report for military duty because of his religion. He stated that he could be found at his home, and would offer no resistance to arrest but would protest against being taken. He was apprehended on January 7th and brought to Camp Lee as a deserter.

Gen. Brett Didn't Take Much Stock in Defense

Brigadier General Lloyd M. Brett, who as acting commanding general, reviewed the case, first recited the foregoing facts and then said: "He is clearly a wilful deserter because he knew what steps were being taken to induct him into the service, and he endeavored to place himself as far as he could in a legal position to defend his defiance of the law as a conscientious objector. In so doing he made the same mistake that many conscientious objectors have made in placing their own construction upon that portion of the law which exempts them from service except in such capacity as is declared by the President to be non-combatant. Had he chose to obey the law he would have found upon reporting that the war department has exercised the greatest patience in dealing with men in his position. Having wilfully defied the law, he has no reason to expect treatment different from any other deserter."

The court that tried Wells, sentenced him to 20 years at hard labor but this was reduced to ten years by General Brett.—Petersburg Index-Appeal, March 28th, 1918.

THE STONE-MAN ON THE RAINBOW THRONE

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said: Come up hither, and I will show thee things which must be hereafter. And immediately I was in spirit: and, behold, a throne was set in heaven, an One sat on the throne. And he that sat was to look upon like a jasper and sardine stone: and there was a rainbow round about the throne, in sight like an emerald (Rev. 4:1-3).

I The Resurrection of the Saints and Their Ascension to the Throne of David

1. "After this;" Greek, "After these things," a door in the heaven of political power is opened

for the occupancy of the saints (vs. 1; 1:19; Luke 4:5, 6; 10:18; Rev. 2:26, 27; Dan. 7:27).

2. "The first voice which I heard." This trumpet-like voice first raised John and all the saints from the dead; "after this" he "turned to see the voice that spake," he "looks" expectantly until the voice invites him to "Come up hither" (to the throne) (vss. 1, 10; 1:10; Lev. 23:24; Num. 10:4; Zech. 9:14).

II The Stone-Man Occupies the Throne

1. Christ and the saints in two natures, mortal and immortal: combination of flesh and spirit: jasper (spirit); sardine (flesh). (1). (vs. 3; Gen. 49:24; Isa. 8:14; Rev. 21:11, 23; Zech. 2:5, 10; Exod. 23:9, 12; 1 Pet. 2:8).

III The Rainbowd Throne

1. The rainbow appears as a guarantee of the stability of the throne and glory revealed (Gen. 6:18; 9:12, 16; P'sa. 89:3, 4, 36, 37).

2. It is seen after storm, after peace has come to the elements (vs. 5; Ezek. 1:26; Mal. 4:1, 2; Isa. 18 3, 4; Rev. 14:1, 15; 2 Sam. 23; P'sa. 72; Deut. 32:1, 2; 33:26-28; Isa. 55:10, 11).

(1) Sardine in Hebrew is composed of the same letters as Adam. The invention of the Masorites pronounces Adam *oden*; this translated into Greek by the Seventy is called "sardine" because found about Sardis, and because it is a carnellan of a color resembling that of flesh.

MARIOLATRY UNSCRIPTURAL

Arthur L. Manous

Through their "Marian devotion" our Roman Catholic friends have, it is believed, perverted the first gospel sermon. In the Lord's words addressed to satan they attribute the work of Christ to the Virgin Mary, as is evident from their "explanatory version" of Genesis 3:15, which they translate thus: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel" (The Douay—Catholic—Version).

Notice the pronouns "she" and "her" in the last clause as here rendered. In our common Protestant Version the text reads: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Observe here that the originals rendered "she" and "her" in the Roman Catholic Version is, in the Protestant Bible, translated "it" and "his." Commenting on this change from "it" and "his" in our Protestant Bible to "she" and "her" in the Vulgate or Catholic Version, one writer says: "It, i. e., Christ. The corruption of this in the Vulgate into "she" lies at the root of Mariolatry: the verb in the singular masculine shows that *zer'a* (seed) is here to be taken in the singular, with Sept. i. e., Christ" (Note on Gen. 3:15, in the Companion Bible).

Dean Alford, D. D., "an eminent Biblical critic" says on this point: "Observe, it is it, or he, viz., the woman's seed, that shall bruise the serpent's head, and not she, as the Vulgate and the Church of Rome have it here. Even were it "she," no such application of the words could be made as the Church of Rome makes to the Virgin Mary, for it would mean she, the woman then present, by means of her seed which is to come" (Alford's "Explanatory Commentary" on Genesis, P. 17, London, 1872).

One Roman Catholic admits, however, that the reading of "the Hebrew text . . . refers to the seed of the woman," and that their renderings "she" and "her" is "an explanatory version"—a "private interpretation" of this text by the Roman Catholic Church, if you please! See the Catholic Encyclopedia, Vol. 15, P. 464.

That "the Hebrew text . . . refers to the seed of the woman," as admitted by this Catholic writer, and not to the woman herself, as is made to appear in the Catholic Bible, will be further evident from a comparison of the Catholic Version with other translations of the clause:

"She shall crush thy head, and thou shalt lie in wait for her heel" (Douay—Catholic—Version).

"He shall watch against thy head, and thou shalt watch against his heel" (Sept. Gr. and Eng.).

"He shall bruise thy head, and thou shalt wound his heel" (Lesser's Trans.).

Once more: "He shall bruise thy head, and thou shalt bruise his heel" (The American Version).

The apostle Paul settles this question and puts the divine seal on it when he says: "And the God of peace (not the woman in the garden, nor the Virgin Mary) shall bruise satan under your feet shortly" (Rom. 16:20). Again: "Forasmuch then as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same; that through death he (not the Virgin Mary) might destroy him that had the power of death, that is, the devil" (Heb. 2:14).

WHAT DOES BAPTISM MEAN TO US ?

To a Young Friend who is Desirous of Coming
Into the Body of Christ

Preach the gospel. He that believeth and is baptized shall be saved (Mark 16:15, 16). Repent and be baptized (Acts 2:38). And many hearing, believer and were baptized (Acts 13:8). As many as have been baptized into Christ have put on Christ (Gal. 3:27). So many of us as were baptized into Jesus Christ were baptized into his death. We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. 6:3, 4).

From these Scriptures we see the gospel must first be preached to us. The next step is belief of what we hear, next repentance. The word "gospel" literally means good news. What was the good news which Jesus commanded the apostles to preach? In Matt. 4:23 we find the gospel which Jesus preached was of the kingdom. In Acts 3:12 we find that Philip preached the things

concerning the kingdom of God and the name of Jesus Christ as the things necessary to be heard and believed before baptism. We find in Acts 28: 30, 31 Paul preaching the same things for belief and obedience. It is not necessary to go into detail of the things of the kingdom. We all, as believers in the word, know we are now in the world of the alien, that our King has been rejected of them, that he is now engaged in calling out and building up an army of saints who, when he comes to claim the kingdom and the uttermost parts of the earth as lawfully his, will be workers with him in reorganizing and setting up his dominion under the whole heaven. These things receive prominence among us because they are the things of the gospel which have long been hidden under the rubbish of the false doctrines of the unclean woman and her daughter.

The things of the name of Jesus Anointed. Paul styles them good news of the grace of God (Acts 20:24). What is this favor which God has made known to us? First that when we believe and receive Jesus as the begotten Son of God, believe that he died to redeem us, when we turn from our sins, or in other words, die to sin, are then buried in water as a sign of our faith. We have been buried with Christ and have risen with him to a new life. Christ covers us with his righteousness, and we are in the sight of God without sin. This is God's grace which he bestows on us. Here are the steps: hearing, believing, repenting, dying, burial and resurrection to a new life. This is what scriptural baptism means.

Suppose we hear and believe all the things of the gospel and are immersed in water: do we in a figure enter into Christ's death? No, because if we understand all things of God's word and do not repent and renounce our old master we are still in Adam just as much as if we received and believed only a part of the things contained in the gospel. It is a hopeless state to be buried alive. And just as surely as one is buried in water who has not died to sin he cannot rise to a new relation.

We hear and believe. What is it to repent? The generally received definition of the word is to be sorry we have sinned; but this falls short of the Bible meaning. In the Scriptures we are taught that repentance is complete turning away from sin, not willingly to transgress again. This is death to sin. If we have died this death, then we are buried with Christ, and with him we rise as new creatures. We have renounced our allegiance to the present evil world and become citizens of the world to come. Henceforth we are "under law to Christ" (Rom. 5:6; Col. 3:24; 1 Thess. 1:2). Before we change our allegiance it is the part of wisdom to study carefully the laws which must govern us when we become members of the commonwealth of Israel. Jesus gives us this admonition in Luke 14:25 to 34 verses. We must love the things we once hated; we must hate the things we once loved; we must do good to those who treat us evilly; we must pray for those who spitefully use us. We must absolutely put away all malice and evil speaking, being kind to the unthankful and unholy, in meekness instructing those who know not the truth, have no union with worldly organizations, and no fellowship with

those outside of Christ only to do good to all as we have opportunity. To love the brethren as we love our Lord, in honor preferring them above ourselves. The way is strait and narrow. All who will live godly in Christ Jesus shall (not may) suffer persecution.

In view of all this we are led to exclaim as those of old, "Who then can be saved?" It would be impossible for us of ourselves to do these things. The things which are impossible with men are possible with God (Luke 18:27). Our only strength is in him; our sufficiency is of God (2 Cor. 3:5). Listen to one who suffered many more things than we are called to suffer: "I can do all things through Christ who strengthens me" (Phil. 4:13). Does the way seem too strait and narrow? Count it up again. A little time of trial, an eternity of bliss; persecution from ungodly men for a small period, the companionship of saints and angels world without end; deprived perhaps of the approval of those whose good will we desire, but for ever with the Lord; walking with him here, and reigning with him in glory in the world to come! When we consider these things can we not say all are but light afflictions which endure but for a moment compared with the "far more exceeding and eternal weight of glory"?

Flora A. Wood.

OBITUARY

J. T. Perry, second son of Brother and Sister R. E. Perry, was born at Pleasanto, Kansas, July 2nd, 1875, and died March 15th, 1918, at Phoenix Ariz. He is survived by his faithful wife and 17 year old son Walter, father and mother and two brothers.

On April 7, 1896, he was married to Martha Hunts, at Mound City, Kansas. To this union was born two sons, Todd and Walter. Todd died at the age of twelve years.

Brother Perry came to Arizona from Kansas in 1896 settling near Arlington, but a few years later moving near Phoenix where he resided until his death. Brother Perry was a faithful, zealous worker for the truth, and never let an opportunity pass to make mention of the grandeur of the coming kingdom. He was very patient in his suffering. The end finally came in a peaceful sleep until the morning of the resurrection.

Brother Perry was known as a loving father and husband, and was loved by all who knew him. The funeral was conducted by the writer at 11 A. M. Monday, March 18th, in the Baptist church at Phoenix, where we discoursed to a large audience on 1 Thess. 4:13-18, after which we laid Brother Perry away in the beautiful cemetery near Phoenix by the side of his little son to await the call of him who said, "I am the resurrection and the life."

O. J. Allard.

It is only little men who are so tremendously concerned about the precise allotment of credit in this world.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXIII

The Kingly Priesthood II

Memory Text

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

1. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins;

2. "Who can have compassion on the ignorant and on them that are out of the way; for that he himself also is compassed with infirmity" (Heb. 5:1, 2).

3. "Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3:1).

4. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people" (Heb. 2:17).

5. "For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:14).

6. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

7. "But to do good and to communicate forget not; for with such sacrifices God is well pleased" (Heb. 13:15, 16).

8. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

9. "Know ye not that ye shall judge angels? how much more things that pertain to this life?" (1 Cor. 6:2, 3).

10. "And I saw thrones, and they that sat upon them and judgment was given unto them" (Rev. 20:4).

Practical Truths

The gospel is preached in this age for the purpose of calling out a people from the world for the future. This body of believers is known under various names in the Bible as the Body of Christ, the Bride, the Church, Kings and Priests, Royal Priesthood, etc. To them will be accorded the honor of being associated with Jesus in the rulership of the world, the judgment of the future, and the mediatorial work of the ages to come. In other words, they will be priests, judges and kings, after the return of our Lord to take charge of the government of this earth. That it will in the future be a mediatorial body under Jesus as the head is evident from the fact that Jesus (the Branch) is to be a priest upon his throne, and that this body is co-heirs, joint-heirs with him; as well work of the future. The work of Jesus is two-fold—

as the many direct statements which refer to the suffering, and the glory that was to follow. His work of suffering ended upon the cross, while the great work of ruling and government is future.

Notes on the Lesson

First Resurrection.—The one occurring prior to the next one mentioned in the chapter in which the rest of the dead stand before God. It may refer to chief or first in importance.

Priests of God.—There may be two orders of priests as the expression "of God" and "of Christ" may possibly refer to one class of work relating to Christ and another class of work relating to God.

1. **Taken from Among Men.**—The eclectic nature of the gospel is here indicated, and the sanctification or setting apart of this priesthood for a specific work. **Is Ordained for Men.**—The object being to bless men by the offering of "both gifts and sacrifices for sins."

2. **The Ignorant.**—Under the law there was provision made for ignorance and the sin of the simple. **Out of the Way.**—Those who are not in the way of life. The work of this mediatorial body will be to lead those who are ignorant into the truth, and those who are out of the way to the way of life; and as Jesus was tempted in all points that he could be touched with the feelings of our infirmities, so too, these priests unto God and Christ will know the wants of the people because they were once "compassed with infirmities."

3. **Partakers of the Heavenly Calling.**—Can it be indeed that we will ever thus be exalted? Are we to be made partakers with Jesus in this exalted calling? In view of this Paul says, "Consider" the Apostle and High Priest of our profession, Christ Jesus. Study his character. Study his work.

4. **Made Like Unto His Brethren.**—Jesus was made like unto us, that we might be made like unto him by-and-by.

5. **Made Partakers of Christ.**—How often is this idea repeated under different forms. We are to be partakers of his life; partakers of his inheritance; partakers of his sufferings here; joint-heirs and partakers of the high calling of being kings and priests—sharing his throne and mediatorial work in the future.

6. **The Sacrifice of Praise.**—The nature of the sacrifices is changed also. The priesthood changed, the law which made men priests changed and the sacrifice under this new order is the sacrifice of praise, and to do good. From certain texts it is apparent that the literal sacrifices will for a time continue in the next age (Zech. 14:21; Ezek. 43:18-27; 46:24) among the children of Israel. Yet the priests who officiate there will be of the sons of Zadoc, while the mediatorial above mentioned will have charge of the higher sacrifices of prayer, praise, good works and directing the mind into the higher life.

Suggestive Topics and Questions

1. **The Work of a Priest.**—What is a priest?

(Ans.—The best definition is the one given in our lesson, viz: one who "offers both gifts and sacrifices for sins.") What class of persons must he deal with? On whom will they have compassion? What is meant by an ignorant person? By one who is out of the way? Will it be a part of the office work of the body of Christ when made kings and priests to educate the people?

2. **Jesus the High Priest.**—When was Jesus made High Priest? What is his work now? Has he made the atonement? What is the atonement? What is a mediator (1 Tim. 2:5)? Is the work of a mediator the same as that of a priest?

3. **Partakers of the Heavenly Calling.**—What is this calling? For what purpose have we been called? Do we receive this position in this life? What is it to be a partaker?

4. **When Their Priesthood Begins.**—When will the saints enter upon their work as priests? Does Rev. 20:6, teach that it will be after the resurrection? When will the saints judge the world (8)? Will they be priests, judges and kings at the same time?

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Romans 12:3

THINKING

If you think you are beaten, you are;
If you think you dare not, you don't;
If you'd like to win, but you think you can't,
It's almost a cinch you won't;
If you think you'll lose, you're lost,
For out of the world we find
Success begins with a fellow's will—
It's all in the state of his mind.

If you think you're outclassed, you are;
You've got to think high to rise;
You've got to be sure of yourself before
You ever can win a prize.
Life's battles don't always go
To the stronger or faster man;
But soon or late the man who wins
Is the one who thinks he can.

A Profitable Idler

James Watt in his boyhood used to watch very closely the working of steam in his aunt's teakettle as it puffed from the long nose, or lifted the cover. He would sit by the hour, watching the thinking of the force contained in the steam, and the uses to which it could be applied. His aunt thought him incorrigibly lazy, and scolded sharply, and legged him to stop idling and begin to

study. But those hours she thought wasted in idleness were busier than those of the hardest working boy in England. They led to the invention of the steam engine, and the improvements of manufacturing which have made England the wealthiest country in the world. It would be well for many boys if their idle moments were put to as good use.

And remember, what one boy has done another can do. It is not always necessary that we all do the same thing, but we all can do something; and if we try real hard we will be able to do that "something" better than any one else can do it. And the world will be better because we have lived.

Get Up Steam

A locomotive without steam is dead, useless. A man without energy is like the steamless engine.

Get the pressure—swing the indicator hand chock up to the pin. There are wheels to turn, if you would move ahead on the track of success. How much pressure do you register?

Steam used tooting the whistle "just to hear it blow," is steam wasted—it's needed to work the pistons. Energy wasted in blowing about your ability is misspent. Save it for your business.

You'll need lots of steam when you hit the upgrade. If you come to a place where you can "coast" store it up against the hard pulls up the incline. Don't open the valve and let it blow away just because the running temporarily is easy. You're likely to strike a hill at almost any time.

Shepherds of Men

One of the insistent cries of our time is for leaders who are of the type of the Good Shepherd. The complexities of our modern human relationships are so intricate that only such leaders can get a following. Men and women are straying here and there, finding occasional pasturage at whatever convenient place they stop. An unrest characterizes the great mass of humanity. They want a guide who will not only suggest the way, but who will also go before them without fear. This was the sort of shepherding done by Jesus. It is the way he shepherds men today. Why is it that not more are in his flock? Is it because those already in have devised burdensome conditions of entrance? Is it because those already in fail to make known his care and satisfying protection? What an opportunity for the under-shepherds of Jesus Christ! The good shepherd never forces men into his flock, but if they will come he will lead them in ways of which they have not dreamed. Here is another opportunity for the adult class of men and women. Do the folks whom we invite to our class know that we have for a leader the Good Shepherd Jesus Christ? If not, what an argument we have to induce them to fellowship with us and know him for themselves.—Ralph Welles Keeler.

He had respect unto the recompense of reward Heb. 11:26
 Children of light, and children of the day 1 Thess. 5:5
 Draw near in full assurance of faith Heb. 10:12
 O Israel, thou shalt not be forgotten of me Isa. 44:21
 Jesus himself drew near, and went with them Luke 24:15
 I am the Almighty God, walk before me Gen. 17:1
 I have set the Lord always before me Psa. 16:8

Try, Try, Again

Young writers will do well to remember that Lord Bacon re-wrote one of his works twelve times; and Pascal his letters several times, and one of them thirteen times; while Edmund Burke had his works printed two or three times on a private press before offering them to a publisher.

Our Weekly Puzzle

"But in the end of the days it shall come to pass That the mountain of the Lord's house shall be established as the top of the mountains, And it shall be exalted above the hills; And people shall flow into it. And many nations shall go and say:

"Come ye, and let us go up to the mountain of the Lord,

And to the house of the God of Jacob;

And he will teach us his ways,

And we will walk in his paths!"

For out of Zion shall go forth the law,

And the word of the Lord from Jerusalem."

What is the meaning of "the end of the days?" When shall they say, "Come, let us go to the mountain of the Lord?"

Where can this passage be found?

Answer next week.

Answer to puzzle in last issue:

The passage was written by Paul, and Silvanus and Timothy to the church of the Thessalonians. The hope here referred to is to again see, and be with their loved ones who have died. This shall be realized at the second coming of Jesus, and be accomplished through a "resurrection out from the dead."

The passage can be found in 1 Thess. 4:13, 14.

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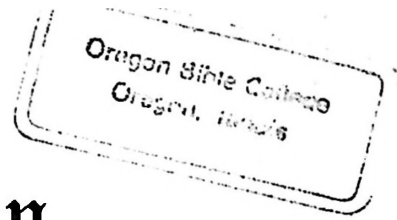
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HOME AGAIN!

We have wandered far in southern climes,
And distant fields of green;
Where flowers bloom from June to June,
And fruits grow ripe between.

Yet nought can ease the human heart,
And cause man not to crave;
For all is transient, fleeting here,
And leads man to the grave.

But there's an age that's soon to dawn,
When death shall be no more;
When Christ shall reign on earth o'er all,
With peace, from shore to shore.

And saints shall live forever then,
And nature ne'er grow old;
We'll not be tortured by the heat,
Nor suffer with the cold.

Oh may that day of glory come,
And spread this wide earth o'er;
When sin for aye has fled away,
We'll joy forever more.

John E. Hogarth.

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson VIII

BY ROBERT G. HUGGINS*

Pastor of the Church of God, 10623 Lee Ave., Cleveland, O.

THE HOLY SPIRIT AND ITS GIFTS

I. The Spirit of God Is Divine, Radiant Power

The spirit of God is not a distinct person from the Father, but his radiant power and energy in universal diffusion (Gen. 1:2; Psa. 139:2-12; Job 33:4; 26:13; Psa. 104:30; Judges 14:6; Num. 27:18; Nehe. 9:30; 2 Pet. 1:21).

II. The Holy Spirit Is the Power of God in Official Manifestation

The Holy Spirit is God's "free spirit" gathered up, concentrated, and focalized for the work of creation, the bestowal of miraculous gifts, and the accomplishment of divine results (Psa. 51:11,12; Luke 1:35; Acts 10:38; 1:5-8; 2: 11:15,16; 8:17-19; Micah 3:8).

III. The Gifts of the Holy Spirit Were Only Temporary Investments of Divine Power

The gifts of the Holy Spirit which were bestowed upon the official members of the church in the days of the apostles, accomplished the purpose for which they were given and, accordant with reason and revelation,

they ceased from the earth, not to exist again until the kingdom of God comes. That they were only temporary gifts and powers appears from the considerations following:

(a) The gifts of the Holy Spirit are "the powers of the world to come" (Heb. 6:4,5).

(b) When they were bestowed upon men in the past, they were given in a limited and measured form, except in the case of Christ. They were but foretastes, firstfruits, earnestings, and prophetic intimations of the feast of heavenly powers which we shall enjoy in full when the kingdom of God shall come (Matt. 10:7; 12:28; Luke 9:1; 11:20; Rom. 8:23; 2 Cor. 5:5; Eph. 1:13,14).

(c) Christ excepted, they have been seldom possessed and rarely exercised in the past (1 Cor. 12:27-30; Eph. 4:8-12; 1 Sam. 3:1; Luke 4:23-28; John 10:41).

IV. The Gifts of the Holy Spirit Are Not Extant Today

The following arguments are conclusive on this point:

(a) When the gifts of the Holy Spirit were possessed they were employed punitively in association with their benevolent uses (Ex. 4:6-8; 6:13,17,29; 9:22,29; Num. 12:10,13; 2 Kings 5:14,27; Isa. 38:1,2; Acts 5; 8:20,24; 13:9-11).

(b) The design and purpose of God in giving them was fulfilled in a confirmed word and completed revelation. Spirit gifts now are superfluous, and if they existed they would discredit the word of God (John 14:26; 16:12; Eph. 4:7,8,11-16; 2 Cor. 13:9; 1 Thessa. 3:9,10; Col. 2:10; Acts 20:17-23; John 20:30,31; 1 John 5:10-13; 2 Tim. 3:15-17; Jude 3, Greek).

(c) The prophetic word requires the cessation of miraculous powers now, and existing facts corroborate the prophecy (Psa. 74:7-10; Micah 3:6-12; 1 Cor. 13:8-13).

SYNTHETIC REMARKS ON THE LESSON

I. The Spirit of God Is Divine, Radiant Power. "Thou shalt have none other gods before me" (Deut. 5:7). To those who believe in the personality and deity of the spirit, usually called "God, the Holy Ghost," it does not seem to occur that such a belief contravenes this divine prohibition and commits them, in spirit and in word, to idolatry. A moment's reflection upon the meaning of the words used would show them that "the spirit of God," which he calls "my spirit" (Gen. 1:2; 6:3), cannot be God, and that "the spirit of the Lord" (Acts 5:9) cannot be the Lord himself. The spirit "proceedeth from the Father" (John 15:26) and is therefore an emanation from God. The spirit is effluent from the Father, fills all space, and gives to God the attribute of omnipresence (Psa. 139). It is the influence and affluence of the Almighty, the instrument by which he works in creation, providence, inspiration, and miracle; his divine, radiant, and universally diffused power. "The spirit of God moved (brooded) upon the face of the waters" in creation (Gen. 1:2); renewed the face of the earth (Psa. 104:30); garnished the heavens (Job 26:13); created man (Job 33:4), and imparted life to him (Gen. 2:7). Instead of being another god or a distinct personality from God, the spirit

* Published by the Fellow Helpers' Society.

is the breath of life in universal diffusion and sustains all animal life while it is retained (Psa. 139; Job 34:14, 15). It is called God's "free spirit" (Psa. 51:12) because it is in spontaneous and universal diffusion. "All the while my breath is in me, and the spirit of God is in my nostrils" (Job 27:3). If "the spirit of God" were a personality and a god, "the nostrils" would be a singular place for his habitation! "The spirit of God" in this Scripture is so obviously interchangeable with "the breath" in the first part of the text that we deem further comments upon either the text or the subject unnecessary.

II. The Holy Spirit Is the Power of God in Official Manifestation. Now when, under the fiat of God, this radiant, outflowing, spontaneous, and "free spirit" which is universally diffused in nature, becomes concentrated and focalized to inspire men (2 Pet. 1:21), to beget Christ (Matt. 1:20), to perform miracles, to bestow supernatural gifts, or to execute any divine behest that may "come forth" (Dan. 9:23) from God, it is then called "Holy (hagion) Spirit" (Psa. 51:11,12). The word "holy" means "separated, set apart." In essence "free spirit" and "Holy Spirit" are the same; the difference in them lies in relationship. The Holy Spirit is the same power in another aspect, "free spirit" being the operation of God's power in the domain of fixed law, while the Holy Spirit is the same power exercised independent of natural law. The following text from Paul throws much light upon the subject and should be studied carefully by the reader:

"God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (1 Cor. 2:10-13). From this important Scripture the following truths are obvious deductions:

- (a) The "spirit of God" is the same as the "Holy Spirit";
- (b) It bears the same relation to God that "the spirit of man" does to man;
- (c) "The spirit of God" is opposed to "the spirit of the world"; and
- (d) As neither "the spirit of man" nor "the spirit of the world" are distinct from the individual or individuals who manifest them, so "the spirit of God" is not a distinct personality from God himself.

Divinely guided by the authority of inspiration we are brought to see that the spirit of God is his invisible energy, and that it forms the medium of his omniscient perceptions and is the vehicle of his omnipotent behests—in a word, the Holy Spirit is the power of God in variant manifestation. Power is not a person, but the manifestation of a person. That God's power is meant by his spirit, and not "the third person of the adorable Trinity," is forever settled by the following sample testimonies of God:

"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee" (Luke 1:35).

"Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

"But ye shall receive power, after that the Holy Spirit is come upon you" (Acts 1:8).

"Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit" (Acts 8:19).

"I am full of power by the spirit of the Lord" (Micah 3:8).

III. The Gifts of the Holy Spirit Were Only Temporary Investments of Divine Power. Since the spirit of God is the power of God, and the Holy Spirit this power in official manifestation, we are led to see that for a cause God may display his power, and in the absence of cause, hold it in abeyance. Scripturally speaking, these two attitudes of God are expressed as "stretching forth thine hand to heal" (Acts 4:30) and as withdrawing it to his bosom (Psa. 74:11). Therefore we find God consistently active at one time, and silent at another; doing miracles in one dispensation, and not in another. For centuries past God's attitude has thus been described by himself: "I have long time holden my peace; I have been still, and refrained myself" (Isa. 42:14). To speak accurately, partaking of the Holy Spirit is an enswathement in "the powers of the world to come" (Heb. 6:5). These "powers" belong to "that world" (Luke 20:35), not this; there, not here. Paul's "world to come," to which Holy Spirit "powers" primarily belong, is widely different from modern theological imaginations on the subject. With those who know not the gospel of the kingdom it is a "world to go to" rather than a world to come. The conventional conception of "the next world" is associated either with regions astronomical or subterranean—the heaven or hell of pulpit discourse, in neither of which is there use or place for the gifts of the Holy Spirit in prophecy or healing. But readers of these lessons know that "the world to come" begins at the resurrection of the dead. Then "this world" ends and "that world" begins (Luke 20:34,35). Our bodies are then made like Christ's own glorious body "according to the working whereby he is able to subdue all things unto himself" (Phil. 3:21). The saints are thus made permanent embodiments of God's "mighty power" (Eph. 1:19) and, surcharged with "the powers of the world to come," they proceed to assist Christ in subduing all things under his feet.

Now in advance of this "world" and the enjoyment of its "powers," some believers in the first century were "made partakers of the Holy Spirit" in a limited sense. They are said to have "tasted the powers of the world to come" (Heb. 6:4,5). They were given "power and authority over devils (demons), and to cure diseases" (Luke 9:1), and were sent out to proclaim, "The kingdom of God is at hand. Heal the sick, cleanse the lepers, raise the dead," etc. (Matt. 10:7,8). How did the healing of diseases and the raising of the dead show that the kingdom of God was at hand? When devils were cast out by the spirit of God, "then," says Christ in Matt. 12:28, "the kingdom of God is come unto you." Again he asserts: "If I with the finger of God cast out devils, no doubt the kingdom of God is come unto you" (Luke 11:20). Since the gifts of the Holy Spirit are "the powers of the world to come," when the spirit of God was present in Christ and his apostles and was exercised to cast out demons, heal the sick, and raise the dead, the kingdom of God; so far as its "powers" were concerned, had "come upon" that people. Remember, however, that Christ expected, who had the spirit "without measure" (John 3:34), "the powers of the world to come" have only been given in a premature, measured, and limited way. "Of his fulness" the apostles only received a part (John 1:16). While the fulness of God's spirit raised Christ from the dead and perfected him in "eternal salvation" (Rom. 8:11; Heb. 5:9), only "the firstfruits of the spirit" were given to his disciples, which left them in pain, to suffer, groan, and travail; "the redemption of the

body" being deferred to the future, when "the world to come" arrives, and the sons of God are given "glorious liberty" (Rom. 8:18-24). Until then we are only children and heirs (vs. 17), saved by hope (vs. 24). "Subject to vanity" like sinners and "the whole creation" (vss. 20, 22), we have nothing more than they except "the spirit of adoption" (vs. 15), heirship, and hope of "the glory which shall be revealed in us" when the sons of God are manifested and glorified in "the world to come." In commercial transactions where confidence is shown a property is purchased, the principal is agreed upon, and then a small amount of the principal is advanced as "earnest money" to ratify the contract, which satisfies both parties until the principal is paid. So it is with "the gospel of our salvation"; after we believe it God "seals us with the Holy Spirit of promise, which is the earnest of our inheritance"—for how long? "Until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13,14). "Ye are bought with a price" (1 Cor. 6:19,20). God has purchased us, has paid down "the earnest of the spirit" (2 Cor. 5:5), which binds the contract "until the redemption of the purchased possession" takes place in "the world to come." To clamor now for more than these firstfruits and earnest of the spirit, as divine healers and others who claim miraculous endowments of the spirit, is a reflection upon the probity of the Almighty, and an unconscious confession on the part of the claimants of their want of faith in God. "The firstfruits of the spirit" left Paul with "infirmities" (2 Cor. 12:5), in groans, travail, and pain (Rom. 8:23). It left Timothy with a weak stomach and "often infirmities" (1 Tim. 5:23), and Trophimus it "left at Miletum sick" (2 Tim. 4:20). It seems clear from this evidence that Paul and prelate Christians were only given a "taste" and "firstfruits of the spirit"—an "earnest of the spirit," not the principal. The unseemly claims and pretensions of modern healers are here justly and scathingly rebuked*; for they claim to cure all maladies, heal all diseases, and do all kinds of supernatural prodigies. In a word, they claim to have more of the Holy Spirit than Paul and other church dignitaries of the first century. While they had only a "taste," modern healers pretend to have a full meal; while they had only "firstfruits," modern curists claim to have the harvest; and while they were content with "the earnest of the spirit," latter day fanatics boast of having the principal! They have yet to learn that when "the powers" of the spirit were here that only "some" believers possessed its gifts (1 Cor. 12:27-30; Eph. 4:11), and that the greatest prophet ever born of a woman (Matt. 11:11; Luke 7:28) performed no miracle at all (John 10:41). And the few who did possess the gifts of the Holy Spirit rarely exercised them. Those who claim to do so much healing now need to be told that there were "many widows in Israel in the days of Elias, . . . but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them were cleansed, saving Naaman the Syrian" (Luke 4:25-27).

IV. The Gifts of the Holy Spirit Are Not Extant Today.
In the days when the miraculous gifts of the Holy Spirit

* Pretenders of divine healing have formed the unhappy habit of abusing both medicine and doctors. They need to be told that in the Bible medicine is said to "do good" like a merry heart (Prov. 17:22). Luke is affectionately referred to as "the beloved physician" (Col. 4:14).

were actual possessions and not empty pretenses as now, they were seldom possessed and rarely exercised by God's people. But today from the lying, wonder-working power of Rome and her emissaries down to the lowest form of fetishism—all claim to speak in tongues, heal the sick, prophesy, or do something of a wondrous nature by the power of the Holy Spirit. Apostolic miracles are tame things compared with the arrogant pretensions of these modern fanatics. The Bible condemns them totally. It says the gifts of the spirit were given as a "sign" (1 Cor. 14:22). Of what were they a sign? In Christ they were a sign of the "greater works" he is to do when he returns from heaven to raise the dead (John 5:20,21); in the apostles they were tokens of the "greater works" they shall be able to do in "the world to come"—greater than even Christ did when he was here (John 14:12). These two aspects of the Holy Spirit gifts are beautifully illustrated by "the former rain" (Joel 2:23), which was followed by the abundant harvests when "the floors shall be full of wheat, and the fats shall overflow with wine and oil" (vs. 24). The downpour of the Holy Spirit on the day of Pentecost and the miraculous gifts of the spirit manifested in the first century came as "the former rain," and were "the firstfruits of the spirit," "the earnest of our inheritance." It effected the mental and moral nature of those upon whom it was bestowed; but "the latter rain" of the spirit will be the harvest and "overflow" of the preceding "earnests": it will be such an inrush, upgush, and infusion of divine power into our substance as to change every atom of this "vile body" physically, and make it "glorious" like Christ's body, and we can "die no more" (Phil. 3:21; Luke 20:36). The "greater works" promised are then wrought by the saints. But mark: In the interval lying between the firstfruits and the harvest, the earnest and the principal, there are no gifts of the Holy Spirit at all. Attend, please, to the evidence which is now submitted in behalf of this proposition:

(a) When the Gifts of the Holy Spirit Were Possessed They Were Employed Punitively in Association with Their Benevolent Uses. The use of the power of the Holy Spirit in both these ways and often at the same time accords with God, from whom all power flows. "The Lord killeth" in the same chapter where it is said, "And maketh alive." "He bringeth down to the grave" in the same verse in which it is said, "And bringeth up" (1 Sam. 2:6). The same text that says he will heal and bind us up also says, "He hath torn; he hath smitten" (Hos. 6:1). "I form the light," says Jehovah, "and create darkness; I make peace, and create evil: I the Lord do all these things" (Isa. 45:7). He makes the dumb, the deaf, and the blind (Ex. 4:11). He put "diseases" upon the Egyptians (Ex. 15:26), smote the Israelites "with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord shall smite thee with madness, and blindness, and astonishment of heart" (Deut. 28:27,28). "Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee" (vs. 60). He smote Jehoram "with an incurable disease" (2 Chron. 21:18,19). Will divine healers claim—can they cure "an incurable disease"? And let them remember that the very power that cured in the word of God also afflicted; the spirit that healed disease inflicted the disease. The same God who cured Moses' hand of leprosy inflicted it with leprosy (Ex. 4:6,7,8); the same uplifted hand that stayed the plague of frogs made the plague (Ex. 8:6,13); the same power that cleansed the land of lice made lice (vss. 17,29); and the same God-given power that stopped the hail, thunder, and lightning, caused them to be sent forth (Ex. 9:22,29). The God who healed Miriam of leprosy placed leprosy upon her (Num. 12:10,13). Jehovah who healed Naaman of leprosy said to Gehazi: "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from thence."

presence a leper as white as snow" (2 Kings 5:14,27). The spirit of God in Christ healed one man, but at the same time it killed a whole herd of swine (Mark 5:15, 13); the Christ who blessed many cursed a fig tree and it "withered away" (Mark 11:21); the very Christ who raised Lazarus from the dead deliberately planned that he should die (John 11:25,43,46). And while it is true that the shadow of Peter healed the sick (Acts 5:15), it is equally true that his word struck others dead instantly (vss. 5,9). Paul's handkerchiefs did make diseases depart from the afflicted (Acts 19:12); but "filled with the Holy Spirit" he only looked at Elymas and said: "The hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness" (Acts 13:9-11). Now in all the fuss and feathers raised today by claimants of the Holy Spirit, none claim judicial and punitive power—not one. Their "testimonies" always relate to benevolence—the cure of leprosy, consumption, cancer, and other fatal maladies. It is a very suspicious circumstance that they never give us a testimony of how they have power to afflict people with leprosy, infect them with "incurable diseases," smite with blindness, and kill instantly with only a word! No; this kind of business does not seem to be in their line; this is a power none of them claim to possess! And this admitted fact demonstrates that their claim of Holy Spirit power is as spurious as Rome. Further,

(b) The Design and Purpose of God in Giving the Powers of the Holy Spirit Has Been Achieved in a Confirmed Word and Completed Revelation. Christ left the earth with an unfinished ministry (John 16:12), and he sent the spirit primarily to complete that ministry: "Howbeit when he, the spirit of truth is come, he will guide you into all truth" (vs. 13). "He shall teach you all things" (John 14:26). Notice, "all truth," "all things"; not some truth and some things merely. Now as he sent the spirit to do this work and serve this purpose, we affirm that it came and perfected the saints, edified the body of Christ, brought it "into the unity of the faith," and that it grew up unto him "in all things"—attained to a "perfect man, the measure of the stature of the fulness of Christ" (Eph. 4:7,8,11-16). Imperfect faith was perfected by a completed revelation (2 Cor. 13:9; 1 Thess. 3:9,10). The church was "complete" in Christ (Col. 2:10). The apostles were sent into all the world to preach the gospel; assisted to speak with other tongues as "the spirit gave them utterance" (Acts 2:4), they completed their ministry and "declared all the counsel of God" (Acts 20:17-32). "Signs confirmed the word" (Mark 16:20). It "was confirmed . . . God also bearing them witness, both with signs, and wonders, and with divers miracles, and gifts of the Holy Spirit" (Heb. 2:3,4). One of two conclusions must be reached from the evidence now before us: either

(a) The Holy Spirit did not come and do what Christ said it would (which would discredit the word of Christ and blaspheme the Holy Spirit); or

(b) It came and fulfilled the purpose for which it was sent (and if so, it is no longer needed).

Admit that the Holy Spirit came and revealed "all the truth," and then there is no truth for it to reveal now, and its possession would be superfluous. The work of the Holy Spirit being complete, the word of God is all-sufficient, which obviates clerical and priestly interference and interpretation, both of which are arrogant and presumptuous. To the dishonor of God and the Holy Spirit curlists and spiritists ask us to believe, without a scintilla of proof, that the apostles failed to execute the commission of preaching the gospel in all the world, as they were commanded; and that the Holy Spirit came short of revealing "all the truth," as it was sent to do. Therefore to them the word of God is incomplete and inadequate. This position is a virtual repudiation of the word of God. Every sect which claims present gifts of the Holy Spirit has so discredited and dishonored the word of the Lord that they themselves feel the need of another Bible, and acting consistently enough, they have in each case invented or manufactured one, to wit: the Catholics, the popes, councils, etc.; the Mohammedans, the Koran; the Mormons, the Book of Mormon; the Russellites, Studies in the Scriptures; the Seventh-day Ad-

ventists, Mrs. White's Testimonies; the Christian Scientists, Science and Health, etc., etc. "O thou man of God, there is death in the pot" (2 Kings 4:40). Beware!

(c) The Prophetic Word Requires the Cessation of Miraculous Powers Now. Read "the sure word of prophecy" (2 Pet. 1:19) and see for yourself how modern healing cults, wonder-workers, and prophets defy the word of the living God:

"We see not our signs: there is no more any prophet" (Psa. 74:9).

"Night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God" (Micah 3:6,7).

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (1 Cor. 13:8).

Thy Word, O Lord

"Thy word, O Lord, thy precious word alone,
Can lead me on;
By this, until the darksome night be gone,
Lead thou me on;
Thy word is light, thy word is life and power,
By it O guide me in each trying hour."

This lesson may be obtained by addressing the Author. Three cents for one copy; twenty-five cents per dozen.

MINISTERS WHO ARE LOOKING FOR T. E. LORD

Readers of religious papers on both sides of the Atlantic have recently seen a remarkable document sent out and signed by some of the leading ministers of Great Britain. It was first issued "with the request that all ministers of religion in London and vicinity, who are in agreement with it, will forward name and address, with a view to a united meeting for considering the question of its further advocacy." The statement and the signers are as follows:

THE PRESENT CRISIS

"The Lord is at Hand"

The undersigned, under a profound impression of the momentous nature of the present crisis, issue the accompanying statement:

1. That the present crisis points toward the close of the Time of the Gentiles.
2. That the revelation of our Lord may be expected at any moment, when he will be manifested as evidently as to his disciples on the evening of his resurrection.
3. That the completed Church will be translated to be "forever with the Lord."
4. That Israel will be restored to its own land in unbelief, and be afterwards converted by the appearance of Christ on its behalf.
5. That all human schemes of reconstruction must be subsidiary to the Second Coming of the Lord, because all nations will then be subject to his rule.

6. That under the reign of Christ there will be a further great effusion of the Holy Spirit upon all flesh.

7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

G. Campbell Morgan,
A. C. Dixon,
W. Fuller Gooch,
J. Stuart Holden,
H. W. Webb-Peploe,
F. S. Webster,
Dinsdale T. Young,
Alfred Bird,
J. S. Harrison,
F. B. Meyer.

Dr. Campbell Morgan is as well known on this side of the water as in his own land; he has been one of the spiritual powerful factors at Northfield Conferences and elsewhere in America, as well as a centre of Bible teaching and preaching in London.

Dr. A. C. Dixon was for years pastor of the Moody Church of Chicago, and then was called to London to fill the pulpit made famous by the ministry of Charles H. Spurgeon, one of the largest Baptist churches in England.

The Rev. J. Stuart Holden is Honorary Secretary of the Mission Council of the great Victorious Life gathering known as the Keswick Convention, to which thousands have journeyed annually from all over the world for the past forty years, and, with multitudinous other duties, is also the Editor of *The Christian*, of London.

Prebendary Webb-Peploe, of London, has been one of the giant figures at the Keswick Convention for many years, and is known and loved for his ministry in this country also.

Dr. F. B. Meyer, won a lasting place in the hearts of the Sunday School hosts of North America through his spiritual ministry at International and World's Sunday School conventions in recent years in this country and abroad.

The Rev. Dinsdale T. Young, minister at Westminster Central Hall, London, has had a fruitful service in the English Wesleyan ministry since 1879, and is widely known as a lecturer and author of spiritual books.

When ministers of this character, together with the others associated with them in the signing of this document, give public expression to such views, they are assured of a world-wide and profoundly interested hearing. From the 22nd to the 25th of January there is to be held in the Moody Tabernacle, North Avenue and La Salle Street, Chicago, a Conference in Behalf of Israel, the Call to which issue "to all interested in the Chosen People of God and the Coming Kingdom of Jesus Christ," was published in the *Sunday School Times* of December 8. Leading ministers and Bible teachers in North America are to take part in the program of this coming Conference; and the clarion call of the British ministers will undoubtedly be before the Conference for prayer and thanksgiving. The *Sunday School Times* will report the Chicago Conference in an early issue of this paper; and it hopes also to let readers know something of the results of the issuing of

the British minister's statement on the other side of the water.

Meantime may all those who love his appearing (2 Tim. 4:8) so live and love and serve in the spirit of their coming Lord that their testimony to his power in their lives shall be true, sweet, and winsome, and shall cause many to pray with them. "Amen: come, Lord Jesus" (Rev. 22:20).—Selected by Brother W. M. Farley, from "Church News."

ETERNAL LIFE IN THE PRESENT TENSE

In reference to those passages in which the present tense is used in reference to the possession of eternal life, it is necessary to observe that a mistake would be made if it were supposed they taught the actual present attainment of it. The present tense, in reference to future events, is a peculiarity of speech dictated by inspiration. Paul in Rom. 4:17, defines this peculiarity as a "calling of those things which be not as though they were." This is illustrated in many parts of the Scripture. Mary, by the Holy Spirit, before Jesus was born, declared that "The Lord hath shewed strength with his arm . . . he hath put down the mighty from their seats, and exalted them of low degree; he hath filled the hungry with good things, and the rich he hath sent empty away" (Luke 1:51-53). So far were these things from being accomplished, during his sojourn in the flesh in Judea, that when "he was oppressed, and he was afflicted, he opened not his mouth" (Isa. 53:7). Not until he shall appear a second time, as the Lion of Judah, will these things written of him have their fulfilment (Psa. 2:8, 9). Hundreds of years even before Mary spoke these things Isaiah had written, by the Spirit's guidance, "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. 9:6). So with regard to the statement, "hath eternal life." It points to the certainty of future possession. Only those who believe the Gospel of the Kingdom and the Name of Jesus Christ, as the Life-Giver, have the promise of eternal life given them. They lay hold of it by faith, and when Christ, their life, shall appear, then will they receive the gift, and "die no more" (Luce 20:36).—Robert Roberts.

A Remark and a Reply.—Some years ago Rev. S. S. Roszell, of Baltimore, was pastor of a canting, puritanical hypocrite, who was a man of wealth, a very fluent Methodist class-leader, and a skin-flint. One day he shut up his nose and rolled up his eyes, and began to sniffle in this wise: "It isn't right to laugh. We read that Jesus wept, but we never read that Jesus laughed." "No," said Mr. Roszell, "and we never read that Jesus sold wood at four dollars a cord to poor, struggling Methodist seamstresses, while he sold it at three dollars to rich folks!" That was a rubbing of the raw place, was it not?—West. Chr. Adv.

THE RESTITUTION

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EDITORIAL

Sister Lena L. Allen reports the death of her husband at Quincy Ill.

We have just printed a new edition of "A Letter to a Friend." This is one of the most popular booklets we have, and its popularity is deserved. It still sells at the low price of ten cents per copy.

Sunday evening, April 7th, the following were baptized after careful instruction in the gospel and an intelligent confession of the same: Daniel M. Miller, formerly Baptist, and his wife, Mrs. Mary M. Miller. Brother Miller is a brother in the flesh to our brethren Ernest and Eugene Miller.

Matter that had to be published has practically crowded out Brother Donaldson's page for the young people for the last two issues. We regret this, as many of our readers will. Next week, however, we hope to give the page its usual amount of space.

"BIBLE LESSONS" IN THE PUBLIC PRESS

Brother H. H. Hawkins, Secretary of The Fellowship Helpers' Society, succeeded last week in get-

ting Lesson IV, "The Things Concerning the Kingdom of God," printed in a popular religious weekly published here in the city, called "The Gospel Herald and Saturday Evening Call." Our brother's success in getting the truth before the thousands of readers of this weekly, and which is also sold on the streets of the city by a corp of missionary workers, deserves unstinted commendation. A new pathway of usefulness and service has been blazed out, and readers of The Restitution might take the suggestion and make it their own. In country places editors of papers can often be induced to print a lesson, especially if the request is accompanied with a dollar. We wish some of our readers would try the experiment and then let us hear about the result.

Bible Lessons are not copyrighted, and no restrictions forbid their publication. We realize they are public property the moment they leave our hands, and as such can be used and abused as men may please. And now that they are beginning to get public recognition they will provoke hostility among the heterodox, and we shall expect many 'replies' and criticisms to be made to them. We ask our readers to watch for these, and to send us copies of all papers in which the lessons are assailed. We do not promise to make a rejoinder to all who may make adverse comments, but in cases where it is worth while we shall feel duty bound to defend the gospel.

THE VIIIth LESSON

All of the Bible Lessons published heretofore are of vital importance, as they elucidate "the first principles of the gospel of Christ"; but the VIIIth lesson on "The Holy Spirit and Its Gifts" deserves, if we may be allowed to express our opinion, a wider circulation than any of its predecessors. Erroneous ideas of the Holy Spirit blind the eyes of more people to the truth than any other causes in the earth. From those who have visions and claim prophetic gifts down to the ordinary Methodist who has had an "experience," all reject the truth and for the same cause: they misunderstand the teachings of the Bible about the Holy Spirit. The truth of the matter in all its vital bearings is elaborated in the VIIIth lesson, and it appears in this issue. There are four more of the series, and they will appear as time, strength, and financial ability permit. We wish to thank our readers for their financial help in publishing the lessons so far, and remind them that after postage is deducted all money received for them is used in publishing others of the series.

OCCUPANTS OF THE THRONE AND THEIR DUAL OFFICES

"And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are

the seven spirit of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind" (Rev. 4:4-6).

I The Four Beasts and Twenty-Four Elders

1. These are the saints in dual capacity (vs. 4; 3:4, 5, 6; 11:7, 9, 13, 14; 4:6, 9-11; 5:4-10).

II As Kings the Saints are Called Four Beasts (Greek, "Living Ones")

1. Cherubim is a plural noun, "faces" (Gen. 3:24 (1); 4:14; Ex. 25:19, 20, 21; 36:35; 1 Sam. 4:4; 1'sa. 80:1, 7; Ezek. 1:4-14).
2. "Full of eyes" (vs. 6; Matt. 6:22, 23).
3. Four Faces (vs. 7; Rev. 5:5; 20:9; Num. 2:9).
 - (a) Camp of Judah, 186,000 men (Num. 2:9).
 - (b) Camp of Reuben, 151,450 men (Num. 2:16).
 - (c) Camp of Ephraim, 108,000 men (Num. 2:24).
 - (d) Camp of Dan, 156,700 men (Num. 2:31).
3. Wings: their banners (vs.8; Ex. 19:4; Psa. 149:9; Ezek. 1:14; 10:11; Isa. 6; Num. 24:8, 9).

III As Priests the Saints are Called Twenty-Four Elders

1. The Levites, not incorporate under the four camps of Israel, pitched in the midst as a priestly order: they were non-combatants (Num. 1:45, 47-53; 2:33, 34).
2. In the days of David they were divided into twenty four priestly orders and officiated alternately (Psa. 132:16; Heb. 9:9, 23, 24; 1 Chron. 24:3-5; 25:1, 3, 7; Rev. 5:8; Zech. 6:12; Amos. 9:11; Rev. 14:2; 15:2-4; Heb. 8:5).

(1). Wav, translated "and" in Gen. 3:24, is an expletive, and is translated "even" in Mal. 3:1 and elsewhere.

COMMUNICATION

Dear Brother Huggins:

Please allow me space in your paper to give a short report of the services held with the Church of God at Guthrie Grove, S. C., on Easter Sunday, March the 31st, 1918.

Sunday morning dawned clear and bright after several dark and gloomy days, reminding us of the death and resurrection of our blessed Savior. At 10 o'clock services began with songs by the church choir, led by Prof. P. A. Guthrie. After singing several beautiful hymns we had several short but encouraging talks by the brethren. At 11 o'clock the pastor Elder A. N. Durham, preached from one of the most interesting subjects of the Bible, taking for his text the words: "Some men will say, How are the dead raised up? and with what body do they come?" Brother Durham handled his subject well, making it so clear it seems that a child could understand. After Brother Durham's sermon, dinner was served on the ground which every one seemed to enjoy. One hour was given for dinner, and during that hour several of the sisters went down to Sister Mollie

Pack's, which is but a short distance from the church, to see and cheer her up as she was ill and could not be with us. At the close of the hour they returned to the church, and after singing a couple of songs Brother Jesse Garrett, from Greenville County, preached a very interesting sermon. At the conclusion of Brother Garrett's sermon the Lord's supper was served, and we sang that beautiful hymn, "When I see the Blood, I will Pass Over You," and went out. We had a very large crowd and the best of order.

There were several of our brothers and sisters that could not be with us on account of sickness, which made the rest of us feel very sad. May God bless them and, if it is his will, restore them to their health, is the prayer of the writer.

Dear Brother, as this is my first attempt to write to you or your paper I will ask you to excuse me.

Oh, I want to be ready when Jesus shall come,
To gather his people to Eden, their home.

Oh, let me be numbered amidst that bright throng,
Salvation and glory the Conqueror's song.

Your sister in hope of God's soon coming kingdom.
Lulia Mae Chandler.

TIRED OF GIVING ?

By S. Roxana Winec

Tired of giving to the Lord's cause? Are you, dear ones? Does the burden seem too heavy with heart-rending appeals coming in from every side and so little in the tithing-box?

All the necessities of life costing so much and the pocket-book nearly empty? But are there not two sides to that question? I wonder if God ever gets tired of giving to us, giving, ever giving, day in and day out, year after year? Giving rain warmth, sunshine, shelter, food, clothing, friends, happiness, peace, hope, and promise, with his own comforting presence and guidance, loved you, pardoned you, kept you in safety from those who would fain destroy you, made you custodians of his own precious book, and the keepers of his vineyard, and pledged his word to give you that same vineyard for your everlasting home if faithful in its tillage?

Is not this a side of the question that ought to be looked at and gratefully remembered? What if he should stop giving, withhold his air, his rain, his sunshine? He does sometimes, when men forget him and all that they owe to his mercy, goodness and love. Then comes the hail, the flood, the cyclone, the drouth, the blight, the caterpillar, the killing frost.

How utterly dependent we are upon God for life and breath, and all things! We the supporters and readers of The Restitution realize this. We have not forgotten our high calling in Christ Jesus our Lord. We know that disaster would follow if even one of us should fall asleep at his post; that we cannot afford to stop giving even in this dark hour when the whole world is shadowed by clouds of war.

You are not tired of giving, dear brothers and sisters. Others may be, but you have been tested and your faith stood the test. You reached out and God gave the Linotype: he will give you the Printing Press.

He knows how your hearts ache over the awful wickedness of the world—over the rapid spread of spiritualism in "death-stricken England." Since the publication of Oliver Lodge's book, "Raymond," over the spread of the same thing and of heathen doctrines in our own country, and over the turning back to Rome and to her debasing idolatries, in both these countries. He knows how much, how greatly, you long for the spread of the truth, and he will not deny your request, nor let your effort fail. "Treasures hid in the sand" the oil of the rock, the gold and silver of the hills, the ocean's wealth is his. He cannot fail us: he never has, and he never will.

Contemplate for a moment what the result would be if we should stop giving, can you guess? How would precious brands be snatched from the burning? How could the ignorant be taught the way of life? How those wild drunken, feasting, revelling Roman Catholics of Latin America be reached with the truth that they need no Mediator no Savior but Jesus? O love reaches out after these. They too, must have the gospel if only as witness. We must give and give speedily and bountifully, that the blessed work of preparing a people for our Lord may be accomplished, the kingdom come, and his will be done on earth as it is done in heaven.

WHY ARE HUMAN GOVERNMENTS PERMITTED?

In view of the condition of society at present the answer to the above question should be carefully canvassed. Those who are informed as to the history of these governments know that they have never accomplished what the founders purposed. The framers of our national constitution set forth six reasons why they presented it for the people to ratify. It is evident that there have been failures along these lines. Nevertheless we can not establish the charge that our government has been a failure. Very many blessings have been provided for its citizens. Our laws have been so framed that ample provisions have been made for the unfortunate citizen. Without these provisions we could not be secure in our homes. There is a turbulent class who would demand that the accumulation of wealth be equally distributed. If this were accomplished it would be for the benefit of an indolent class. If human governments have failed to accomplish all that their founders purposed, should their laws be disregarded and spurned as being for the benefit of the wealthy and political leaders? We think not.

In view of the instructions given to the church at Rome we would think that all who have obeyed the gospel could find their places in these troublesome times. The apostle says: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." When the pharisees asked Jesus if it

were lawful to pay tribute to Caesar his answer implies that it was lawful for the reason that it was their duty to render unto Caesar the things that belonged to Caesar, and unto God the things that are God's. He recognized the right of the Roman government to exact their tribute tax. It was not an ordinary tax, but when paid it recognized that they, the Jews, were under bondage to Rome they were vassals under the Roman law. Therefore they should render unto the Roman government the services due to it.

"Yes," some of our people will answer, "it was right for the pharisees to be obedient to Caesar, but for Christians to be subject to a human government brings up a different proposition." They argue that in obeying the truth that our allegiance to human powers cease. Paul writes that in our changed relation we become fellow-citizens with the saints of the household of God. Our citizenship is recorded in heaven, and we will receive it when Jesus our Savior shall come. When we were aliens to that citizenship we could participate in all worldly enjoyments that came to us through the social and political arrangements. By being "a hail fellow well met" we enjoyed all worldly amusements. Then we paid a full tribute to Caesar's power. Now we are in struggles to form a perfect character to make us unto our God kings and priests to reign on the earth in the kingdom. Instead of spending our time in opposition to the government that protects us, it should be spent in meditating on the things that will give us peace with Jehovah and an abundant entrance into the kingdom of God. This furnishes us with the material that will establish us in the seven Christian graces.

The present struggle is for world dominion. We know that this can only be accomplished by Jesus and his saints. While human governments have been ordered by God, in the end all will receive a just punishment for sins committed. Their rule will terminate under the sounding of the seventh trumpet (Rev. 11:15). Our government will not, in this war, compel us to do an unreasonable thing, you are not required to purchase any of the securities put on sale by the government. Is it prudent for our people to utter disloyal sentiments? We are in such a relation, placed at a great disadvantage. The powers that be have the right to interpret our expressions. There are times in which silence is golden. Are we in any way connected with this war? Under the selective service we are a part of the army as non-combatants. As a part of their government we must pay our tax, real and personal. If we are thrifty enough to have an income of \$1000 or \$2000 per year, we can not avoid paying our income tax. It is rendering to Caesar the things that belong to him.

If we buy and use postage stamps we are contributing to the war revenue. Previous to this war we could send a letter through the mail for two cents; now we pay 50 per cent more, which goes to a war tax. If we send a card we pay 100 per cent more, which will be used as a war fund. Do and say what we may we are in this war for victory or defeat. We notice that our young men who have come under the selective service law have obeyed it and gone as non-combatants. The

power that is fully recognizes their rights. The Friends, Quakers, etc., who have had an exemption under other wars have accepted their privileges under the law and are raising a fund to be spent in constructing homes for the destitute of Belgium and France. Our advice is to do nothing that will make you recognized members of these societies. If you desire to contribute to the needs of the suffering, through them you can do so without committing a sin.

Last but not least, is it right to in any way recognize the importance of our flag above the material of which it is made? For some unexplainable reason I have a peculiar love and reverence for the stars and stripes. It is more to me than the silk of which it is made; no other flag thrills me as does this. For this reason we have avoided its display on our premises. If I were identified in any way with the institution of the government and asked to salute the flag, I would not refuse thus far to honor it. The protection the flag gives us today was secured at the awful cost of a half million of our brave men during 1861 and 1865. Does being disloyal to this government make us more loyal to the future government? I allude to the condition of the mind where disrespect is manifested against a power that is. Instead of meditating on the acts of the powers let us meditate upon the blessing promised us when we shall have been clothed with immortality. Let us study carefully 1 Pet. 4:15, 16: "Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other men's matters. Yet if any man suffer as a Christian let him not be ashamed; but let him glorify God on this behalf." If the time should come when we are persecuted for our faith, then we will be suffering for Christ. This article has been written that those who have been suffering for opinion's sake may take their bearings.

D. C. Robison.

MARRIAGE

Millard G. Stookey and Florence B. Reed were united in marriage April 6th, 1918, by D. E. Van Vactor at his residence in Argos, Indiana.

Mr. Stookey is a prosperous farmer of Leeburg, where he has a farm ready for homekeeping. He comes from an old and favorably known family of that community, and by his experience and many good qualities is fully equipped to take care of his newly chosen helpmeet.

The bride is an accomplished young lady of Mishawaka, fully qualified by her practical experience to become a true helpmeet and manager of the new household. She was baptized at the Hillisburg conference, Aug. 1916, and united with the South Bend Church of God. May the blessings of temporal good attend them in their undertakings. May life's duties be so well performed that Jesus, the King, shall have use for them when he comes into his kingdom, is our prayer.

D. E. VanVactor.

The man who aims at nothing generally hits it.

A MESS OF POTTAGE

S. H. Thomas

In the long, long ago there lived two brothers, sons of a noble sire. The elder was strong and aggressive and by virtue of his birthright was the rightful heir to the exalted privilege of becoming the ancestor of a line of kings, through whom God had promised to bless all families of the earth; but he cared more for the excitement of the chase and the pleasures of this life than for the purpose of God.

The younger brother was modest, docile, and industrious, and in all things and at all times feared and honored God, and placed his trust in him. These boys were called Jacob and Esau, the sons of Isaac.

One day Esau came in from the hunt, weak and faint from hunger, and Jacob was cooking a meal of pottage. Now Jacob placed a great value upon the inheritance which the chance of birth had given to his elder brother, and he knew that his brother valued it not at all; and he thought now is a good chance to buy it for myself and my children. So he said, "See this nice mess of red pottage: I will give it to you for your birthright." Esau consented to the trade because he was hungry, and despised his birthright which God had given him.

As we read this simple story we wonder if there has ever since lived another such a fool as was Esau. But a minute's reflection will show us that the world is full of them today, and has been so ever since his day.

Every child born into the world has a glorious birthright of eternal life in the ages to come. It is a free gift from a merciful and loving God; but millions like foolish Esau, despise it, and place no value upon it, and carelessly exchange it for a mess of pottage.

"To obey is better than sacrifice, and to hearken than the fat of lambs." Disobedience to God's law is man's greatest sin. From Adam down to the present time man has proved himself a rebel, stiffnecked and stubborn; he has ever rebelled under restraint and despised law. In the cradle his first conscious act is rebellion against restraint. As a little tot he fights and screams in impotent rage, when opposed by nurse or parent. As a youth at school he rebels against the rules of his teacher, and longs for the time when he will be of age and his own boss; and when that glad time comes he finds to his disgust that he must still bow to laws of God and man, or become an outlaw and an outcast. God requires him to diligently study of his word, and order his life in harmony with its teachings; but he rebels and prefers to study foolish novels and fables instead; his mind is occupied by his cattle, pigs, crops, business, society, or social functions to the total exclusion of God and his commands. He has no pleasure in the society, companionship or conversation of those who love God and his word, and is silent and tongue-tied in their presence; but among the foolish and giddy, who wink with the eye, who giggle and laugh, he is at ease and satisfied, and his tongue is loosed.

When God's people meet for worship, he welcomes with joy an excuse to be absent; and if by chance to be present, he manifests no interest, takes no part, and draws a deep breath of relief when the closing hymn is ended. At his home there are no moments of thanksgiving, and the voice of prayer is never heard at his fireside. His motto is, "Let us eat, drink, and be merry, for tomorrow we die;" let us join the jolly crowd, and share the fate of the multitude; let us spend the hour of prayer at the dance hall, and employ all our God-given talents to tickle the giddy, and win the laughter and applause of the fools." He has exchanged his glorious and priceless birthright for a miserable mess of pottage. Its taste may be sweet at first, but it turns to gaul in the mouth; and bitter indeed is the dregs.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

The Garden of Illusions

"Whatever you do, cling to your illusions. Believe that the work you can do is the one vital, important thing in the universe as far as you are concerned—and it is, too. Nothing else on the face of the earth matters.

"I am putting my illusions out into the sunlight, watering them with my tears and watching the buds spread and smell, and some day they shall blossom again, only more beautifully than before, for they will be nourished by the decayed hopes of years; the fallen leaves of mist and earthly frost; the blood of a broken heart or two.

"There is really no reason why a man of forty should not have his little flower garden of illusions—in fact, there is every reason why he should, for he knows so much that is true that he can select his illusions more certainly, and he runs no danger of killing them by trying to make them real. You see he knows that illusions are the only real things of the spirit, and that he has but to wait a little and work a bit at weeding out the sordid growths that spring up in the night, and soon his garden will reflect the splendor of ages gone and to come."

I have always envied this man because of the wisdom he possesses. He is poor, if you judge him by the amount of money he has saved. But if spiritual values mean anything to you, you will call him a millionaire, when you know how richly he lives. One forenoon I found him in his study playing with the goldfish in a big home made aquarium. When I laughed at him for spending a precious morning with goldfish, he turned to me and said:

"Do you know that aquarium there gives me as much pleasure, I do believe, as Rockefeller's estates in the hills gives to him? I can see the whole world in that miniture world there. Every fish has his own characteristics. That big fellow

over there is a capitalist. He fights for everything—and generally gets what he wants. Down in the corner is a meek fish—all he gets is what the capitalist does not want.

"In this little world I see all the comedy, all the tragedy, all the problems of the greater world outside. With imagination it is easy for all of us to be multi-millionaires. It is cheaper to be an Imaginary Multi-millionaire too. And the strain upon one's brain is considerably less."

The happiest family I know lives in a bit of a white cottage on the edges of a small New England town, and the most miserable man of my acquaintance paid \$11,000 for a rug to put down on his living-room floor.

Happiness and money are not the same. Nor are they interchangeable. One can be very poor with millions of dollars, and one can be very rich without anything more substantial than the lasting beauty of one's dreams.

We are all living in gardens of illusions. Our illusions are glorious if but our thinking too, is glorious. By our thoughts we create the world we live in and make it what we will.

The Question

In far off ancient Galilee
He walked his lonely way,
In meekness and humility
He sanctified each day.

He glorified his wondrous hours
With prayer and Christly deeds
That blossomed forth like fragrant flowers,
To bless all human needs.

Because his ways are not as theirs
Men spurned the path he trod;
They scorned his sacrifice and prayers;
They slew the Son of God.

* * * * *
I often wonder just what we
Today to him would do,
Would we allow him to go free
Or crucify him too?—Percy Waxman.

To Remain Young

"The best way to remain young is by learning the desires and ambitions of the young. Should the father not do this the boy will gradually drift away from him. Up to a certain age the son looks upon his father as a hero, and if the father does not continue to measure up to this ideal, he begins to lose touch with the growing youngsters."

Two Poems

Some time since we asked the question, "When is Youth and when is Age?" and the thought is again brought to our attention in looking over the following poems. The first, "Sunshine," was writ-

en by W. H. Orpen Sr., when in his 76th year, while the other, "The Sun and the Moon," is written by Frances Cothren, who is ten years of age.

Sunshine

Walking alone in the sunshine;
Courtng new life from the sky,
Flowers and blossoms love sunshine,
Why shouldn't both you and I?

What would this life be without sunshine?
One ray of gladness kills gloom.
All lovely things grow in sunshine—
'Tis there that they blossom and bloom.

When brooding 'mid sorrow and sadness,
All around, like a desert, is gloom,
A loved one just enters with gladness,
She shines like a rose in full bloom.

As war is destructive around us
It takes all our gladness away;
God's trumpet may sound to arouse us,
And then 'twill be sunshine to stay.

The Sun and the Moon

The stars they twinkled over head
And the Moon peaked into a little girl's bed.
But the Sun came up behind the hills,
So the Moon put on her cap with the frills.
Then the Sun called out in a big bright voice,
"Awake, little girl, the morning is here,
Awake, and go to your playmates, my dear."

CONFIRMATION

Positive proof that Abraham was an historical character is contained in a recently discovered document, we are told by a Yale University professor. At the same time this professor, who is a noted Assyriologist and Biblical archeologist, makes the general assertion that all archeological discoveries tend to confirm the historical character of the Bible.

And after the historical character of the Bible has been thoroughly and finally confirmed by archeologists, what are the librarians to do with the tons and tons of records and books that the research men, Bible analysts and higher critics elaborately compiled within the past century to disprove and belittle the Book now at last regarded by archeological authority as worthy of a place among the world's real histories.

There must necessarily be some shifting and readjusting. But the Book will continue to hold the place that it has occupied for more than 2,000 years.

The people have not waited for archeological confirmation. They have long recognized the truth of the one Work they have loved above all others. They have felt that its message was for them. They have loved the truth. They have known that it expresses the people's side in its account and views of events, that it is the one great work of far antiquity that places the peo-

ple's cause above the cause of kings and despots, that it tells of events that actually occurred and of men who had a living, breathing, actual, historical entity.

The people will welcome the confirming announcement of archeology. But at the same time they will be glad that the world did not delay its approval pending that confirmation.—Editorial in Jewish Independent, March 22nd, 1918.

WHAT KIND OF LOOK DO YOU CARRY?

A poor little street girl was taken ill and carried to the hospital. While there she heard the story of Jesus coming into the world to save us. One day she whispered to the nurse, "I am having real good times here—ever such good times! S'pose I'll have to go 'way from here just as soon as I get well; but I'll take the good time along—some of it, anyhow. Did you know about Jesus bein' born?"

"Yes," replied the nurse, "I know. Sh-sh-sh! Don't talk any more."

"You did? I thought you looked as if you didn't, and I was going to tell you."

"Why how do I look?" asked the nurse, forgetting her own order in her curiosity.

"Oh, 'ust like most o' the folks—kind o' glum. I shouldn't think you'd ever look glum, if you knew abut Jesus bein' born."—Sel.

O blessed Presence divine! How precious thou art to the soul! All thy goodness and mercy are ours. All thy victories over death and the grave belong to thy children. Thou dost place us on the bright side of every cloud with thyself, whispering softly, "I mine are thine, and thou art mine always."

Anywhere in the universe is your home, for God is there. The most untoward circumstance or calamity does not ripple your tranquility, for the peace of God is yours, and all the forces of nature and of the G'head are marshalled to defend you.

If we learn to practice the presence of God we shall often dwell in heavenly places in Christ while yet in this world, and at the end of the journey we shall know that in God's presence is fullness of joy forever more.—E. W. C.

To keep in line it is necessary to grow more proficient each year. You cannot stand still. Keep on a full head of steam. Hard? Yes, but you can work up to it and the result is worth the effort.

A great deal of good can be done in the world, if one is not too careful who gets the credit.

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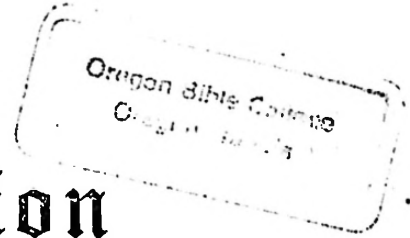
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VOLUME 70

CLEVELAND, O. APRIL 23, 1918

NUMBER 16

PEACE

Rejoice, O man of this sin-cursed earth,
For the day of peace hath come to its birth;
Peace to the world is God's decree;
Peace in the glorious jubilee.

Peace that our Savior nobly bought,
Peace for those who for it fought;
Peace for his chosen little band;
Peace for the battle-torn land.

'Tis not peace by man's decree,
Nor won by the sword of victory,
Though man may boast his valor here,
And say no war shall ever appear.

Sudden destruction then shall be,
To all who rule o'er land and sea;
The much boasted safety cry,
Shall savor of satan and his lie.

But the king of peace shall take his throne,
And reign o'er the earth from zone to zone;
Then Israel made free from the tyrants yoke,
By the command his God hath spoke.

Peace on earth, and good will to men,
When Jesus our Savior comes again;
The day of his coming is nigh at hand.
Proclaim the message o'er all the land.

J. E. Hogarth.

"BE SUBJECT UNTO THE HIGHER POWERS"

Dear Brethren of the Church of God of the Abrahamic Faith, Scattered Abroad Throughout the World—Christian Love and Greeting:

The book of Romans is a wonderful book, and its perusal will repay and enlighten all who carefully study it during these trying and serious times. In the 12th chapter an outline is given for the direction of our daily lives in our intercourse with God and our brethren. The 13th chapter deals with our duty and conduct respect the government under which we may live. The minds and thoughts that are the clearest and the most rational should belong to God's children.

Paul in 2 Cor. 13:11 prays that the brethren may be perfect; of one mind and living in peace. In Phil. 1:27 our conversation be as it becometh the gospel, that we stand fast in one spirit, with one mind. In Phil. 2:2, 3 to be of one accord, of one mind, and to do nothing through strife or vain glory. And Peter in 1 Pet. 3:8 informs us that if we possess this oneness of mind and purpose we shall have compassion one of another;

loving as brethren, pitiful and, as the original text has it, "humble."

Paul in writing to Timothy admonished him to "Hold fast the form of sound word which he had heard of Paul, in faith and love which is in Christ Jesus." To be able to do this, God hath not given us the spirit of fear, but of hope and love, and of a sound mind. Three things: the spirit of power (prayer or example); the spirit of love (kindness and submission); the spirit of a sound mind (wisdom and discretion).

Throughout the epistles in the New Testament, there is a unanimity among the writers that the children of God should obey and respect the governing powers of those representing the government. There is a vast difference in praying for exemption from military service as a combatant, purely upon religious grounds, which the constitution and laws of our government recognizes, and the absolute refusal to recognize the authority of the government when exercised by its duly elected and authorized agents. The Jews both as a nation and individuals were always getting into trouble and being persecuted because they entertained various scruples on the lawfulness of obeying heathen (Gentile) nations, or rather rulers and magistrates. Matt. 22:15-22 is a point in evidence. Jesus sharply differentiates between the things that belong to Caesar and those belonging to God. Because of the opposition of several of their prominent leaders to the Roman power, which they were subject to, there arose turbulent spirits that excited the people to scandalous and ruinous insurrection. Back in the times of Ezra (Ezra 4:12-24), Artaxerxes in looking up the record of the Jewish nation found "That this city of old time hath made insurrection against kings and that rebellion and sedition have been made therein." When Israel was in power "Toll, tribute, and custom, were paid unto them" by the nations they ruled over, showing that they recognize this principle as the law of nations under the law (Deut. 17:8-13). This spirit of obedience to those in authority was early established. So far as the writer understands the teaching of Scripture God has no where abrogated it under the present Gentile governments. Let us see.

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto to all men" (Titus 3:1, 2). Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers," etc. Read 1 Pet. 2:13-17; 2 Pet. 2:10; Jude 8.

Paul surely recognized and obeyed the rulers of his day and generation, but under conditions

that bordered on his commanding them to exercise the authority invested in them as officers of the government. See Acts 16:35-40; 22:22-30; 25:9-11. Which of you, whose life or estate may be in danger through the malignity of an evil disposed person or neighbor, will not seek the strong arm of the law? In doing this the power and authority of the government are recognized not only in the person of yourself in protecting you, but also its authority in punishing the evil doer. When we think of the monster of cruelty, caprice, and wickedness, almost unparalleled in the annals of mankind, of Paul's day—Nero—who murdered his own mother, yet Paul makes no exemption even on this account, but appealed to him for justice and redress when persecuted by his brethren after the flesh—the Jews.

A poor government is better than no government at all. The benefits of our own government are many and great. This must be apparent to all thinking and observant minds. It is the best government under present conditions. If the government demands my services as a combatant I shall protest, claiming exemption on the same grounds as the Friends and Christadelphians and kindred organizations, as this government in the past from time to time has recognized. If the government demands I serve it as a non-combatant capacity, I shall become acquiescent. If I am asked to salute the flag, I shall readily do so, because the flag is the symbol of the United States of America. Its authority as a government ordained by God I am enjoined by the Scriptures above quoted to obey and respect. "Honor all, love the brotherhood, fear God, honor the king" (1 Pet. 2:17).

I do not believe that the officers of this government after hearing an intelligent reason why I should not, will compel me to serve as a combatant. We should avoid being fanatical or rash in giving expression to our opinions for or against the enemies of the government. And like Moses, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." And with Paul, daily realizing that God's grace is sufficient, for our strength will, like his, be made perfect in weakness. Most gladly therefore will we rather glory in our infirmities, that the power of Christ may rest upon us. Therefore we take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when we are weak, then are we strong. It was the view of Christ's kingdom that sustained Paul: it is this view that will support us. It will inspire our hearts with a holy courage and confidence; it will arouse in us vigorous and energetic spiritual affection, enduing us with strength for service or suffering, animating us to self-denying and perilous labors, a sound and sober mind, wise and accurate judgment, sanctifying the Lord God in our hearts; and ready always to give an answer to every man that asketh us the reason of the hope that is in us with meekness and fear.

George B. Alldridge.

THE HOLY SPIRIT

"Prove all things; hold fast that which is good"

1. It was my first intention to review the whole of the correspondence, but as the Editor states that his reply in the October issue of the nature of a review (p. 115), it will greatly shorten the labor if I confine myself to his remarks.

2. The Editor, Mr. Weir, has all along led the reader to suppose that he considered the terms "Holy Spirit" and "Spirit of God" equivalent, and that the Holy Spirit was necessarily a personal being. Had he previously admitted that the Holy Spirit is the "power of the Most High," the writer would not have entered into the discussion. Indeed, most readers feel that the Editor combatted this view, and will acknowledge that the admission referred to should have been made long ago.

3. His suggestion to substitute the New Testament wherever the term "Holy Spirit" occurs will, I am sure, be warmly repudiated by the reader as a gross misunderstanding of the subject in the way in which it was presented by myself, especially as he had previously accused me of accepting the term in one sense only, and in that sense in which he had just expressed agreement.

4. That the "Holy Spirit" is the same throughout Scripture, can be definitely proved in many ways and by many passages. For instance in 2 Pet. 1:20, 21, we read: "Holy men of God spake as they were moved by the Holy Spirit." In 1 Pet. 1:12, we have a similar declaration regarding the "gospel" through them that preached "by" or "in" the Holy Spirit. Acts 7:51 clearly shows that the same "Holy Spirit" was resisted by past and present generations (see Psa. 51:11; Isa. 63:10, 14). Mr. Weir's plea that a chosen spirit called "The Holy Spirit," apart from other holy spirits, will scarcely bear scrutiny, for if correctly applied it is reasonable to suppose that in each case where the definite article is used in conjunction with the term "Holy Spirit," it of necessity refers to one particular spirit. The definite article at once identifies it with every instance in which it is used. This entirely overthrows Mr. Weir's contention that the title refers to both a personal and an impersonal Holy Spirit. Two diverse spirits cannot both be the spirit.

5. With regard to the "alternative view" that Gabriel is the Holy Spirit, the idea is so novel, so lacking in scriptural proof, and so entirely refuted by Luke 1:35 we feel assured very few would entertain it.

6. Mr. Weir still lays stress on the words "hear" and "speak" claiming that a personality is proved by them, apart from the fact that in Scripture many instances do occur of impersonalities both "hearing" and "speaking" (Heb. 12:24; Gen. 4:10; Ezek. 36:4; Judges 9:10). We think there are more cogent reasons for disagreeing with Mr. Weir on this point, and have already answered his remarks re Acts 13:2. If our friend's contention is correct, the Holy Spirit still "hears" and "speaks" with God's people in articulate voice. Can Mr. Weir cite us a single instance of this occurring, and will he definitely state to what personality we have access who will thus speak to us

in the literal sense indicated by him and from whom we may have (1) guidance into all truth, (2) testimony concerning Christ, (3) declaration of things to come, if the New Testament is not the manifestation of the Spirit of God concerning these things and at present our sole authority?

7. Re "Proceedeth." Mr. Weir's line of argument here is certainly unique, an evident attempt to "turn the tables"; but as our desire is to form our conclusions on the basis of Scripture evidence, let us decide the question by its authority; we shall then have no fears regarding "unsound exegesis." Let our readers examine the following passages and judge if Mr. Weir's argument is satisfactory.

Gen. 24:50, "the thing proceedeth from the Lord."

Num. 30:2, "according to all that proceedeth out of his mouth."

Deut. 8:3, "by every word that proceedeth."

1 Sam. 24:13, "wickedness proceedeth from the wicked."

Ecl. 10:5, "as an error which proceedeth from the ruler."

Lam. 3:38, "out of the Most High proceedeth not evil?"

Hab. 1:4, "therefore wrong judgment proceedeth."

John 15:26, "the spirit of truth which proceedeth."

James 3:10, "out of the same mouth proceedeth blessing and cursing."

Rev. 11:5, "fire proceedeth out of their mouth."

Rev. 22:1, "water of life . . . proceedeth."

Mr. Weir endeavors to make a crucial point of the word "proceedeth" as indicating the nature of the Holy Spirit. We think the above passages clearly answer this question without any comment being necessary. The reader will see the importance of this point, and how vitally it affects the question from either standpoint, for Mr. Weir defines the uses of the term Holy Spirit as "personal" and "impersonal." This particular passage he considers as referring to personality. We maintain the above quoted passages refute his claim. Mr. Weir's use of the word "necessarily," plainly admits that "proceedeth" has frequently the meaning commonly attached to it.

8. Re "Angels." Remarks re. angels are interesting, but are not all instances related in such a way as to leave no doubt as to the actual personality of the visitants? Such is certainly not the case in the passages quoted by Mr. Weir; he is obliged to draw his conclusions mainly from supposition, not fact.

9. Has it occurred to Mr. Weir that the passages on which he lays so much stress, are explicitly stated to be spoken in "proverbs" in John 16:25-29? This possibly accounts for much of the difficulty in harmonizing them with the rest of Scripture, for the writer is of the opinion that but for these passages no support could be obtained for the idea of personality.

10. Re Prediction, Fulfilment. There is an other point in question, viz., harmonizing prediction and fulfilment. That has never yet been completely nor satisfactorily proven by orthodoxy, or even by Mr. Weir's novel suggestion re Acts 1:14; 2:1-4, for no person has come to take the

place of the Lord Jesus during his absence from the earth. No one can dispute the fact that prediction and fulfilment do not bear the same precise relationship to each other that other prophecies do, constituting a strong argument against infidelity in support of inspiration. Read the record in Acts and you will find there is no mention of any person, there is no comfort, no guidance into all truth, no showing of things to come. Both Christ and Peter call it the fulfilment of the promise of the Father. Though Peter was evidently with Christ when the notable words in John were spoken he makes no reference whatever to them, and the words of Christ "which ye have heard of me," do not by any means necessarily refer to other than Joel's prophecy. I repeat, there is nothing of a personal nature portrayed in the account in Acts 1 and 2; and in order to gain his object Mr. Weir has to read into it an idea for which he has no warrant but his own. Whereas, if the New Testament is regarded as the inspired work of personal men through whom the gospel was preached (1 Pet. 1:12) by the Holy Spirit; if it is recognized as the only authoritative source of knowledge of things to come, guidance into all truth and testimony concerning Christ, we have every detail fulfilled. The objection as to time is not so forceful as it appears, for we find Paul's epistles are early acknowledged by Peter as inspired, and they were early known in the churches. Is it not remarkable that John 17 contains no mention of the spirit, but much of the word?

11. I admit my remark re Spirit of God becoming Holy Spirit, is not strictly correct and therefore an unfortunate mistake, as Mr. Weir points out; but the very frequent repetition of the use of the term since the announcement of the birth of Christ suggests some reason for the thought. Can Mr. Weir give scriptural authority for his conjecture re the paternity of Gabriel?

12. Re "Baptismal Formula." Mr. Weir's statement that the chief administrator's official name appears in the baptismal formula is incorrect, and we demand proof, and unhesitatingly affirm that the terms used are terms of relationship and not names (see facts 3 and 4, page 54, "The Student"). Only the name is referred to (Acts 4:12) viz., Jesus, the Christ. "There is none other name," and the terms Father, Son, and Holy Spirit are biographic and comprehensive of that name. The Baptismal Formula might well be called John 3:16 epitomized. We are apt often to forget that it was God, the Father, who so loved the world, that he gave his only begotten Son (begotten by the Holy Spirit, not by Gabriel) that whosoever believeth on him should not perish, but have everlasting life." And how do we get that life? Friend, turn and read Rom. 6:23 and Rom. 8:11. Mr. Weir has been asked several most pointed questions such as occur on page 56 and in the postscript of the July issue; also in section 7 page 110 re. remark on pages 52 and 53, all of which have been entirely ignored and which we much regret.

R. H. Judd.

To know some people is a standing invitation to be good.

"OCCUPY TILL I COME"

By S. Roxana Wince

"In work that keeps faith pure and strong,
In trust that triumphs over wrong."—Anonymous.

The Master may come almost any day, for the world's six thousand years are about up, and we seem to be living in the overlapping of the ages or dispensations, or in the brief period that lies between the gospel age and the millennium, when the dead are to be raised, and with their living brethren are to go up to meet their blessed Lord in the air and be for ever with him. But is that any reason why we should sit down by our fire-sides and fold our hands?

He says, "Occupy until I come." What does that mean? Be busier, more faithful, more zealous, more eager than ever to win souls for him. Faith cannot be kept "pure and strong" unless we do keep at work. I know this by my own experience. Never has my faith mounted higher than it did in my Linotype work. And if Jesus is coming soon is there not all the more need of haste that our set tasks may be finished when the trumpet calls.

There will be no time for them then. The printing press cannot be bought, papers and tracts be printed and sent out, when "one is taken and another left." What we do must be done now.

We Are Waiting

"Waiting because the Master stands
To watch the rising tide,
And he would have us cast the net
Upon the other side.

Waiting while skies still blacken
With storm clouds hanging low,
Eyes fail while looking upward,
To find the emerald bow.

Waiting because the Master's eye
Is on the ripening grain
The impatient s'ckle must be stayed
Waiting the 'latter rain.'

And we shall have that "latter rain," thank God, if by making willing sacrifice, we prepare for it. The net will be "cast on the other side," when the printing press is ours and duly and solemnly dedicated to God.

Last December a devoted brother in the faith, sent me a dollar to be used in sending Mr. Wince's tracts as Christmas presents to those whom I thought would be interested and benefitted by reading them. I sent them instead as New Year's gifts. One of the recipients wrote me a short time ago, that "the tracts had been received, that they were good, and highly prized," and that she "wished everybody could have them and be helped," and said that her sister-in-law, a Mrs. Rosana Page, of Los Angeles, California, had been converted by them." What a star this will be in that self-sacrificing brother's crown! O it pays to give!

It is a blessed privilege to give, a joy that is almost beyond speech to express, if we give out of love for our perishing fellow man and out of love

for God. So keep on giving, keep on working, in in obedience to Jesus, sure that he will take care of the results, and give all and more than we ask.

"Employ the gift thou hast
With true and earnest care,
And this endeavor shall not be thy last,
Each good performed another shall prepare."

PRINTING PRESS FUND

| | |
|-------------------|----------|
| Maud Darrah | 10.00 |
| H. Dickel | \$ 5.00 |
| Total | \$ 15.00 |

YIELDING TO CHASTISEMENT

Jacob's children are known in Bible history as a stiff-necked people. Do we ever stop to think why they are so called? God demonstrated to them over and over again because of his great mercy and long-suffering spirit that his favor and guidance were with them when they returned to him in humbleness, willing to lay their honor in the dust by a confession of their sins. This was where the test came with them, and it is so today. By their works ye shall know them. The things that pertain to the pride of life and the lusts of the eye plainly constitute from a Bible standpoint, the things of the world we must constantly guard against. How it thrills and causes the heart to rejoice to see a brother or sister yielding willingly without an effort at self-justification, when the hand of God is plainly recognized in the chastisement of his children. In the first chapter of Paul's first letter to Timothy he confesses that he had been, among other things, even a blasphemer; and although he did it in ignorance, was not willing to hide it in the skirts of self-righteousness, but put it on record for the church to know and also the world, if they care to consider it, that he was chief among sinners. How it hurts sometimes, and how easy it is when the crisis of a fire is poured out upon us, to borrow the characteristics of the cunning fox and look for loop-holes instead of simply acknowledging, acting the part of a man or woman—yielding obedience and be willing to place ourselves at the mercies of a just God and trust in his protection.

Should we be dismayed and discouraged to feel the divine hand of correction in ourselves, or discover that its power is brought to bear upon others of the household of faith, whom we have loved and trusted with implicit confidence? We should not only welcome chastisement from above, but rejoice in it, for then we know we are the children of God and heirs to his promise through Christ, the Mediator between God and man. Do we fully realize the love and patience of Christ as our great High Priest? How careful we should be not to grieve the Holy Spirit of God, which was given into the hands of Christ without reserve, and which is extended to all in a measure who believe on his name—to as many as are called according to the purpose of God. The children of Israel grieved

the spirit of God by their stubbornness in their sojourn in the wilderness to the land of promise. They did more. By refusing to yield and to trust in the strength of the living God, who delivered them and preserved them through all their adversity, then were turned back into the wilderness to perish. God is the same yesterday, today, and forever. May we not expect the same fate, and justly so, if we have a rebellious spirit and let pride, deceit, and unbelief be a stumbling block to humbleness, truthfulness, and implicit faith and trust in God, the source of all truth and light? All things indicate the near coming of Christ to judge the world in righteousness. Heaven and earth were to be shaken before the great day of the Lord. These conditions are upon us. The fire is being sent to test, purge, and purify all who profess the name of Christ. At Christ's coming his people will be of one mind and speak the same thing. Is it so today for those who claim to be his people? The church is passing through a most solemn experience. My brother or sister, are we trusting in God who is able to deliver and fulfill all his promises? If we have on any garb or false apparel God will reveal it to us before it is too late, if we are willing to listen. May the Lord soon come, and I pray that we all may hear him say: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

J. E. Hammond.

A DESCRIPTION OF CHRIST'S PERSON

General Charles W. Darling Secretary of the Oneida Historical Society at Utica, New York, is authority for the statement, that in the Vatican at Rome is a sacred relic written by Publius Lentulus, who at that time was a ruler in Judea. It reads as follows:

There appeared in these days a man of great virtue, named Jesus Christ, who is yet living amongst us, and by the Gentiles is accepted for a prophet of truth, but his own disciples call him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, with a very severe countenance, such as beholders may both love and fear; his hair is of the color of the philbert full ripe, and plain almost down to his ears, but from the ears downward somewhat curled, and more orient of color, waving on his shoulders. In the midst of his head goeth a seam or partition of his hair, after the manner of the Nazarites; his forehead very plain and smooth, his face without a spot or wrinkle, beautiful with a comely red; his nose and mouth so formed as nothing can be reprehended; his beard somewhat thick, agreeable in color to the hair of his head, not of any great length, in the midst of an innocent and mature look; his eyes gray, clear, and quick. In reproving he is terrible, in admonishing courteous and fair spoken, pleasant in speech mixed with gravity. It cannot be remembered than any have ever seen him laugh, but many have seen him weep. In proportion of body, well shaped and straight, his hands and arms right and delectable to behold; in speaking very temperate, modest and wise—a man of singular beauty surpassing the children of men.—Sent by Sister Vira McClrath.

MAY A CHRISTIAN DANCE?

Bob Burdett answers this question in his usual unique fashion: "May a Christian dance? Of course he may. He may swear and lie, too, but it would not make him a better Christian surely. Christians, you may dance, but dancing will never identify you as a Christian. What puzzles us is that you ask the question so often. Christians who don't dance never ask it. Christians, dance if you can't live without it, join hands with Salome, Herodias, and Herod, and circle to the left. But don't be surprised if you are mistaken for a goat. That is the side they are on.—Sent by a sister in New York.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Cantwell Drabenstott \$ 1.50

The woman who marries a man to reform him has more faith in human nature than St. Paul had.

It is not merely knowing what to say that counts so much as knowing when to say it.

If we become satisfied with ourselves, with our growing in grace, and love, and knowledge, we have then ceased to grow.

Teacher: "What is the Kaiser?"
Small Boy: "The Kaiser is a stream of water that spouts up and disturbs the earth."—Sel.

Your life within is to be a slaughter house for all that God hates.

Usually, the more particular we are in the confession of sin, the more comfort we have in the sense of pardon.

Men have sight; women insight.—Victor Hugo,

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EDITORIAL

One may give without loving, but he cannot love without giving.

Brother and Sister John E. Hogarth have returned from Florida.

As this month of April contains five Tuesdays, there will be no paper next week. The next issue will appear on Tuesday May 7th.

The Editor of The Restitution will preach at Moriah, Ill., Saturday and Sunday, April 27 and 28th.

"The Daily Timesett," a paper published in Chanute, Kansas, announces that W. L. Crowe, who was arrested some time since on a charge of disloyalty has been exonerated and his case dismissed from court.

Sister N. B. Robison, of Salem, O., has been carrying on a campaign for subscriptions for The Restitution during the past few weeks. Dating April 13th, Brother D. C. Robison writes of her continued canvassing, and sends another appreciated remittance. In this work our Sister sets a commendable example for others to follow in other places and churches.

THE THRONE OF JUDGMENT AND MERCY

"And out of throne proceeded lightnings and thunders and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as of a man, and the fourth beast was like a flying eagle" (Rev. 4:5-7).

I. The Throne of Judgment

1. Lightnings, thundering, and voices (vs. 5; Ex. 9:23, 28; 19:16; 1 Sam. 7:10, 12-17, 18; Dan. 7:10; Zech. 12:6; Mark 3:17).

2. The seven lamps (torches borne aloft) are the seven spirit completely manifested in the judgments executed by Christ and his brethren (vs. 5; John 4:24; Heb. 1:7; 12:29; Ezek. 1:13, 14; Judges 7:16, 20; Nahum 2:3, 4; Isa. 4:4; Mal. 4; Zech. 4:6; Rev. 5:6; 14).

II. The Throne of Peace and Mercy

1. "Sea of glass," translucent like crystal; clear, calm, unruffled by wind, vitrified, ethereal, clearness, purity, calmness (vs. 6; Ex. 24:10; Ezek. 1:22; Job 37:18; Isa. 26:9; Psa. 36:6; Ezek. 26:3; Dan. 7:2; Rev. 15:2, 3; Isa. 57:20; Rev. 16:3; 20:8; 21:1; Jer. 30:11).

III. Composite Attributes of the Throne; Or Judgment Mingled with Mercy

1. Oriental thrones of two kinds:
 - (a) Richly cushioned divan (called a "bed" in Esther 7:8); and
 - (b) Ornamental arm-chair (1 Kings 10:18-20).
2. First beast like a lion: strength (Prov. 28:1; 30:30; Rev. 5:5, 6).
3. Second beast like a calf: strength combined with sacrifice (Mal. 4:2, 3; 1:8, 13).
4. Third beast like a man: intelligence, sympathy, frailty, mediation (Job 4:17; 1 Tim. 2:5).
5. Fourth beast like a flying eagle: swiftness in both judgment and mercy (Job 9:26; Deut. 28:49; 2 Sam. 1:23; Isa. 40:31).

COMMUNICATIONS

"They shall make known unto you all things that are done here" (Col. 4:9)

Brother Huggins:

Sister Robison has been canvassing again for The Restitution. She encloses check for Mrs. W. A. Kent. We are all trying to do what we can to scatter the truth and think this a safe and sane way to do it. Several of the body are passing through a scourge of an epidemic passing over our city. I am one of its victims. May the Lord soon come and deliver us from these conditions. Your "Bible Lessons on First Principles" are fine.

With Christian love, we are your brother and sister,

D. C. and N. B. Robison.

Dear Brother:

Many thanks for your letter and appreciating words. I can well understand your position. I expect your many duties are exacting and your time limited.

I am writing this time to ask you if you can spare them to send me twenty-four copies of this week's issue of *The Restitution* containing my article. I can place every one of them out among church people who know not the truth. Perhaps it may stimulate among some of them a desire to know more of the gospel of the kingdom. I expect later on to lay in a quantity of your excellent "Bible Lessons" series for missionary work in this community.

Regarding my paper on "Platonism: Its Influence Upon Church Doctrines and Creeds," I find that I shall have to revise and add to it somewhat; and as I am going away on business for about three months in a week's time, God willing, I will not have time to finish that article until I come back, perhaps in July. I hope to be able from time to time, God willing, to contribute my little bit towards the reading matter of your grand little paper, the staunchest for truth that I have ever come across.

Yours in the one hope,

Geo. F. Haines.

Dear Brother Huggins:

The following Scriptures as appertaining to present conditions, have deeply impressed me, and if you consider them helpful to *The Restitution* readers you can use them.

"For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and his sword will the Lord plead with all flesh, and the slain of the Lord shall be many" (Isa. 66:15, 16).

"Take the winecup of this fury at my hand, and cause all the nations to whom I send thee, to drink it. And they shall drink and be moved and be mad, because of the sword that I shall send among them" (Jer. 25:16).

"The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth" (Jer. 25:33).

"Babylon hath been a golden cup in the Lord's hand that made all the earth drunken of her wine: therefore the nations are mad" (Jer. 51:7).

"Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity, for this is the time of the Lord's vengeance" (Jer. 51:6).

"Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

"Thy kingdom come. Thy will be done on earth as it is in heaven."

"Let your loins be girded about, and your lights burning, and be ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh, and knocketh, they may open unto him immediately" (Luke 12:36).

"Let us therefore go forth unto him without the camp, bearing his reproach. For here we have

no continuing city, but we seek one to come" (Heb. 13:13, 14).

M. Louise Atwell.

The foregoing was written by a friend and brother who has done much to help us to understand the admonition of our Lord and Master as given in John 14:23 and Rev. 3:20. We pass it on with the prayer that it may help others to understand the joy and confidence of this ever abiding presence. "No, I will not leave thee: no, no, I will not forsake thee." And "The Lord is my helper, and I will not fear: what can man do to me?" (Diaglott).
Grace Lawrence.

Rev. 3:20; John 14:23

To a Friend:

Have you learned to listen to the gentle knocking at your door? Yea; I always listen for the knocking at my door—amidst the noise and bustle of this sin cursed world. I often hear the gentle knocking at my door; and have learned to wait; and love to listen for that gentle knocking at my door.

The storm clouds are swiftly gathering, hear the awful din and crash, he has loosed the winds of heaven and his lightning fills the earth; who will stand amidst the burning (Isa. 33:14, 15)? but they who have heard the gentle knocking at the door. Darker, darker grows the tempest, the world is rocking to and fro, all that is about me is falling with the storm, but my house is safely anchored (Matt. 7:24), for I learned to listen to the gentle admonition; delivered when I hear the knocking at my door. My ears are turned to listen, Hark! amidst that awful roar; I hear again that gentle knocking at the door. I fly to quickly open; (for I have learned to wait and love to listen for the gentle admonition delivered at my door). This time my Master greets me with arm outstretched to save; for only the unshaken (Heb. 12:26-29) will remain.

O my brother and my sister, learn before it is too late, listen to him who longs to guide us from this world of sin and strife. The self (devil) will quickly vanish if our ears are turned to listen to the gentle admonition delivered by our Master at the door.

Open the door (Rev. 3:20; John 14:23—Anonymous).

THE TRINITY THE MARK OF THE BEAST

Commendation of Bible Lesson VII

Bible Lesson VII is so good, please send me a dozen. I will hear copy the first proposition:

"1. There is only one God, the Father. The 'one God' of the Old Testament is revealed as 'the Father' in the New Testament. The popular doctrine of the Trinity confuses the revealed relations of the Father, Son and Holy Spirit and destroys monotheism to make room for polytheism—supplants Christianity to establish Paganism (Deut. 6:4, 'Hear, O Israel, the Lord our God is one Lord; Mark 12:29, 'And Jesus answered him, The first of all

the commandments is, Hear, O Israel, the Lord our God is one Lord;' 1 Tim. 2:5, 'For there is one God, and one mediator between God and men, the man Christ Jesus;' Eph. 4:5, 6, 'One Lord, one faith, one baptism, one God and Father of all;' John 17:3, 'And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent'").

Now the question is in order, Who destroyed monotheism to make room for polytheism, and supplanted Christianity to establish Paganism? The doctrine of the Trinity did the work; but what power originated the doctrine—and enforced it? The answer is the power that in the Revelation is called "the beast" (Rev. 13:2, 4, 7, 14, 15, 17, 18; 19: 19, 20).

"The beast" is the symbol of the Roman power. He was first a Pagan, dreadful and terrible, and strong exceedingly (Dan. 7:7) and is always known by his ten horns. In chapter 12 he is a great red dragon persecuting the mother of the man-child. In chapter 13 he is "the beast like a leopard," professing Christianity, but finally develops into the Papacy; but he always has the ten horns (chap. 17:3). Now inasmuch as the teaching of this power by the doctrine of the trinity has "supplanted Christianity to establish Paganism," what objection can be offered to the conclusion that the doctrine of the trinity is "the mark of the beast?"

The solving of the question is made much easier if we realize that "the beast" is a symbol of the Roman Empire, and that "the mark of the beast" is in fact the mark of the empire. And farther, that the mark is the mark of the empire during its Christian phase, and that that phase was during the period that elapsed between the time of Constantine and the rise of the Papacy.

Geo. Francis.

OBITUARY

James E. Leslie

The Church of God at Brooklyn has suffered a severe loss through the death of Brother James E. Leslie who, in his seventy-third year, fell asleep, awaiting the coming and appearing of Jesus the Christ, the Son of the living God, to establish that kingdom he so longed for and loved to speak about, and of which we hope he shall have a part.

Brother Leslie has been a resident of Brooklyn for about forty-five years, all of which time he was connected with the Church. For many years he was totally blind. The immediate cause of death was diabetes.

Readers of the "Young People's Page" may remember an article Aug. 21st last, entitled "Alone, Yet Not Alone," of which this paragraph was a part:

"Can you imagine a greater isolation than a man both poor and blind? We know such a man. He is a member of the Church of God at Brooklyn; and he says that daily he thanks God for the loss of his sight, for when his eyes were removed desire and temptation went with them. Our brother is a large, powerfully built man, good head, active brain, agreeable talker, and pleasing personality. As you look at him your first thought is one

of sympathy, but he does not sympathize with himself, for his companionship with God has taught him that 'in whatever state he is, therewith to be content.'"

This paragraph referred to our late deceased brother.

Alexander D. Donaldson.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Matt. 5:9

SEND THEM TO BED WITH A KISS

O mothers, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things going amiss;
But mothers, whatever may vex you,
Send the children to bed with a kiss!

The dear little feet wander often,
Perhaps from the pathway of right;
The dear little hands find new mischief
To try you from morning till night;
But think of the desolnte mothers
Who'd give all the world for your bliss,
And, as thanks for your infinite blessings,
Send the children to bed with a kiss!

For some day their noise will not vex you,
The silence will hurt you far more;
You will long for their sweet, childish voices,
For a sweet childish face at the door;
And to press a child's face to your bosom,
You'd give all the world for just this!
For the comfort 'twill bring you in sorrow,
Send the children to bed with a kiss!

Training Little Children

Often mothers say to me, "Don't all the things you do with your children take most of your time?" By no means. I am a mother of three, and do all my own work, except washing and ironing, and I have to do sewing without end. A busy mother will make suggestions which can be carried out while she is busy at household tasks. Stories may be told. For instance, baking will suggest the story of "The Gingerbread Man." This can be found in "Best Stories to Tell the Children," by Sarah Cone Bryant. Paring an apple or a squash makes the opportunity to tell about the seeds hidden in the cradle, how in the winter they go to sleep, and so on. Make a whole story of it. A few days ago I told my three year old baby this story and sang to her:

I know of a baby so small and so good,
 Who sleeps in a cradle as good babies should,
 Sleep, baby, sleep.
 I know of a mother so kind and so warm,
 Who covers this baby from all cold and harm,
 Sleep, baby, sleep.

Several days later we had another squash to prepare, and immediately she said, "Mother, sing about the baby." Later, on request, she told her older brother and sister the story of the seed babies.

It is well to make much of holiday celebrations. Have the children prepare little gifts for a birthday. Perhaps it may be only to draw a picture. On Valentine's Day we always make valentines. Use scrap pictures and past them on colored cardboard. Or use paper doiles, cutting out the centre and pasting on a piece of cardboard, with an appropriate picture underneath. This makes a pretty little valentine of paper lace. Cut out hearts of red cardboard or paper and string them together in graduated sizes, on red ribbon or twine.

Let me urge fathers as well as mothers to enter into the life and play of their children. For only when the father lends his aid in the process of child training can there be perfect unity. By working together mother and father can lead the children to understand the life about them. They can teach them to know and to love nature. They can direct the emotions, develop the intellect, and strengthen the will. And as a result the children will naturally come to feel and understand the Divine love which lies only half concealed behind all things.

| | |
|---|-------------|
| God, who hath reconciled us to himself | 2 Cor. 5:18 |
| Wherefore thou art no more a servant, but a son | Gal. 4:7 |
| They thirsted not when he led them | Isa. 48:21 |
| I ascend to my Father and your Father | John 20:17 |
| Holy Father, keep through thine own name | John 17:11 |
| I have prayed for thee that thy faith fail not | Luke 22:32 |
| To him that overcometh, I grant to sit with me | Rev. 3:21 |

Our Weekly Puzzle

"And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

What is the meaning of the word "suffer" as here used? What is meant by "whosoever shall not receive the kingdom of God as a little child"? Where can this passage be found?

Answer in next issue.

Answer to puzzle in issue of April 9th:

The meaning of "the end of the days" is the end of Gentile times, or rule, which time shall

bring Jesus to this earth in his second appearing, and it will be at this same time that the kingdom of God shall be established and Israel shall say, "Come, let us go to the mountain of the Lord." The passage is in Isaiah 2:2, 3.

Children's Hymn—

Open my eyes that I may see glimpses of
 truth thou hast for me,
 Place in my hand the wonderful key that
 shall unclasp and set me free.
 Open my mouth and let me hear gladly the
 warm truth everywhere;
 Open my heart and let me prepare, love with
 thy children thus to share.
 Silently now I wait for thee, ready my God
 thy will to see.
 Open my eyes, illumine me, Father divine.

A Bible Reading—

O taste and see how gracious the Lord is; blessed is the man that trusteth in him. O fear the Lord, ye that are his saints, for they that fear him lack nothing. The lions do lack and suffer hunger, but they who seek the Lord shall want no manner of thing that is good.

STUDIES

No. II

"And what I say unto you I say unto all, Watch" (Mark 13:37). The exhortation to watch lest we be found sleeping found in Mark 13:35-37 is surely said to the saints today. Farther, it must be expressly intended for us at this time. Never in the history of the world have we had so great and convincing proof that the Lord is at the door. Like a moving picture, sign after sign has been flashed from the political heavens. The signs in the political sun, moon, and stars have followed each other with such rapidity that the finite mind can scarcely grasp them. One year ago today America was nominally at peace with the world. One year ago Russia seemed, as one writer expressed it, to be standing on the threshold of her greatness as the latter day king of the north. One year ago the Euphrates power still sway over the city and land of God. How is it today, and what do these things mean? Turn to Joel 3:9. The mightiest nation on the earth has responded to the call of Jehovah. Vainly she said, "We will not drink of the cup"; but centuries before her birth as a nation God said, "Ye shall certainly drink" (Jer. 25:28).

Turn again to Ezekiel 38th chapter, Gog and Gomer. Has God's word failed of fulfilment? "My word shall not return unto me void," says the Most High, "but it shall accomplish that which I please (or will), and it shall prosper in the thing whereto I send it." What is God's decree respecting Gog and Gomer? They shall go together into the land of Israel. Together they

will join forces against the merchants of Tarshish. One year ago Gog and Gomer were warring against each other. How is it today? One year ago the Euphrates was overflowing the land of Israel, carrying destruction and death before its onward rush. How is it today? One year ago Daniel's people were still waiting for the end of the 1335 days when the desolating power should come to an end. What do we see now? In October, 1917, the Turks ceased to count time by the moon and adopted solar time. What happened then? Why the very next moon (month) the British were in Palestine. Jerusalem is now freed from the desolating power of centuries. The first real joy in nineteen hundred years, says a Jewish paper.

Truly "God works in a mysterious way, his wonders to perform." When the British were on the Gallipoli peninsular, when Constantinople seemed to be tottering to its fall, I know some of us at least thought Russia would soon enter upon her work as the latter day king of the north; I know some of us were sorrowful and perplexed when all this failed. I remember a dear brother wrote to me words something like these: "Oh why does not God strengthen the arms of the Allies?" How short sighted are our mortal eyes! Not Tarshish and Gog go up together, but Gog and Gomer. Tarshish is now just where Ezekiel places her for the last battle, and surely now we see more hope for the prophetic alliance of Gog and Gomer as foes of the merchants of Tarshish. "All of them clothed with all sorts of armor." It is almost miraculous the weapons of war that have been conceived in the mind of man and fashioned into being by his hand. "A great company and a mighty army." Never before in the history of our earth have such numbers of men been brought into union. Such training is too wonderful to be understood that millions strike at once as one man. "To take a spoil and to take a prey." What is the key to the great East Indian possessions? Whoever holds the land of Palestine holds the key. When Gog and Gomer come up to take a spoil and a prey they must first turn their hand upon the desolate places that are now inhabited. We know the end. They fall upon the mountains of Israel to rise no more.

But before this something of the most vital importance to the saints takes place. That for which the elect ones have prayed and looked, that which has been the hope of the church through all ages since the chosen few "beheld that wondrous journey to the skies." "Behold I come as a thief. Blessed is he that watcheth." As a thief cometh so is his coming to the world. They see not nor know, and so the Lord cometh and taketh away his jewels and the world knows nought of it. But to those who are taken he comes not so. Long have they looked and waited and longed for this coming. They have oil and their lamps are trimmed and burning. As it was in the day when Israel was taken out, Egypt was in darkness but Goshem had light; so it is when the saints are called away—darkness covers the earth, but light shines upon the elect. But alas and alas! some of the virgins are asleep, and so with the world: they know not of his coming and awake just too late. To those who look for him, to those who are

awake and watching is the promise that he will appear for their salvation (Heb. 9:28). And so it seems all the forces of sin are working to take our eyes off his coming. Many are saying, "My Lord delayeth his coming," and they are eating and drinking with the drunken and smiting the fellow-servants of Jesus, those who are sober and watching.

I have a tract entitled, "Our Lord's Personal Coming," by Alexander Campbell. This is an extract from Mr. Campbell's notes written in 1832. Of this tract H. V. Reed says: "In the foregoing statement from Alexander Campbell we have a clear and scriptural argument, showing our Lord's return from heaven is to be personal and tangible. We most heartily commend the view set forth in the article from his pen written in 1832." About a month ago I saw in our local paper that a Campbellite minister would preach on the subject, "Is the World Coming to an End?" I went to hear him and this is in substance what he said: "The world is growing better every day. Before the personal return of the Lord peace and good will shall prevail among men for a long period. The Lord's coming is a spiritual coming to the hearts of men. There are no signs of a personal coming, and those who teach that he will come soon in like manner as he went into heaven, are doing more harm than Ingersoll in all his speaking and writing."

Surely a deep sleep has fallen upon many, and even this time of peril and trouble, such as never was, is powerless to awaken them. Again we say, everything is working to close our eyes and take our minds from the command of Jesus to watch. One thing that personally (I speak for myself alone) I believe is taking the eyes of many off the Master, and turning them in another direction, is the looking for a personal antichrist to arise. When I have talked to some of those believing this: and have pointed out the unmistakable sign that our Lord is near, the answer is: "Oh the antichrist must first be manifested," and of necessity they are watching for him, and not for our Redeemer. And strange to say I have never talked with one who could tell me how we could know when he came, or from what quarter to look for him to arise; and it seems there is some doubt as to recognizing him when he does appear until he has reigned some little time. Of course if this be true and according to Scripture, we cannot take heed of Christ's command to watch for his appearing, but must be bending all our powers of observation to discern the coming and reign of this great adversary. Worldliness, which John defines as the lust of the flesh, the lust of the eye, and the pride of life, are undermining the watchfulness of some. It is not necessary that we become base to lose the mind of Christ. It is just when the adversary of God appears to us as an angel of light that our danger of falling is the greatest.

This is especially true of many worldly organizations of today which in themselves and of themselves are good; but nothing that takes our mind and time from the service of our Master is lawful for the saints. We cannot serve two masters. That all who are asleep to this command to watch are not outside but are in the name of the Body

is evident by the term "Virgins." What is the trouble? They have the lamps (light of doctrine) but no oil (works of God) in them. For proof see Matt. 24:41 to end of chapter. We are told in Isaiah that Jesus was anointed (with the oil of gladness, Heb. 1:9) to do these very works of love. Let us who are of the day awake and put on the whole armor of God that we may be able to withstand all the fiery darts of the adversary. Let us exhort one another daily. Our great theme, the Lord is at hand. While those who are of the night are distressed and their hearts are failing them for fear of these things which are upon the earth, let us who are of the day lift up our heads and rejoice, because to us they are sure signs that our redemption is near. "Watch therefore that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:36).

Flora A. Wood.

IN HIS STEPS

A Paper Read at the Meeting of the Sisters in Cleveland

Dear Sisters:

I have chosen this subject for my lesson because wonderful things are taking place in these times. We stand as it were on tiptoe with expectation wondering what is coming next. I am sure it behooves us to follow closely in the footsteps of the Master. "For hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps."

In what way can we follow his steps? Dear sisters, the book is full of examples. "If any man will come after me, let him deny himself, and take up his cross, and follow me."

The words of the Master show us plainly that we must always be on the alert. We know the world is ready to point the finger of scorn at us. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Christ also said to his followers: "Ye are the light of the world. A city that is set on a hill cannot be hid, neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven." We can understand clearly if we let these words sink into our hearts, that we who profess to be daughters of God cannot mingle with the world and its pleasures. If we do we are no better than they. I do not mean that we are not to be friendly with people outside the truth: there is a difference between being friendly and partaking of their pleasures. We are told if possible to be at peace with all men. Christ ate with the publicans and sinners, yet they could find no fault in him; he always glorified his Father in heaven—and if we are walking in his steps we must imitate him in all things.

Let us remember that a sympathetic word spoken to one in distress will often cause him to listen to the truth, but we must use discretion at all times when presenting it. Peter tells us to "be ready always to give a reason for the hope that is in you;" but we must give it in love. As an illustration, I know a brother in England, who was a very able speaker. His words were always kind and encouraging. In his humility he seemed a pattern of Christ. One day as he was engaged in a walk, his attention was arrested by a number of people. He stopped to see the cause of the gathering and he found another brother arguing with a gentleman and saying such hurtful and un-Christianlike things that the first brother walked away, blushing with shame, and loath to call such an one a brother.

Another thing I would like to mention is false pride, which we sometimes find even among ourselves, and which all acknowledge is wrong, especially when it happens in a case like this: One sister having just a short distance to go to meeting dressed in a clean wash dress, and as she was going she was passed by another sister dressed in the height of fashion, who would not condescend to speak to the more lowly sister. This truly is not the spirit of Christ. Suppose, dear sisters, the Master had passed by: do you think he would have called that sister? No; I am afraid she would have been like the virgins who had no oil in their lamps; she would have been left behind, and the sister in the clean house dress would have gone in, although she was not as old in the truth. It is not the length of time we are in the truth; it is how we use the time that counts. Dear sisters, we know the Judge of all the earth will do right; our wrong actions cannot be hid by a pleasing outward appearance.

We know not the day nor the hour that the Master will come, but it matters not so long as we are looking for him. He may come in our day; I hope he will. Some of us may be about our household duties, or attending our little ones; others may be visiting the sick, but it matter not what it is if we do it unto the Lord.

In the Master's footsteps let us walk
The narrow path he trod,
'Tis the only road, dear sisters,
That will lead us unto God.

We must keep a firm step if the way is rough,
Then, we'll neither slip nor slide.
We cannot lose the way if we just keep
In the footsteps of our Guide.

What terrible suffering our Savior passed through,
And yet it was not for his sin.
He died that awful death on the cross
That we life eternal might win.

How happy, dear sisters, we all ought to be
To know we are watching for him!
Let us keep in his footsteps, that when he re-
turns
We'll not be convicted of sin.

Sister G. A. Tabor.

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VOLUME 70

CLEVELAND, O. MAY 7TH 1918

NUMBER 20

LIFE'S CONUNDRUM

If life moved onward like some turbid stream,
And man had nought to do but eat and dream;
If day by day the usual joys of life
Were not marred by necessity and strife;
Could he repose 'mid roses on a bed of down?
Would he be happy, never wear a frown?

With sluggard's sleep, and sumptuous meals between,
Man would be like some motionless machine;
Paled by the sameness of an idle life,
Prefer he would, strenuousness and strife;
Work for the hands faithfully performed,
Some battle fought, some fort stormed.

Work relieves the mind from worry and regret;
Needed sleep banishes sorrow and fret;
Work is a solace for a weary life;
All should labor in this age of strife.
If you'd be happy, live a life of toil;
In shop or factory, or tilling of the soil.

Then with conscience clear you may repose,
Free from worldly cares, and mortal woes;
Some objective hoped for, some purpose gained;
Or, from some vice the appetite refrained.
With a conscience clear, we eat our daily bread;
And thankful be for the bounteous spread.

J. E. Hogarth.



DANIEL'S IMAGE

By Permission of Review and Herald

THE question of interest to most people now is, "What will be the outcome of this great war of the nations?" Let us consider.

We know that there were to be just five universal kingdoms on the earth (Dan. 2:31-46).

First, the Babylonian; second, the Medo-Persian; third, the Grecian, all of which have passed away; and following these comes the fourth, or Roman, in which we are now living. How long is this one to continue? This is the point of interest at the present time. Why? Because when this fourth kingdom is passed away, the fifth and last kingdom will be ushered in, which will be entirely different from those which preceded it, and it will stand forever. Daniel 2:44: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Note that this kingdom smites the image on the feet in which we are now living (Dan. 2:34).

This kingdom will be different from the others in that it will be a righteous kingdom. It will be God's kingdom established in the earth, with Christ as King. Isaiah 32:1: "Behold, a king shall reign in righteousness, and princes shall rule in judgment." This time has never come, as we all very well know. Satan is the prince of this world now, and has been ever since he deceived our mother Eve in the garden of Eden; but we have the promise that the seed of the woman will bruise the serpent's head, which means that Christ is to destroy the power of Satan (Gen. 3:15; Heb. 2:14; 1 John 3:8; Rom. 16:26).

We do not know the exact date for the establishment of the fifth kingdom, but we are told that there will first be a time of trouble such as never was since there was a nation; and it seems as if the time was almost upon us when our Lord will descend from heaven in all his glory to take unto himself his great power and reign. Acts 3:20, 21, 21: "And he shall send Jesus Christ which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Also read Rev. 1:7.

Reader, are you looking for him and ready to welcome him at his coming? Or are you of the class that will call upon the rocks to fall upon them and hide them from the face of him that sitteth on the throne (Rev. 6:16, 17)?

Surely the wickedness of man is great. God is not in all their thoughts. The love of money and love of worldly pleasure is crowding out love for God and his precious Son, who shed his blood upon the cruel cross that we might have life. What greater love could he show? Without his death the whole human race would have slept a perpetual sleep. But by his death and resurrection he made it possible for all who believe in him to obtain a resurrection from the dead also.

We do not possess immortality now, and at death we do not enter on our reward. Immortal-

ity is a gift which will be bestowed upon all who are Christ's in the resurrection morning, when he comes to raise the dead and change the living to immortality (1 Thess. 4:16). Christ was not immortal until after his resurrection. If he had been immortal he could not have died. He did not receive his reward until the third day when he was resurrected to immortality. He remained in the grave and knew nothing until the third day. He did not ascend to the Father until after that time, for he told Mary that he had not yet ascended into heaven (John 20:16, 17).

He is the firstfruits of them that slept (1 Cor. 15:20). Therefore we see that he was the first one who received immortal life; the first resurrected from the dead. All the righteous dead are now peacefully sleeping in their graves. Their thoughts have perished, and they know not anything. They are in an unconscious state, but on the resurrection morning they will come forth and receive eternal life.

I beseech you, dear reader, if you are not in Christ, to arouse from your slumbers and live a godly life. Believe the gospel first, then be baptized into the all-saving name of Christ, and if you continue in him you will receive the approbation, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

What a beautiful earth this will be for the eternal abode of the righteous, when the curse is removed from it, and it becomes like the garden of Eden. Then the desert shall blossom as the rose. Sorrow and sighing shall flee away, and death, the great enemy, will be destroyed. "For he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25, 26).

Then, and not till then, will wars cease.

Then it will be said, "The desire of all nations has come."

Glorious day! may it soon be. Let us search the Scriptures daily for hidden treasures, and let our daily prayer be, "Thy kingdom come."

"THIS DO IN REMEMBRANCE OF ME"

Synopsis of Sermon Preached March 17, 1918

How we delight to remember those who are absent from us. How we value the smallest token, a book, a trinket, any article, so long as it brings to our minds thoughts of the absent one. The intrinsic value of the article, to us, bears no significance: its value and preciousness rests upon the association it had with the giver. Hence as I read a book presented to me by a sister or brother who has gone to reside in a far distant city, its very pages seem to be illumined with their presence. My spirit (mind) communes with her or his spirit, and for the time thus occupied we are one.

Notice, if I had never known or loved this sister or brother, I could not intelligently remember her, so to remember Christ I must first know and then love him. We remember the absent ones just in proportion as we knew and loved them. If our acquaintance was of short duration, the mem-

ory of them soon fades away out of our mind and lives. To remember Jesus does not necessarily mean his doctrines or his precepts, but it does mean when we gather round the Lord's table to remember him, Jesus, "The chiefest among ten thousand." "Yet, he is altogether lovely." "The rose of Sharon, the lily of the valley. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love" (Cant. 2:1-4). Read John 15:8-17. As I nestle up close to him by the eye of faith and lay my head upon his bosom I recall Deut. 33:27, "The eternal God is my refuge, and underneath are the everlasting arms;" and then Jer. 31:3, "Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee."

As I meditate upon these things a spiritual fervor takes hold of my being; a flush of joy and gratitude swells up in my soul, as I recall to mind Jer. 9:23, 24, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight saith the Lord." Thus I muse and begin to enumerate some of the things why I delight to remember him.

1st. The absolute trust and confidence in him I find repose in my heart (Prov. 3:26).

2nd. The One that is worthy of my love and gratitude (Eph. 1:37).

3rd. The Lord and observer of my daily life and conduct (Prov. 15:3).

4th. The centre of all my joys and happiness (Neh. 8:10).

5th. The One who represents me before our Father in heaven (Heb. 9:24-28).

6th. The fulfilment of all my hope (Col. 1:27).

7th. The source and the fountain of my immortal life, hid with him in God (Col. 3:1-4).

The feast which I eagerly look forward to during the week is commemorative of the death of Jesus. It is a manifestation of God's grace, his love and favor to me. It is prophetic of future glory we hope to share with Jesus in his kingdom. And beloved brethren, as I look upward by faith into the presence of God, these elements—the bread and wine—become the real presence of Jesus. As I read Matt. 26:29 and Luke 22:15-18 I am carried away in spirit (mind) to the glad fulfillment, "The marriage of the Lamb" (Rev. 19:1-9). So I see him before me, the man Christ Jesus, a sacrifice for sin; the great High Priest, my Advocate before the Father, the coming King and Bridegroom—Jesus my husband and beloved.

We start at the cross, standing there, looking across the dry valley of sorrow and suffering. We shudder and turn our face away toward the city of joy and comfort. But we hear a word behind us, saying, "This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left" (Isa. 30:21). Then we recall John 16:33: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have over-

come the world." Then in a flash it occurs to our mind that Jesus is now in heaven for that very purpose. Then we close our eyes and softly repeat John 14:1-7. Jesus then comes very near and is in an ecstasy of delight we whisper, "Even so, come Lord Jesus; come quickly."

I open my eyes—these emblems become spirit and life to me. John 6:48-58 is clear as the noon-day sun. I eat his words and drink his spirit (life); I am spiritually renewed and invigorated, I see the power and deep significance of 1 Pet. 1:19: "We are redeemed with the precious blood of Christ, as of a lamb without blemish and without spot;" and John too: "Thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests and we shall reign on the earth" (Rev. 5:9, 10). Paul agrees who says to the elders: "Feed the church of God which he hath purchased with his own blood" (Acts 20:28). Again in 1 Cor. 10:16, 17, "The cup of blessing which we bless, is it not the participation of the body of Christ? For we being many are one loaf." Beloved brethren, it took many grains of wheat to make this one loaf; it took many grapes to fill this cup with wine; but after they are crushed and ground, they all become one. So beloved, we with him are made one, one in joy, love, fellowship, yes, and one in suffering (1 Pet. 1:10-12; Gal. 1:24; Heb. 2:9-12).

How we need to keep this feast, "as oft as ye drink it." Jesus knows our frequent needs. Read Rom. 3:23-26; 1 John 2:12; Rom. 5:6-11; Eph. 1:7. Beloved, the command is, "Drink ye all of it." By all drinking of this one cup we see the symbol of peace between God and us, and the oneness existing with God and one another. I must recite this precious Scripture; if I give the text only you may not look it up and thus lose the blessing. Listen: "And having made peace through the blood of his cross . . . and you that were sometimes alienated and enemies, in your mind by wicked works, yet now hath he reconciled in the body of his flesh, through death, to present you holy and unblameable and unproveable in his sight" (Col. 1:20-22). And again: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood (life) of Jesus his Son cleanseth us from all sin" (1 John 1:7).

In 1 Cor. 11:26 Paul says: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he comes." How can we better memorialize Jesus than by showing forth his death, and thus proving we remember him? Read Eph. 2:13-22. If we constantly remember that it is this covenant relation which we bear in him, "The new covenant in my blood shed for the remission of sins;" that in Adam our covenant with him brought sin and death (Rom. 5:12), which we cannot forget; how much more should we remember our covenant in Jesus which brings "glory, honor, immortality, eternal life" (Rom. 2:7; 1 Cor. 15:20-23). Read also carefully Heb. 13:12-14.

Lastly, we should recognize that in keeping this feast we receive Jesus. It is possible to prolong the life of a dying man by transfusing the blood of a healthy man into the life channels of the dying one. So as we are dying daily, it is possible in attendance in eating and drinking in this

ordinance to experience an answer to Paul's prayer: "that he would grant you according to the riches of his glory, to be strengthened with might by his spirit in the inner man" (Eph. 3:16-19). "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die we die unto the Lord. Whether we live therefore or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. 15:7-10).

In conclusion, let us try always to remember, beloved brethren, that we must frequently assemble together around the Lord's table, as the means of remembering him, without which we will forget him and eventually deny him and he then will deny us (Heb. 10:22-31). Because others stay away should stimulate us to be present, not as a criticism regarding their forgetfulness and negligence, but rather an evidence to the Lord of our faithfulness in seeking the means and opportunity of remembering him (Mal. 3:16-18). The feast if intelligently observed upon the first day of every week, will become to our hearts sweet, cheering, sanctifying, quickening and inspiring. It will set forth in its symbols of bread and wine, the signs as it were which display to the eye of faith the person of our Lord Jesus as really man, substantial flesh and blood. As they lie upon the table, their presence betokens our Lord's dear familiarity with us, and our nearness to him. As the elder breaks the bread and pours out the wine, it will show his sufferings. Separated, the bread apart from the wine, his flesh and blood divided, which declares his death for us. As we partake of the emblems, eating the bread and drinking the wine, we symbolize the life sustaining powers of Jesus as our reception of him into our innermost selves, the new man begotten by the word of truth. As the deacons return the fragments to the table it should remind us that there is enough and to spare, that the Lord's grace is all-sufficient.

Let us here remember only Jesus, forgetting other themes and affairs of a secular character, even considering it of more importance than the sermon which to us means a great deal. Some one has well said, "It is better to see Jesus, than to hear him talked about." O beloved, let us then in the words of the poet do this.

"For memory of thy cross and shame,
I take this supper in thy name;
This juice of grape and flour of wheat,
My outward man doeth drink and eat.
Oh, may my inward man be fed
With better wine and better bread;
May thy rich flesh and precious blood
Supply my spirit's daily food:
I thank thee, Lord, thou diedest for me;
Oh, may I live and die to thee."

George B. Alldridge.

The servant with one talent unused was cast into outer darkness. He would rather complain when called to account than to work for his absent lord.

A COMMENTARY ON THE APOCALYPSE

Chapter One

The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things that must shortly come to pass; and he sent and signified it by his angel unto his servant John (vs.1).

In the words, "which God gave unto him," we have revealed the source, the fountain from which the revelation comes. It is from him that knows the end from the beginning; and with whom the past, the present, and the future are one eternal now. In harmony with this truth we have the testimony of "the true witness." In speaking of the last day, he says, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). The things revealed were "shortly to come to pass;" that is, they were soon to commence to be fulfilled. Another important point is that the events were "signified" to John; the angel taught John by signs; and if we forget this fact we shall fail to understand the vision.

Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw (vs.2).

This verse is easily understood; no figures of speech, no symbols are used. Nevertheless there is one statement it may be well to mention. The testimony of Jesus." Here its meaning cannot be misunderstood: he bore faithful testimony to what God revealed to him concerning this revelation. It is found in chapter 12:17; 19:10. In 12:17 it is joined with the commandments of God, and is made to do service for the present day, would-be-prophets; but in 19:10 it is rendered in the Emphatic Diaglott as follows, "The testimony of Jesus is the spirit of this prophecy," which is evidently the true meaning.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand (vs.3).

This much neglected book is here honored by having a blessing pronounced on its readers, and those that hear, and keep those things that are written therein, for the time is at hand. The general opinion according to the evidence is that John had the vision about A. D. 96, and that the accession of Nerva to the throne of the Roman Empire in A. D. 98 marks the opening of the first seal: therefore the revealing of the future events noted in the Revelation was near at hand to be fulfilled when the true witness revealed them to John, on the lonely isle of Patmos in the wild Aegean Sea.

John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne (vs.4).

"John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come, and from

the seven spirits which are before his throne." In this salutation we find the number seven, which is so prominent in this book; and the question naturally presents itself, Why are only seven churches addressed? Has the Master no care for the churches of Rome, of Corinth, of Galatia, Philippi, of Colosse, and of Thessalonica? The only answer is that the book is largely constructed on the number seven. Fulness and completeness is symbolized by that number, so that what is said to the seven is applicable to all the churches. "He that was, is, and is to come" is God who sits on the throne. The seven spirits that are before the throne is God's Holy Spirit, in sevenfold manifestation.

It is God's spirit by which he brought order out of chaos, when creating the earth; and by which he garnished the heavens, and formed the crooked serpent (Job 26:13). "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). This spirit is universally diffused throughout the universe, as it is written, "Whither shall I go from thy spirit? . . . If I ascend up into heaven thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall my hand lead me, and thy right hand shall hold me" (Psa. 139:7-10).

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of kings of the earth. Unto him that loved us, and washed us from our sins in his own blood (vs.5).

Jesus Christ is pre-eminently the true witness. Isaiah prophesied of him, saying, "Behold I have given him for a witness to the people" (Isa. 55:4). And Paul testifies that he witnessed a good confession before Pontius Pilate when on trial for his life. In the Revised Version and in the Diaglott the text reads "first born of the dead," which seems to be the right reading, when speaking of the resurrection of the dead, of whom Christ is the first (chief born) from the dead. And upon the fact of his resurrection depends the life or death of all his brethren.

Figuratively, we are washed in his blood; the blood being the life of the flesh. And by his spotless life he redeemed us from the law of banishment from the garden and the tree of life; as it is written, "As in Adam all die; so in Christ shall all be made alive;" on the same principle our wisdom is to make sure by obedience that we are "in Christ."

And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever Amen (vs.6).

Speaking of the saints as kings and priests, in the present tense, should be read in the light of Paul's testimony: "As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were (Rom. 4:17). It is a well established doctrine of the Scriptures that the saints are to reign with Christ in his kingdom. "And Jesus

said unto them, verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

Behold, he cometh with clouds; and every eye shall see him, and they also that pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen (vs. 7).

Clouds are symbols of majesty, and accompany heavenly messengers. The Revised Version reads, "And all the tribes of the earth shall mourn over him;" The Emphatic Diaglott, "All the tribes of the land shall mourn over him." Probably the Common Version does not give the correct idea of the passage. When he comes he comes to destroy them that destroy the earth (chapter 11:18), preparatory to the establishment of his kingdom in mercy and righteousness.

It is probable that the mourning here is what is described in Zech. 12:10 when Christ reveals himself to his Jewish brethren according to the flesh as their true Messiah: "And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his first-born." There is not a more pathetic scene in all the Bible than the one described here: They preferred a murderer to their true Messiah; they pierced his feet, his hands, and side, and said, "His blood be on us and our children." The superabundant fulfilment of their request adds to the pathetic nature of the scene.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (vs. 8).

Alpha and Omega, the first and last letters of the Greek alphabet, expressing the past, present, and the future of the one that, according to the Bible, is without a beginning or ending. He alone can say, "I lift up my hand to heaven and say, I live for ever." We may get an idea of the ever living One by his works: "One generation goes and another comes; but the earth abideth forever." The alternative of day and night, cold and heat, summer and winter, with the exact movements of the planets for thousands of years, gives us some idea of the architect of the Universe.

I John who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ (vs. 9).

Much has been written as to who this John is, and the general opinion is that it was the apostle John, the beloved of the Lord; and it seems that he is the one most likely to be the honored instrument, chosen by the Master to convey to the church the wonderful things revealed in this most wonderful book. He had been their companion in tribulation, in the kingdom and patience of Jesus Christ. To the church of Philadelphia it is said, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world

to try them that dwell upon the earth." A precious promise to be kept from a great temptation. The testimony of Irenaeus is positive that John was banished to Patmos toward the end of the reign of Domitian; that is, about A. D. 95 or 96. He was a disciple of Polycarp, bishop of Smyrna, who was a disciple of the apostle John. His testimony expresses the belief of his age.

George Francis.

A CRITICISM OF THE EDITOR

Dear Brother Huggins:

I would like to write a short article for The Restitution to make clear for the brethren an error I believe you have made in your book, "The Bible: Its Principles and Texts," page 163.

Regarding the forbidden fruit we read in Genesis 2:15-17: "And the Lord God took the man and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat: but of the tree of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die."

God said nothing about touching the fruit. Gen. 3:1: "The serpent said unto the woman, Yea, hath God said ye shall not eat of the tree of the garden" (no touching here). Second verse: "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden." Third verse: "But of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it" first lie, because God did not say ye should not touch it).

Fourth verse: "And the serpent said unto the woman, Ye shall not surely die" (second lie).

Now on page 163 of "Bible Principles and Texts," I will quote our Editor's own words: "To touch the tree of good and evil would just as surely have brought death upon them as the eating of it did" (an error). I think our esteemed brother has not closely examined this statement of our God. He fails to note that the saying of Eve to the serpent is an addition to God's words (therefore a lie).

To prove that God told Adam the truth when he said within the day thou eatest thereof thou shalt surely die, we will turn to Peter's words in 2 Pet. 3:8: "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years (with man), and a thousand years is as one day." Now in Genesis 5:5 we read: "And all the days that Adam lived were nine hundred and thirty years (930), and he died." Now if a thousand years with man is as one day with the Lord, then we may readily see that Adam died within the one day of the Lord.

Your brother in defense of the whole truth, and the hope of the soon coming of our King.

H. S. Lasher.

P. S.—I know, dear brother, that you ask criticism of your explanations when other brethren see errors, or think they do. So I hope you will take this kindly and weigh the evidence here given and see if you do not think my explanation is correct.—H. S. L.

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EDITORIAL

Indisposition prevented us from filling our appointment at Moriah, Ill. April 27th and 28th.

"Daniel's Image," an article by Sister Hanna Barber which appears in this issue, has been published in tract form and mailed to her in Colorado, where she is using it to stimulate Bible study.

COMMUNICATIONS

Dear Restitution:

I love to address you as "Dear Restitution" and not as to Editor; for like the church is not composed of one member, just so this dear little weekly visitor is not edited by one member, and we have learned to love each of those members by their writings. It has been such a consolation the last two months, especially as our little "Avery bunch" have been through two fiery trials; but we also know "whom the Lord loveth he chasteneth," so he must have loved us. And we pray we have come through that fire a more "refined bunch." We know our faith is so much stronger, and without faith we cannot please God.

Let us all "be faithful unto death" and receive as a reward "a crown of life."

Much love to every one of the sisters and brothers.

Yours for the truth, Mrs. M. E. Bray.

Dear Friend:

A number of statements and articles have appeared in the periodical press of the United States recently with regard to the views of the Society of Friends on the subject of peace. Some of these have been copied in the religious press. The yearly Meeting of Friends held at Fourth and Arch Streets, Philadelphia, on Third Month 29th, 1918, issued a comprehensive statement on this subject, of which a copy is enclosed. This statement is in accord with the position taken by the Society of Friends consistently since its origin. It was adopted without a dissenting voice as the official statement of Philadelphia Yearly Meeting of Friends.

The Yearly Meeting will be grateful if the statement can be given as wide publicity as possible.

Sincerely,

Davis H. Forsythe
 Jane W. Bartlett

(Clerks.)

A STATEMENT BY PHILADELPHIA YEARLY MEETING OF FRIENDS

Third Month 29th, 1918

This decisive hour of history summons our Society to make its utmost contribution to humanity's deepest needs. Believing that this requires us to meet the moral and spiritual issues of the times simply and fearlessly, we feel called to make clear our Christian faith as applied to war.

Our Society's opposition to all war as un-Christian has been maintained throughout its history. In 1670 our forefathers declared:

"We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil and again to move unto it; and we certainly know, and testify to the world that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ nor for the kingdoms of this world."

These convictions have been re-affirmed by Friends in all generations and during the present war our Yearly Meetings throughout the world have given clear evidence that they are steadfast to the same principles.

The basis of our opposition to war is much more than any single command of the Old or the New Testament. It is our faith that the way of love by which our Master, Jesus Christ, met and conquered evil, remains for his followers today the true method of combating wrong. For us, as for him, this involves refusal to use means which, like war, violate love and defeats its ends; but it does not mean a weak neutrality toward evil. For us as for him, it means a life of action devoted to the heroic purpose of overcoming evil with good. The unspeakable sufferings of humanity are now calling us and all men to larger sacrifices and more earnest endeavors to put this faith into practice. To such endeavors we dedicate ourselves.

In accordance with this faith, we desire to maintain all our relationships today.

To our beloved country, we affirm the deep loyalty of grateful hearts. We long to help her realize her noblest capacities as a great Republic dedicated to liberty and democracy. But we believe that we best serve our country and all humanity when we maintain that religion and conscience are superior even to the State.

To President Wilson, we declare our appreciation of his steadfast and courageous efforts to keep the aims of the United States in this great conflict liberal, disinterested and righteous.

To our fellow-countrymen, who are following the leadings of conscience into ways where we cannot be their comrades, we give assurance of respect and sympathy in all that they endure. Finally,

For all men, whether they be called our enemies or not, we pray that the sacrificial love of Christ, stirring us to repentance, may reconcile and unite all mankind in the brotherhood of his spirit.

Adopted by the Yearly Meeting in Session at Fourth and Arch Streets, Philadelphia, Third Month 29th, 1918.

EVANGELISTIC WORK

The Roll Church of God commenced a series of meetings March 27th. with D. E. Van Vactor as speaker for three evenings, and then continued with F. L. Austin as speaker over two Sundays, closing Sunday evening, April 7th. The church had intended to hold a week longer, but sickness and other adverse conditions prevented. One young man came forward for baptism and was baptized and received into the church at the regular meeting April 14th.

The Burr Oak Church of God commenced a series of services with Brother Austin as speaker on Wednesday evening April 10th, and continued over Sunday April 21st. A good interest was aroused here, and five were baptized the last day, namely, Leta Olive Osborn, Goldie Overmyer, Grace Fetters, Mrs. Earl Overmyer, and William Hiser. All these converts are excellent young people, and we rejoice to see them starting out in the morning of life to develop a character on the higher plane after the manner and fashion that Jesus has shown us through his own life and teaching, and that of his holy apostles. May they succeed and thereby glorify the heavenly Father to the laud of his Son and to their own everlasting joy and blessing.

Brother Austin also spoke one evening at South Bend and at North Salem on his way to Burr Oak.

D. E. Van Vactor.

"BUT THEY HAD NO COMFORTER"

By S. Roxana Wince

So I returned and considered the oppressions that are done under the sun, and behold the tears of such as were

oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter (Ecc. 4:1).

What have these mournful words to do with the getting of a printing press for The Restitution? Much, very much, for unless we realize the suffering, the ignorance, the oppression, the great need there is in the world for a comforter like Jesus, we will keep our money in our pockets and be satisfied with things as they are. But when we know that "the whole creation groans, waiting for the adoption," it is a different thing.

In chains that their poor puny hands cannot break. Groping in the darkness for the light, the rest, the peace they cannot find, longing for the comfort their priests cannot give. Suffering from want and misery of which we can have but the faintest conception, and living under the rule of men who count them of no worth, save as stepping-stones to wealth and power—that is how it is with the millions of earth today. They are born, they live, they die, that priest and pope, Napoleons, and Williams, may reach the pyramid heights of earthly glory. Do we not care? Is there no pity in our hearts for the helpless ones that have no comforter? Jesus cared, he pitied, he became poor for our sakes. Born of royal lineage, and of a mother whose husband, though but a carpenter, was of the same descent as herself, and surmised to have been a man of wrath, he gave it all up that he might preach the gospel of the kingdom to the people, and that that same gospel might be preached on and down to the end and that the glorius kingdom come. There must be a change. Things cannot go on as they are going. Human hand, ruling never so wisely, cannot right things. But we dear brethren, can help to right them, we can be fellow-helpers with Jesus, to bring nearer and still nearer the time of his coming. We can "hasten the coming of the day of God," that blessed time when the yoke of the oppressor will be broken, when the needy and the poor will have a helper. When men will be unbound and allowed to think, when the tears of the oppressed ones will be dried, and they will be comforted indeed. We want Jesus to come. We want sin to have an end, we are so tired of it, so tired of the awful effects it brings. So tired of hate and robbery, of burning homes, of driving of peaceful innocent people into exile. So tired of hearing of sunken ships, of wholesale massacres, of awful battles.

So we must give and keep on giving. We must not, we dare not say, "I can't." God can give us the means; we must give and trust. He can take care of us if we take care of his cause. The truth must go because it is the truth that saves; it is the truth that takes out of the world a people for his name.

Other people give. The Salvation Army established a school for neglected girls on the Hawaiian Islands. It was so successful that a similar school was asked for for boys, and in a short time \$70,000 was raised for this purpose and land given besides. We can surely raise \$1,000 with the blessing of God. We can do nothing without him. He is our shield and our buckler, our helper in every time of need. We look to him; we have faith in him; we rely implicitly upon him.

PRINTING PRESS FUND

| | |
|-------------------------------|----------|
| W. E. Denson | \$ 1.00 |
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| Sister Robinson | 1.00 |
| Lucy Lapp | 3.00 |
| H. S. Lasher | 5.00 |
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| Total | \$ 53.00 |

BEREAN COLUMN

Edited by National Berean Society
Leota B. Hanson, Editor,
5622 Vernon Ave., St. Louis, Mo.

Notes of Interest

Brother and Sister J. A. Dickinson of Florence, Montana, have recently joined us. We are pleased to have them interested in our Berean work.

Sister C. Seely, of 508 Brown St. Healdsburg, Sonoma, Co., California, writes that she has enjoyed the letters from us immensely. She is one of the lonely ones and has no chance of hearing a minister and has only our papers and the Bereans to encourage her. Mrs. Seely has written me asking me to thank all the Bereans who have written to her. She is an elderly lady and also crippled in her right hand, so it is hard for her to write individual letters. I trust all who have written her will do so again.

Taught of God

Dear Bereans:

I am coming again with a few thoughts that I hope will not be out of place, but on the other hand will at least do some good.

My greatest desire in life is to do the least harm possible and the greatest amount of good in my power.

Jesus said, "And they shall be all taught of God" (John 6:45). It is appalling to me when I look around and see how few are taught of God, and how men are taught by men. It makes me tremble when I look back over my past and see how I thought I was taught of God, but was really taught by men.

God alone can teach us of his ways, and how anxious we should be to have him teach us and to know his will perfectly. That should be the aim of every Berean, and we should be so in earnest that we should never allow our society to drift into mere form. Our whole aim should be to be taught of God, for what it means now and what it means for the future. This earnestness can only be maintained by constant thought of what we are to receive for our efforts here.

It is necessary for us to keep our hearts pure by thinking of the kingdom of God where the pure only shall dwell. God alone can teach us how to get there. "Teach me, and I will hold my tongue; and cause me to understand wherein I have erred" (Job 6:24). When God speaks we must hold our tongue. We must accept it without reply, but no

doubt we have all in times past have "replied against God." Then God has caused us to understand wherein we erred.

How terrible it would have been if we had allowed our stubborn will to prevent us from being taught our error. Our chances for the kingdom would have been gone. Then if we have allowed God to teach us, our hope of the kingdom is assured, what cause for rejoicing we should praise God day and night. In being taught of God we learn how to teach others. Instead of using slang and idle words before our friends we are taught to use words that have force. "How forcible are right words!" (Job 6:25). This we know to be true, and knowing it to be true how accurate we should be in our speech!

In being taught of God we learn that he teaches us many ways, sometimes by affliction and sorrow; and if we could only learn that they are for our good we will have been taught a good lesson. We are apt in the midst of trials to become despondent and for the time being forget that God sends no affliction upon us without having our good in view. "Lo, all these things worketh God often times with man" (Job 33:29). Then if God teaches us through affliction, we must not charge God with wrong. "Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity" (Job 34:10).

That the above version is true we learn from the following Scripture: "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain" (Job 33:15-19).

So let us be taught by these words and rejoice whether in pain or otherwise knowing that the sunshine will come in God's good time.

Behold, God exalteth by his power: who teacheth like him? (Job 36:22).

OBITUARY

Robert Charles McChesney, son of Robert and Jeannette McChesney, was born in Marshall County, Indiana, November 10th, 1871, and departed this life at his home, near La Paz, April 14th, 1918, aged 46 years, 5 months, and 4 days. His last sickness, broken by a few times of apparently returning health and borne without a word of complaint, commenced last October.

June 2nd, 1900, he was married to Dora A. Kunz, and to this union were born two sons and two daughters, namely Elmer C., Ethel V., Doris M., and Glenn Robert. He also leaves two brothers and two sisters, Schuyler C. McChesney, and Mrs. Frances Pierce, of South Bend, and I. C. McChesney, and Mrs. Jeanette Conger, of Plymouth. He also leaves a large circle of other relatives and friends.

He has been a member of the Church of God

since early childhood, having been baptized into the faith in 1896 by Brother J. F. Wagoner. He lived in hope of his Lord's coming; and his co-believers in Jesus' return confidently expect him to be called into newness of life at his Savior's appearing. He was a loyal friend, a good neighbor, and a kind husband and father. Since his life was a preparation for Jesus' return to this earth, the message of his life to us is that we all, too, should prepare for Christ's coming.

We learned to love the father's care,
And with him every burden share.
But now he lays in peaceful rest;
For him, perhaps, it is the best,
While we are left to mourn and weep
Till Jesus comes and wakes his sleep.

Funeral services were held from Fairmont Church, April 17th, 1918, at 2 o'clock, conducted by D. E. Van Vactor. The house was filled to overflowing with friends and neighbors, and many floral gifts showed their love and esteem.

Leroy Austin.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: 1 Cor. 7:23

HUSH

What's the best thing you ever have done?
The whitest day,
The cleverest play
That ever you set in the shine of the sun?
The time that you felt just a wee bit proud
Of defying the cry of the cowardly crowd
And stood back to back with God?
Aye, I notice you nod,
But silence yourself, lest you bring me shame
That I have no answering deed to name.

What's the worst thing that ever you did?
The darkest spot,
The blackest blot
On the page you have pasted together and hid
Ah, sometimes you think you've forgotten it quite,
Till it crawls in your bed in the dead of the night
And brands you its own with a blush.
What was it? Nay, hush!
Don't tell it to me, for fear it be known
That I have an answering blush of my own.

But whenever you notice a clean hit made,
Sing high and clear
The sounding cheer
You would gladly have heard for the play you played.
And when a man walks in the way forbidden,
Think you of the thing you have happily hidden
And spare him the sting of your tongue.
Do I do that which I've sung?

Well, it may be I don't and it may be I do,
But I'm telling the thing which is good for you!

AMBASSADORS

2 Cor. 5:20

Our little lesson today is based on a very familiar word. It is "ambassador." The modern dictionary gives these definitions of the word which will help us to understand the truth better: First, "An accredited representative of a sovereign." Second, "One with a special mission." Third "An agent of high rank."

Every one who has been born again has the opportunity of being an ambassador. We are not called to represent an earthly sovereign, but to represent the King of kings, and to carry the greatest message that has ever been intrusted to an ambassador—the glorious message of the gospel of Christ. We would all consider it an honor to represent an earthly kingdom, and yet these are fast falling and passing away. If we would feel it a privilege to represent these things which are perishing, why not accept the call to represent a King who abides forever?

An ambassador is one with a special mission. Here, again, we can be helped by this simple definition. Every ambassador has his own peculiar work to do. He receives his instructions from headquarters. Even so, Christ's ambassadors have their special work to do. Their mission is to seek to reconcile the unsaved to a reconciled God. His just claims have been and he is willing to meet men now at the foot of Calvary, and to listen to their confession of sin that he may cleanse them from all unrighteousness. What a wonderful message we have to carry to all mankind—life, life eternal, as a free gift.

I do not know of a harder place for an ambassador to be in than to have communication with headquarters cut off. We can find many of heaven's ambassadors in this condition. This state of affairs need never be necessary. We can always be in touch with headquarters and talk directly with the King.

They must be of high rank. Here again we meet the requirements, for we are born of God. We are children of the King. This is well expressed in that old, familiar hymn:

My Father is rich in houses and lands,
He holdeth the wealth of the world in his hands;
Of rubies and diamonds, of silver and gold
His coffers are full, he has riches untold.
I'm a child of the King, a child of the King,
With Jesus my Savior, I'm a child of the King.

Ambassadors are recalled for mixing in the private affairs of the country to which they are commissioned. It behooves us, friends, as his ambassadors, to keep as free from this world as possible, especially so since the King is about to return. We shall all be required at that time to give him an account of our mission and shall then receive our rewards. May we, as his ambassadors, be ready at his appearing to receive his "Well done thou good and faithful servant."

Consider how great things he hath done 1 Sam. 12:24
 For the Lord will not forsake his people 1 Sam. 12:22
 But my kindness shall not depart from thee Isa. 54:10
 He will ever be mindful of his covenant Psa. 111:5
 He that believeth shall not make haste Isa. 28:6
 Open thy mouth wide, and I will fill it Psa. 81:10
 He maketh me to lie down in green pastures Psa. 23:2

Our Weekly Puzzle

"Bue we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Who wrote the above? To whom was it written? Why was "Christ crucified" a stumbling-block unto the Jews, and foolishness unto the Greeks? Where can the passage be found?

Answer next issue.

Answer to puzzle in last issue:

The meaning of the word "suffer" is let, permit, allow. To receive "the kingdom of God as a little child" means that as a "little child" places full faith and confidence in his earthly father, accepting his every word and act as absolute, so we must place our faith and confidence in our heavenly Father, believing every word he says, trusting him for all things, and doing willingly every act he commands. The passage is found in Matt. 10:13-16.

Training Little Children

By Mrs. John Henry Hammond

The other day I was reciting to my little five-year-old son the old nursery rhyme:

"Here am I, little jumping Joan,
 When nobody's with me I'm all alone."

"What does that mean?" asked the child.

"Why, when nobody's with you, aren't you always alone?" I questioned.

"No," he replied, "because God is always with me."

How shall we measure the significance of this early realization of our Father's presence everywhere? For with the knowledge that God is present to help at all times, our children lose the sense of fear and there is no greater lesson that we can impart to them. From earliest infancy we can begin to awaken in our children the sense of the all-presence of God.

Froebel, in his "Mother Play," a series of songs and games which he devised for the mother to play with her child, always seeks to make her look from the things which are seen and temporal to the things which are unseen and eternal; the father is to manifest so much patience and love towards his little ones as to make the transition of idea from the earthly to the heavenly Father simple and natural. The child is to be trained to look upon himself as a necessary and responsible part of a great whole, and to be taught that the whole can only be as strong as the weakest link. And

from his earliest infancy he is to be taught to show gratitude to all who aid in ministering to his needs.

In these days, when so much is written about sense testimony, and so much is done to meet the physical needs of our children both in the home and at school, there is a tendency to forget the teachings of Froebel and to give our children only a partial education, an education which stops short of their spiritual needs.

A momentous question, and one which all parents must answer individually, is "Do we want our children to be merely healthy little animals with a certain amount of superficial learning, or do we wish to develop their deeper natures so that one day they may be able to take their place in the world, and through their spiritual insight into things, become powers for good in the community?" For parents cannot turn over their own responsibilities to the teachers and expect them to lay the foundations of character. The home is the place where this must be done and it is for us to prove to our children that it is only as we are good ourselves that we help those around us. Then, imitation being one of the earliest and strongest instincts of childhood, our little ones, taking knowledge of us, begin practicing in their own lives what they see in ours. And living in an atmosphere of love and harmony, they come early to understand that love is the greatest power in the world.

What Kindness Does

Did you ever take a magnet and hold some nails up close to it? What happened? Why, the nails were drawn to the magnet by some strange power that you could not see, and they stuck fast to it until you pulled them away, didn't they? If you never have tried it, just do it for yourself and see.

Kindness is like a magnet. It draws people to you just as the magnet draws the nails. When you are kind and unselfish other people want to be your friends and be near you, for they love you. If you are not kind, you do not make a good chum or playmate, for nobody likes a boy or girl who thinks only of self. So if you want to be like the magnet and draw people to you, you must be thoughtful of your playmates, obedient to your parents, and kind to everyone.

The Folded Leaf

A folded page, old, stained, and blurred,
 I found within your book last night.
 I did not read the dim dark word
 I saw in the slow waning light;
 So put it back and left it there,
 As if in truth I did not care.

Ah, we have all a folded leaf
 That in Time's book of long ago
 We leave: a half-relief,
 Falls on us when we hide it so.
 We fold it down, then turn away,
 And who may read that page today?

Not you, my child; nor you, my wife,
 Who sit beside my study chair;
 For all have something in their life,
 That they, and they alone, may bear—
 A trifling lie, a deadly sin,
 A something bought they did not win.

My folded leaf! how blue eyes gleam
 And blot the dark-brown eyes I see;
 And golden curls at evening beam
 Above the black locks at my knee!
 Ah me! that leaf is folded down,
 And aye for me the locks are brown.

And yet I love them who sit by,
 My best and dearest—dearest now.
 They may not know for what I sigh,
 What brings the shadow on my brow.
 Ghosts at the best; so let them be,
 Nor come between my life and me.

They only rise at twilight hour;
 So light the lamp, and close the blind,
 Small perfume lingers in the flower
 That sleeps that folded page behind,
 So let it ever folded be;
 'Twill be unfolded when I die.

I Would Rather Be Right Than Be President

It was Henry Clay who said, "I would rather be right than be president." It was spoken by Clay in the United States Senate in 1850 in a debate on what were called the compromise measures, intended to allay the slavery agitation. And Solomon displaying the wisdom that God had given him, writes in the Proverbs, "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." And again, "He that trusteth in his riches shall fall; but the righteous shall flourish as a branch." And of Moses we read, "He refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasure in Egypt: for he had respect unto the recompense of the reward." And of Christ we read, "For verily he took not on him the nature of angels, but the seed of Abraham."

The lesson to us is this: If Henry Clay, Solomon, Moses, and Christ thought it more profitable to be right with our honor, than to receive the plaudits of men and yet be wrong, we too can afford to be with the minority—serving God in God's own way—during our life on this earth, knowing that when Christ shall come—and we expect him very soon—we shall have an abundant entrance into his everlasting kingdom, to go no more out forever.

Did you ever think that what we do for Christ we do for ourselves? Christ gets no benefits from our deeds of love, mercy, and charity, the reward is ours.

We can afford to suffer a little for Christ, for Christ has suffered much for us.

Naughty Days

When I'm grown up and may be have
 A little child or two,
 When they are bad I'll tell you now
 Just what I'm going to do.

I'm going to say, "My son, I know
 You gave that priceless plate a fling
 And busted it, but think of all
 The days you never broke a thing!"

I'm going to say, "My darling boy,
 I know you disobeyed your ma,
 But think of all the days and days
 You've honored and obeyed your pa."

But do my family ever think
 When I have happened to be bad
 Of all the times that I've been good,
 Or all the spankings that I've had?

—Chicago Herald.

A Prayer—

My God, my Father, while I stray far from my home on life's rough way, who teach me from my heart to say, Thy will be done. Though dark my path and sad my lot, let me be still and murmur not, or breathe the prayer divinely taught, Thy will be done. If thou shouldst call me to resign what most I prize, it ne'er was mine, I only yield thee what is thine, Thy will be done. Let but my fainting heart be blest with thy sweet spirit for its guest, my God, to thee I leave the rest, Thy will be done.

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We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF
"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70

CLEVELAND, O. MAY 14TH 1918

NUMBER 18.

LIFE

Childhood is the morn of life
Then all is fair and gay,
When springtime flowers deck the green,
Scattered by the way;
Youthful days are happy then,
As on and on they go,
Surrounded by the joys of life
No sorrows may they know.

But soon those pleasures fleet away,
And sorrows take their place;
The child is eager for the day,
To run his little race;
Full soon he treads the beaten path
His father's trod before;
His wisdom he must dearly buy
As those have bought before.

But he is anxious for the fray,
To reach a man's estate,
And finds he's missed the joys of youth
When 'tis at last too late.
But on he rushes with the throng,
A fortune to obtain;
He sees his idol slip away,
But works with might and main.

Perchance success may favor him,
And he may reach his goal,
And seize the bauble he may prize
Drifting on life's shoal;
And when at last his race is run,
And life is ebbing low,
The pleasures he was fain to grasp
Still onward fleeting flow.

Yes, this is life with toil and greed,
Vexation comes to all;
No earthly joy can satisfy,
Nor relieve poor Adam's fall.
Yet onward through perplexing life
Each one must take their way,
No cosy haven do we find
To hide us from the day.

But there's a hope revealed to man,
Then seize it while you may,
'Tis life forever for the just,
To live through endless day;
'Twas purchased by our blessed Lord,
He died that we might live;
To all of those who follow him,
This life he'll freely give.

J. E. Hogarth.

PULPIT ECHOES

Synopsis of Discourse Preached by Brother
Huggins, Sunday Evening, April 14th, 1918 *

THE TRUTH ABOUT GOD AND THE BIBLE, IS THERE A GOD?

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure" (Isa. 46:9, 10).

In this life there are many questions and problems which demand an answer or solution. The consequences and issues herein involved are bounded and limited by time. These questions are political, social and racial. But when we consider questions which are religious, especially in this, the most tremendous of all—"Is there a God?" We realize that no subject comes near this in the immensity of the issues involved. Time cannot answer this question in all its fulness. It is in its very nature eternal. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

A Definition of God

If asked to explain or define the name "God," we answer: By "God" we mean a conscious being possessed of intelligence and organizing energy sufficient to produce and sustain the system of nature. This being must possess attributes consistent with one, which we easily recognize throughout the vast realm of the universe, as its Creator, the Being which we instinctively worship and adore as God.

Common Sense Defined

The sense of recognition on our part, that is, the creature towards its creator, is nothing more than the exercise of sound common sense. By common sense we mean the faculty of receiving impressions of truth, without being able to formulate the reasons therefore such as gravitation, ventilation, exercise, etc. It is not necessary to understand all the mysteries of the law of gravitation to perceive that it is in operation. The fact that the apple falls from the tree to the ground demonstrates this. By opening our windows and thus filling our homes with pure air, proves by the fact of our bodies being energized and stimulated that ventilation is conducive to health. The invalid becomes strong in the weakened parts of

"For what is your life? It is even a vapor."

*Reported for The Restitution by Brother G. B. Alldridge.

his body, as those members are exercised, yet as to the secret of the blood imparting strength and vitality through exercise may never be known to him—only its results.

Common Sense Leads Us To Believe There Is A God

All recognize that the earth exists, but cannot understand the conditions existing prior to its existence. The strata reveals this. Everywhere we recognize the intention of nature in its every part to reproduce itself. Especially is this characteristic of the great animal world, of which we form a part.

Some one may ask which was formed first, "The egg or the chicken." Before answering, may we ask which is the easiest to create, the egg or the chicken? Notice the duckling emerging from its shell knowing by instinct how to swim without being taught. Many of our intellectual giants, if thrown into the water, will sink because they lack this knowledge. The chick instantly begins to pick up corn and is able to discriminate accurately between food that is injurious and that which is wholesome. Can man, who questions the existence of God, do this without at first subjecting his food to a chemical analysis.

How can we know the mind of a man? Only by the expression of his thoughts, either by speech or writing. "For out of the abundance of the heart the mouth speaketh. A good man out of the treasure of the heart bringeth forth good things; and an evil man, out of evil treasure, bringeth forth evil things" (Matt. 12:34, 35). It is possible to know the kind of a man Shakespeare was by simply reading his writings. This is possible relating to all great minds whose writings are in our possession. The Bible is a transcript of God's mind.

The Bible is a Transcript of God's Mind

Joseph Smith's followers claimed he was a prophet because he predicted that the Civil War would break forth in South Carolina, and that it would involve all nations. His knowledge was very limited as the sequel shows. Mrs. White as a prophetess, agreeing with the views of Miller, taught that Christ would return to earth in 1844. The value of their predictions rests upon their fulfilment. But when we open the Bible we are amazed how accurately all the prophesies, relating to the past, present, and future events have and are being fulfilled exactly as God said they would.

(a) The Jew Imperishable

Observe the imperishableness of the Jew. Let us read Jer. 30:11, 16: "For I am with thee, saith the Lord, to save thee, though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished." "Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee I will give for a prey."

Beloved, are these Scriptures being fulfilled in Russia today? We know they are. Again, in Jer. 46:38: "Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished." What is God's purpose in doing this? The answer is found in Amos 9:8: "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord." Once more: in Deut. 32:43: "Rejoice, O Jerusalem with his people; for he will avenge the blood of his servants, and will render vengeance to all his adversaries, and will be merciful unto his land, and to his people."

England and America, our own land, are standing behind the Jew. God is using these two nations to bring about the fulfilment of those wonderful prophecies. But how about the other nations involved? Who have persecuted the Jew most in modern times? Russia, Germany and France. Notice the deep significance of Micah 4:11-13: "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel; for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion, for I will make thine horn iron, and I will make thine hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord and their substance unto the Lord of the whole earth."

The Jews then, though sinful, are yet to become a mighty nation in the kingdom of God.

(b) Continuous Existence of the Papacy Until The Lord Comes

Again, God declared through Paul his servant that there should be a continuous existence of the Papacy for 1260 years. Read 2 Thess. 2 for a full description of this beastly power. From the days of Gregorius—Gregory the Great, who died in the year 604, unto the present incumbent—Benedictus, have fulfilled this Scripture: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." Paul wrote these words under inspiration in the year A. D. 54. Daniel saw this fourth beast as revealed to us in Dan. 7, as a sinful power. It was to be a continuous power wearing out the saints of the Most High, until Jesus shall come and smite it with his presence. This power—The Papal power—has followed out the divine description exactly, causing more wars and bloodshed than any other power in the world's history. And brethren, it is not innocent in causing the present terrible strife. Its sympathy and influence are with the Central Powers; it is pro-German, hoping for the success that it may be restored to temporal power. But God has pronounced her doom. See Rev. 17 and 18 chapters. Apparently the present pope will be the last.

(c) **Militarism A Characteristic
Of the Last Days**

Again God's word is proven true by its description centuries ago of the spirit of militarism and war as it exists today. A few years ago the cry heralded forth was "Peace, peace"; but God in Isa. 57:21 declares, "There is no peace, saith God, to the wicked." Prior to our declaration of war, our country was full of pacifists, Carnegie erecting and establishing the Palace of Peace. Now heart-broken because his dreams of universal peace and settlement of disputes by arbitration are unfulfilled; William J. Bryan, one of our cleverest and wisest statesmen, issuing circulars and scattering them broadcast throughout the land claiming that Isa. 2:4 is about to be fulfilled: "And they shall beat their swords into plowshares and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Henry Ford fitted out a Peace Expedition to Europe. He found that he was on the unpopular side. Today he is devoting his money and talents towards speeding up the war. The Hague Tribune today, for all the good it can do, can hang out the sign "For Rent." These premises must be vacated for want of business. They tried, as Jeremiah said they would, "They have healed also the hurt of the daughters of my people slightly, saying, Peace, Peace, when there is no peace" (Jer. 6:14). We wonder why Sir Edward Grey and other ambassadors returned recalled to mind Isa. 33:7. Behold their valiant ones shall cry without; the ambassadors of peace shall weep biterly." "Why this weeping? Because, as Paul says, "The way of peace have they not known" (Rom. 3:17). But rather the cry now is, as Joel said it would be, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up, Beat your plowshares into swords, and your pruninghooks into spears, let the weak say I am strong." Read the following verses and see how God is gathering the nations to the valley of Jehoshaphat. See also Rev. 16:16.

The nations may patch up some kind of a brief peace, which 1 Thess. 5:1-6 seems to suggest, but it cannot last long: sudden destruction will burst upon them, while peace is upon their lips.

(d) **The Prince of Peace Will Reign Over
A Warless Wor'd**

But bless God peace will come, but only in the God-appointed way, when it can be said "Thy God reigneth" (Isa. 52:7); when the Lord becomes exalted in the earth (Psa. 46:9-11); when the temple of God shall stand in Jerusalem (Psa. 68:29,30; Zech. 6:12, 13); when his dominions shall be from sea to sea, and from the river even unto the ends of the earth (Zech. 9:10); when the Prince of Peace shall reign in righteousness (Isa. 9:6; Isa. 60:17); when the desire of all nations shall come, though now they do not realize it (Hag. 2:7-9). Neither Germany nor the Allies can usurp this rule or authority. The pope is scheming and laying plans for this honor, but he too will fail to grasp it.

We cannot be deceived. Whether this is Armageddon or not, it does not matter, God's word is our infallible guide. Its notes ring out clear. The

hands on the prophetic dial point to the hour and consummation of all things spoken by God by the mouth of all his holy prophets since the world began (Acts 3:20-22). We are endeavoring to keep our garments clean and white, unspotted from the world, ready to go in with him to the marriage supper of the Lamb (Rev. 19:7). Then with the angels we will sing: "Glory to God in the highest and on earth peace, good will toward men" (Luke 2:14).

"Great God to thee my grateful tongue
My fervent thanks shall raise;
Inspire my heart to raise the song,
Which celebrates thy praise.

"In celebration of thy praise
I will employ my breath,
And walking steadfast in thy ways,
Will triumph over death."

BIBLE LESSON IV

With Texts Quoted in Full

The Things Concerning The Kingdom of God

I. What the Kingdom of God Is

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that shall not be destroyed" (Dan. 7:13, 14).

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign forever" (Rev. 11:15).

"Behold a king shall reign in righteousness, and princes shall rule in judgment" (Isa. 32:1).

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign for the people; to it shall the Gentiles seek: and his rest shall be glorious" (Isa. 11:9, 10).

"And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen: and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the hand of his brother" (Hag. 2:22).

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break

them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psa. 2:8, 9).

II. When the Kingdom of God Will Be Set Up

"And he shall send Jesus Christ, who before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20, 21). "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this will I return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up" (Acts 15:14-16). "Thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time is come when the Lord shall build up Zion, he shall appear in his glory to declare the name of the Lord in Zion, and his praise in Jerusalem" (Psa. 102:13, 16, 21).

"I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1).

"He said therefore, a certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his ten servants and delivered them ten pounds, and said unto them, occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading" (Luke 19:12-15).

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11). "I saw in he night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13-14).

"These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, break in pieces, and stamped the residue with his feet, until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus

he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and shall break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times, and the dividing of time, But the judgment shall sit, and they shall take away his dominion, to consume and destroy it to the end. And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:13-27). "When the Son of Man shall come in all his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as the shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:31-34).

III. Where the Kingdom of God Will Be Located

The Kingdom of God will be established on earth in the land bequeathed to Abraham for an everlasting inheritance. It will be the kingdom of Israel restored.

"In that day, saith the Lord, I will assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever and ever. O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:6-8).

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins and will build it as in the days of old: that they may possess the remnant of Edom, and all the heathen, which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine; and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9:11-15).

"And say unto them, thus saith the Lord God; behold, I will take the children of Israel from

among the heathen, whither they be gone, and I will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek. 37:21, 22). "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them, and they shall fear no more, nor be dismayed, neither shall they be lacking saith the Lord. Behold, the days come saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, The Lord Our Righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought and which led the seed of the house of Israel out of the north countries whither I had driven them; and they shall dwell in their own land" (Jer. 23:3-8).

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it and in the breadth of it, for I will give it unto thee" (Gen. 13:14-17).

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise" (Heb. 11:8, 9).

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and confessed that they were strangers and pilgrims on the earth. Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:13, 16).

"Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land" (Lev. 26:12).

"Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Micah 7:20).

Rena Endsley.

Prosperity and Adversity

Prosperity makes us suspicious of, while adversity makes us trust in each other.

"Awake to righteousness, and sin not."

FIVE MINUTES AFTER DEATH

We find that the chief support of the current belief on soul-immortality rests in sentimental views on the death-state. To cast aside a view unsupported by Bible, reason, or common sense is to lose the cherished idea that our dead friends are in heaven, and that "five minutes after death they know more than could be known during life." Heaven at death is the delusion most fondly cherished. Let us say right here, that no amount of sentiment can be permitted to stand in the way of Bible declarations. A "Thus saith the Lord" is of more weight than all the emotional vaporings of fanatical preachers and writers. A man five minutes after death is dead, and will remain so until he is raised from the dead. It is useless to say that the body is dead, but the soul or spirit is alive in consciousness. Death does not make one person into two, and it is the man who dies. Get that fact well into the mind as a common sense, reasonable, scientific, and Biblical fact, and all the sentimental talk about life in the death-state will be scouted as just so much froth from that brew of paganism which is still imbibed by those who ought to content themselves with the nourishment supplied by the word of God.—The Bible Standard.

WHOSE COMING IS AFTER

Paul says, "And then shall that wicked (one) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming (parousia), even him, whose coming is after the working of satan, with all power and signs and lying wonders, and all deceivableness of unrighteousness," etc (2 Thess. 2: 8, 9).

Says Dr. Albert Barnes, commenting on this:

"Even him, whose coming is after the working of satan, Greek, *kat' energeian tou satana*. According to the energy of satan; that is, the energetic or efficient operation of satan. The word rendered after. It need not be said to one who looks at the Greek, does not refer to time, but is a preposition, meaning according to; in conformity with; meaning that the manner of his appearing would be accompanied by such works as would show that the agency of satan was employed, and such as he only could produce. It does not mean that the coming of the Lord Jesus would be after satan had worked in this manner, but that the manifestation of that wicked one would be with such demonstrations of power and wonder as satan only could effect." Dr. Adam Clarke takes this view also.

The Revisions (both English and American) render it, "Whose coming is according to the working of satan." This is the correct rendering. The Greek simply will not yield to the thought that Jesus' coming is after the working of satan. Neither had Paul any idea of such a thought.—Messiah's Advocate.

To be reliable is oftentimes more to be desired than to be brilliant.

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EDITORIAL

During the week we have enjoyed visits from Brother Eugene Miller, of Camp Mead, and Sister Coy, of Salem, Ohio.

We are sorry to report that we have lost, for the time being, the fellowship of Brother Harold Baker, who has gone to Camp Sherman, Chillicothe, Ohio. He reports kindly and satisfactory treatment at the hands of the officials of the Camp.

THE BOOK, THE LAMB, THE SAINTS, AND THE DENOUMENT

Revelation 5th Chapter

I. The Sealed Book

1. "Sealed with seven seals:" inaccessible knowledge (vs. 1; Dan. 12:4, 8; Isa. 29:10, 11; Rev. 10:4; Mark 13:32; Acts 1:6, 7).

2. "Written within and on the outside": full of information: the writing "within" referring to things ecclesiastical; the "outside" having to do with things political (vs. 1; Ezek. 2:9, 10; Rev. 11:2; 21:27; 22:15; 2 Cor. 5:6).

II. The Slain Lamb

1. Lamb (Greek, "Little Lamb"), diminutive (vss. 6, 9, 12; Isa. 53:7; Matt. 12:20).

2. Lion-like, with seven eyes and seven spirits: fulness of perception and aggressive power (Isa. 11:1-3).

III. The Singing Saints

1. Weeping saints take up their harps and bowls of incense and sing the new song (vs. 4; 4:1; vss. 8, 9; Psa. 33:2; 141:2; Rev. 8:3, 4).

2. Angels and the whole creation sing responsively, and the saints conclude the lyre with "Amen" (vss. 1-14; Rom. 8).

IV. The Denouement

1. With lion-like strength Christ redeems the saints, inaugurates their reign, and fills the earth with his praise by opening the seven seals. Will the Futurist please wait until the seals are opened before these results obtain? (vss. 8, 10; Eph. 16:15; Eph. 1:7).

COMMUNICATIONS

Dear Brother Huggins:

Just a few lines to let you know of my welfare and to tell you how much I miss your splendid sermons each Sunday morning. I can truly sympathize with dear Sister Wood in her isolation and in her desire to hear the word of God preached; but the weekly visits of The Restitution help a great deal. I have enjoyed it so much this winter.

Mother sent me quite a number of the "Bible Lesson" tracts, which I distributed among the ministers here. One set I kept myself, and as I found a dear old lady who was willing to read them through with me, she and I spent three evenings a week looking up the references and discussing the lesson. I am so glad to have found her, for she believes much as we do; and I am hoping her eyes will be further opened to other truths.

My work has been along the usual lines that I have always pursued, and I am enjoying it although I miss the companionship of my mother very much indeed, and hope we may soon be together again. The Lord will be here in a short time, and then there shall be no more partings, and our loved ones shall ever be with us.

I was sorry to learn that you had not been well and hope you will guard your health, for without it we can do very little. With Christian love to you and yours, I am,

Your sister in the one hope,

Vira McIlrath.

A few words to The Restitution. First I would like to know the present address of Brother James Delozier, who some time last year moved from Texas to somewhere in Arkansas.

Well, dear brethren and sisters, I am laboring on the farm, preaching somewhere every Sunday. I am anxious to get out in the field in regular ministerial work. When I think of the great time of trouble that now pervades the whole world, and of the signs of Christ's coming, it makes me think

we should do our best to get the truth before all the people that we can. We are living in perilous times. The latter day signs are fast fulfilling. The Gentile times are fast closing, and the coming of the great King draws near when he will occupy David's throne that has so long been vacant. What a glorious day is soon coming when the beloved of God that sleep in the mighty deep shall live on this earth once more. Brethren and sister, will we be ready to stand before the Son of Man, and be associated with him in the great work of the next age, when all nations are to be blessed through Abraham's seed.

Many may read these few lines whose faces I have never seen; but I write with the hope of seeing them in the sweet by and bye, in the kingdom of God, in that Edenic home, where the tree of life will bear its glorious fruit, and where sickness, sorrow, pain, and death will never come.

Owen Jones, Reczl, Okla.

EXPLANATION WANTED

By S. Roxana Wince

A dear sister writes: "I notice your urgent appeal to The Restitution for money for a printing press, cutting machine etc., so thought I would just write you a few lines to see what it all meant, as I cannot seem to understand. I supposed when we got the Linotype machine we were all fixed in good shape. I am not up on printing necessities of course; so that is the reason I am all at sea and write to you for an explanation as I suppose you know all about these things. We like to know what we are about when we contribute to anything and as you seem to be the leader in this move you are the one to ask."

No, my dear sister, I do not know all about printer's necessities, but I do know that some other things besides a Linotype are needed. I knew when we got the Linotype that we also needed a printing press, and would gladly have gone on with my part of the work to secure it at that time had our dear Editor thought it wise to do so. I do not know just why we need the press, but Brother Griffiths knows and will tell you, and other dear ones, who like you, want to know what it all means." He is a devoted Christian, and is gladly giving his time, his talents his strength and his means, to keep our paper alive, and to make it what we so much want it to be, an instrument in God's hands for the saving of men.

He says in a late letter: "I have every confidence that we shall have the money required because it is needed for God's work, and I am hopeful of prayers being fulfilled when they are for something that will glorify God."

Even in this awful war that we would fain see come to an end, God hears and answers prayers when things must be done to fulfill his word. The time had come for Jerusalem to be taken from the hands of the Turks, that it might shake itself from the dust and "awake and sing." General Allenby was told that "it would require a million men to make the capture," but he had not forgotten "there was the Lord," who "saves not by many or

by few," and he knelt and prayed, and besieged the city with the men he had, confident that God would give him the victory as he so wonderfully did.

Another general, whose name I cannot recall, in a time of great and appalling danger on the west front knelt and prayed, and the tide of battle turned against the terrible Huns. And so it was with Lieutenant Colonel Dalzell Walton, who commanded the 8th Battalion Royal Inskillen Fusiliers in France in April, 1916. He was badly gassed in that very month, but seeing the gas cloud coming, turned his face toward Jerusalem and prayed that the gas might be turned back on the Germans. His prayer was almost instantaneously answered, for the wind changed and the Germans were caught in their own trap, and so many were asphyxiated that no attack was made! I love to read such incidents as these, for they serve to strengthen my faith that God is at the helm in all the affairs of men, and will see to it

"That girded right with holy might
Shall overthrow the wrong."

in his own time and way.

I think if these British and Scotch commanders can look for God in the storm of battle, confident that he will hear and answer, why should not we, who are in a nobler grander fight, except to be heard and answered.

Well may Brother Griffiths be "confident that we shall have the money required." For a thousand miles as the crow flies in British Columbia stretch inexhaustible mines of gold and silver. What think you of that? Is God's bank going to break? Surely not, he is able to foot all bills, for work done for him, and he will do it, never fear.

He can foot all our debts, care for all worthy charities and see that all our earnest efforts to send out the gospel message are successfully carried on.

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"ONE SHALL BE TAKEN AND THE OTHER LEFT

S. H. Thomas

Oh the anguish and despair of the ones who are left! How bitterly they will regret the neglected opportunities and duties of their high calling! Saving faith must be strong enough to change the whole life of the individual; strong enough to create a chasm between him and the world; strong enough to make him feel separated from, and with but very little in common with, it; strong enough to change his daily manners and conversation so as to cause him to be pointed out as

a peculiar person; strong enough to gradually change his whole mind and being, so that in time he will actually come to "hate the things he once loved, and love the things he once hated."

Dear ones, I wonder what proportion of those who have started out so bravely in the race for eternal life will reach the goal; How many will be found among the overcomers, for we know that only such will be taken; all others will be left. Belief of the gospel, and obedience by baptism are but the first steps in the race for eternal life. Many after baptism settle back in fancied security, thinking God requires no further effort or sacrifice, and so live out their lives in no way different, separate, or distinct, from the world around them.

Dear reader let us visit one of our country church gatherings, and I will try to show you what I mean. This church that we are visiting was organized some years ago by Brother Adams, or some other dear brother, and for a time the members exhibited much enthusiasm. There are thirty members on the church book, but only twenty are present. That the weather looks a little threatening, and made it a bit sloppy, is considered sufficient excuse by the absent ones for setting aside the Lord's command to "neglect not the assembling of ourselves together."

The good old elder, whose duty is to open and conduct the simple service, waited for the tardy ones a few minutes past the usual hour for starting, and then with an expression of patient sorrow on his face, gives out the opening hymn. No doubt he is thinking that if the object of meeting had been a dance, or some popular social function, little rain or mud would not have kept them away.

After the opening hymn, the elder proceeds with the lesson, but not being gifted with eloquence, or fitted for public effort, and receiving little or no response or signs of support and encouragement from his congregation, the exercises are a trifle dull. After the lesson, opportunity is offered for questions or remarks, and one brother, and one sister, respond with questions, which are correctly answered by the elder. The remainder of the congregation manifests no interest, and asks no questions; and they heave a deep sigh of relief when the closing hymn is given out.

After dismissal the congregation divided into little groups and engaged in animated conversation one group is discussing the weather conditions and crop prospects; another principally composed of sisters, are going over latest methods in Red Cross work, and ladies aid activities. All are now alert, animated, and eager to express an opinion. In a quiet corner of the room sits the aged elder, and with him one brother and one sister: they are earnestly discussing the signs of the times, and the prospects of the soon coming of the Lord. For them no other theme can take the place of this. During this hour of worship these three have no room in their thoughts for cattle, horses, pigs, or crops, nor for any worldly theme with which the others are absorbed.

The above pen picture is a faithful one of many churches whose members claim to be God's people, and expect to rise to meet him when he comes; but I very much fear that the ten who were absent because of the slightly unpleasant weather,

have allowed their love of God and his purpose to grow cold, and will be found among those who are left.

I am also very much afraid that those brothers and sisters who are dumb when the things concerning the kingdom of God, and the name of Jesus Christ, are discussed, but who have an eloquent flow of language when crops, or cattle, hogs, or horses, business, social functions, or worldly pleasures, are the theme; I am afraid such will be left. Oh I hope not, for there are so many such, who think they stand among the overcomers. But dear ones, I am afraid for them, and I will tell you why.

Speaking of this very class the spirit says: "Because ye are neither hot nor cold, but lukewarm, I will spue thee out of my mouth." Again, "Out of the abundance of the heart the mouth speaketh." Therefore if the heart belongs to God, and is full of love for him and his purpose, the conversation will turn to those themes, as surely as the needle to the pole; and as only those whose heart belongs to God and is full of his purpose, will be taken, I fear that many who rest in fancied security will, when too late, hear a voice saying, "I know you not."

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.
Memory Verses: Micah 6:3; Titus 2:13, 14

Golden Text: Prov. 4:1-3

Be The Fellow That Your Mother Thinks You Are

While walking down a crowded city street the other day,
I heard a little urchin to a comrade turn and say:
"Say Jimmie, don't yer know I'd be happy as a clam,
If I only was de feller dat me mudder t'inks I am.
She t'inks I am a wonder, and knows her little lad
Would never mix wit' nothin' dat was ugly, mean or bad,
I often sit and t'ink how nice t'would be—gee whiz,
If a feller was de feller dat his mudder t'inks he is."
So, folks, be yours a life of toil or undiluted joy,
You still can learn a lesson from the small, unlettered
boy;
Don't try to be an earthly saint, with eyes fixed on a star—
Just try to be the fellow that your mother thinks you
are.—Sel.

Mother's Day

Sunday, May 12th, is what is known as "Mother's Day," when men and women, girls and boys, pay a silent tribute to their mothers by wearing a carnation. There is a couplet that runs:

"For mothers living, blossoms bright,
For mothers memory, blossoms white."

For "mothers living" a carnation, blood color, is said to be correct. The second line needs no

explanation. To me the idea of a day being specially set apart in honor of mothers, is most appropriate. It first was suggested by Anna Jarvis, of Philadelphia. I trust that some day a day will be set apart in father's honor, for we must admit that he too, poor fellow, is of some use in the world.

The Old Folks at Home

Dr. Aikman, in his "Life at Home," urges children not to forget the old folks at home. He says: "There is always a liability, when sons and daughters have gone away from the home of their childhood and have formed homes of their own, gradually to lose the old attachments and cease to pay those attentions to their parents which were so easy and natural in the olden time. New associations, new thoughts, new cares, all come in, filling the mind and the heart and, if special pains be not taken, they crowd out the old love. This never ought to be. You should remember that the change is with you, and not with those you left behind. You have everything new, much that is attractive in the present and bright in the future, their hearts cling to the past; they have most in memory. When you went away from home, you knew not and never will know till you experience it, what it cost them to give you up, what a vacancy you left behind. They have not, if you have, any new loves to take the place of the old. Do not then, heartlessly deprive them of what you still can give of attention and love.

Visit your parents. If you live in the same place, let your steps be, perhaps daily, a familiar one in the old home; if you are miles away, make it your business to go to them. In this matter do not regard time or expense; the one is well spent and the other will be fully, a hundred fold repaid. When some day the word reaches you, flashed over the telegraph, that father or mother has gone, you will not think them much, those hours of travel that last bore you to their side.

Write to your parents. I have known father and mother to wait with sick hearts through weary months, longing that some word might reach them from an absent son. They have watched in mails till in despair they have ceased to expect any more; and while they may not have the grief of a great bereavement, they have what almost is as bad the bitter consciousness that they are not in mind enough to even call out a few poor lines from one whose infancy and early years they watched with sleepless eyes. Sons are often guilty of this crime—I can not call it less—from sheer neglect or indolence. While an hour, perhaps a few minutes, would suffice to write a letter which would give unspeakable satisfaction, they let months and even years slip away in utter indifference to all the pain they are causing. Oh, how full is many a mother's heart of sorrow and foreboding, when just a few words from an absent son would fill it with joy and praise! Such indifference or neglect is shameful and wicked. One need not wonder that sons guilty of it are not prospered, they wait in vain for those urns of fortune which will send them home, as they dream, to surprise the old neighborhood with

their wealth. Their thoughtlessness has been productive only of disaster.

Keep up your intercourse with father and mother; do not deem it sufficient to write when something important is to be told; do not say, "no news is good news." If it be but a few lines, write them; write if it be only to say, "I am well;" if it be only to send the salutation that says they "dear," or the farewell that tells them that you are "affectionate" still. The little messages shall be like caskets of jewels, and the tears that fall fondly over them will be treasures for you. Say, with a warm hearted son:

"The hills may tower, the waves may rise,
And roll between my home and me;
Yet shall my quenchless memories
Turn with undying love to thee."

The garden of life holds one flower more precious than all the rest. It grows without tending, blooms all the year round, and never dies. We call it

Mother Love

Mother is a most wonderful person; other folks can love you, but only your mother understands. She works for you, looks out for you, loves you, forgives you anything you may do, understands you. The only bad thing she ever does to you is to die and leave you.

Mothers

Mothers live for their children, make self-sacrifices for them, and manifest their tenderness and love so freely that the name mother is the sweetest word in language. And yet son, aged and youthful, know but little of the anxiety, the sleepless nights and painful solitude which their mothers have spent over their thoughtless waywardness. Those loving hearts go down to their graves with those hours of secret agony untold. As the mother watches by night, or prays in the privacy of her closet, she weighs well the words which she will address to her son in order to lead him to a manhood of honor and usefulness. She will not tell him all the griefs and deadly fears which beset her heart and mind. She warns him with trembling lest she may say over much. She tries to charm him with cheery love while her heart is bleeding. No worthy and successful man ever yet knew the breadth and depth of the great obligation which he is under to the mother who guided his heedless steps at the time when his character and purity were so narrowly balanced against a course of vice and ignominy. Let the dutiful son do his utmost to smooth his mother's pathway. Let him obey as implicitly as he can her wishes and advice. Let him omit nothing that will give her peace, rest, and happiness; and yet he will part from her at the tomb with the debt to her not half discharged.

"Blessed art thou among women" (Luke 1:28).

Be The Man God Would Have You Be

Patient with others, but strict with myself;
 Loving to give, and refusing all self;
 Doing the right, though it brings me no fame;
 Honoring Christ, because signed with his name;
 Helping the downcast, and cheering the sad;
 Living our creed, till it makes the world glad;
 Fond of our work, of our friends, of our land;
 Walking by faith, daily led by God's hand;
 This is the pathway the saints all have trod;
 This is the life hid with Christ's life in God.

A Man

A man that is clean inside and outside; who neither looks up to the rich, nor down on the poor; who can lose without whining; who can be successful without bragging; considerate to women, children, and old people; who is too brave to lie; too generous to cheat, and too sensible to loaf; who takes his share of the world's goods with acknowledgment and thankfulness to God for providing them; and without covetousness lets others have their own share—this is the ideal conception of a true gentleman.

Mother

Whose love can equal the love of a mother;
 Whose the devotion so loyal and true!
 Who suffers so much with such joy for another
 Who works with such pleasure as mother for you!
 You hail with delight the friendship of others.
 You revel in love of the sweetheart you won;
 Yet, where do you find a friendship like mother's
 Unbroken till death calls, and life's work is done.

Our Weekly Puzzle

Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy. When I recall to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

Who wrote the above, and who was he desirous of seeing?

Can the names Lois and Eunice be found in any other part of the Bible?

Where can the above passage be found?
 Answer next issue.

Answer to puzzle in last issue:

The passage was written by the apostle Paul unto the Church of God at Corinth.

"Christ crucified" was a "stumbling block" to the Jew because he claimed to be "the Christ, the Son of the living God." This would constitute him the Messiah of Israel, the "King of the Jews." The Jews rejected Christ as their Messiah, their King, and the fact that he died through crucifixion at their demand confirmed them in their disbelief of his claims.

"Christ crucified" was foolishness to the Greeks because they did not believe in Christ or his claims, they had no interest in him, hence there was no need of his crucifixion.

The passage can be found in 1 Cor. 1:23, 24).

Domestic Arithmetic

It is related in the St. Louis Globe-Democrat that Colonel J. Slocum Ridgley, in answering the toast, "To Mother," said:

"Let me tell you a 'mother' story

"In my youth, when I was teaching school in Siloam, I said one morning to a bright little fellow:

"Tommy, my boy, if a family consisting of a father, mother and six children should have a cherry pie for dinner, how much would each receive?"

"'A seventh,' the little fellow answered.

"'Carefully,' said I, 'Remember, there are eight people.'

"'Yes, sir, I know,' said Tommy, 'but mother wouldn't take any for fear the others wouldn't have enough.'"—Selected.

WHAT IS COMING ?

In order to answer the above question intelligently we must know something of present conditions. Each day brings us nearer that much prayed-for time. "Thy kingdom come, thy will be done on earth as it is in heaven." Yes, our hearts cry out, "Come, Lord Jesus, come quickly." We know that our heavenly Father has promised that when he shall send his Son from his right hand that the sleeping saints will be raised and the living saints will be changed (1 Thess. 4:13-18). These words comforted the ancients so they do us.

Now this is just what the world is not looking for. The Allied powers are striving to establish a universal democracy and thereby bring about a world peace. This mistaken idea is causing the sacrifice of thousands of precious lives and the expenditure of billions of the treasures of the world. It seems now that it will continue until there will be but little left to fight for. With these terrible conditions before us we know that in the end the Lord's purpose will have its fulfilment. We may remain under these conditions until our faith is tried as gold is purified by the washing of water and the heat of the furnace. We know that Jehovah will care for his own if they are but faithful.

We see two classes now striving for the kingdom: one class is standing for the truth; the other is half hearted and conforming themselves to the present evil world. The latter class will be left to the tribulations of the age to come. Prophecy teaches that there is just before us the greatest time of trouble that the world has ever seen. This will embrace all that are left after Jesus has ransomed his saints. Are we justified in saying that there are evidences that this storm is fast gathering? The present will continue and grow until it will be said, "My spirit shall no longer strive with man, for that he also is flesh." When this edict goes forth the Lord will descend from heaven with

a shout, with the voice of the archangel, and with the trump of God. The redeemed saints will be taken into the secret chamber where the indignation will not reach them. Since the world has done violence to the Holy Spirit it will no longer strive with them. When the body of Christ, the church, is removed the spirit will be with it. Then woe to the inhabitants of the world! This will usher in a time when Jehovah's face will be veiled.

If darkness now covers the land and gross darkness the people, what will then be the conditions? We are enlightened on this subject by a few evidences. There is in the future a famine, not for bread, but for the word of God. None will be able to interpret the word. Men will seek for death, and will not find it. Some will call for mountains and rocks to fall upon them and hide them from the face of him who sitteth upon the throne. What power will rule during this indignation period which will meet with utter destruction? The apostle John and others have written of an antichrist who was working in those days. They no doubt saw the working of the little horn of Daniel 7:8. This power belonged to the fourth beast, which was the Roman beast. Rome first existed as Pagan and then as Papal Rome. This power flourished as a political and ecclesiastical power until she was forced to yield her political phase. Since then she has been more or less fretful, desiring a voice among the nations of the world. During the latter years the Catholic power has received many favors from the world powers. When the head of this power speaks the rulers of this world give an attentive ear. Every suggestion that has been voiced by the pope has met with a ready response. He is destined to become the leader of a mighty force whose object will be to dominate the earth as a world power.

We ask our readers to study with care the second chapter of the Thessalonian letter. Herein the apostle lays bare this power and its purpose. In this chapter Paul is instructing the church concerning the coming of the Lord. He says: "Let no man deceive you by any means; for that day will not come except there come a falling away first, and that man of sin be revealed, the son of perdition." The falling away and the revelation of the man of sin must occur before their hopes could be realized. The hope of this church was with the soon coming of the Lord. Paul's instruction was surely a revelation to them. The character of this chapter. Has this horn power fulfilled the prophesy of the apostle? We think not. This same power has made war with the saints and prevailed against them. It is recorded (Dan. 7:26): "But the judgment will sit, and they shall take away his dominion, to consume and destroy it." This prophesy was no doubt fulfilled when the pope was deprived of his temporal power over Italy, since which time he has been a prisoner in the Vatican. He has had an opportunity to reflect and plan.

Present conditions seem favorable for the ripening up of the future of this power. The present pope is a born diplomat and has come for a special purpose. In following Paul's revelation to the church we learn that the "mystery of iniquity doth already work." There are different conditions under which this iniquitous system works. First, it

prevailed against the saints for a season. Second, was deprived of political power. Now without hindrance it can complete its plans. The political powers are seeking a universal democracy—an opportune time for the union of the ecclesiastical and political powers. When the saints are removed these two forces will be left. What are the indications today that the "mystery of iniquity" will prevail? First, the period of the apostacy of which Paul wrote has expired. We think present conditions prove it. Second, the coming of the Lord is at the door. This iniquitous system will embrace the two elements, viz., the political and religious. The federation of the churches is here with us. "The Ministerial Association" of our city declared this during the last winter. Doctrines were ignored and all declared that there was need of their forming a union. All adhere to the iniquitous doctrine of the Holy Trinity. This is in violation of the command, that, "Thou shalt have no other gods before me."

When the saints are removed there will be no faith on the earth. When this wicked one is revealed his workings will be satanic with all power and signs and lying wonders. This is because they received not the love of the truth, that they might be saved. This is the time when God will send them strong delusions that they should believe a lie. In our day the religious world is sending out delusions. They are preparing the world in which they live for the coming indignation. The old harlot and her daughters will reap what they have sown. Having sown to the flesh they will reap corruption. They will have attained their place among the forces of the earth but as Paul wrote, "Whom the Lord will consume or destroy with the brightness of his coming." The head of this system will find his place as described in 2 Thess. 2:4?

Let me, in conclusion, admonish those who have taken upon themselves the name of Jesus the Christ that we are living in perilous times. You must keep yourselves unspotted from the world. Now is no time to barter with the world's trade to lay up treasures on earth where the moth doth corrupt and thieves break through and steal. Accept Paul's admonition, "With food and raiment be content." The night has been long and dark. No voice save through his word has come to us. The prophetic word has furnished the only means for us to see the forbearance of our Father in heaven, and to know the future that he has provided for those who love him. This message has too often fallen upon deaf ears and they have turned away and said, "Where is the promise of his coming? for since the Fathers fell asleep all things tian."

D. C. Robison.

A Biblical Defense

A man in St. Louis has presented as a claim for exemption from the draft law that he recently got married and, to support his plea, he quoted this passage from the Bible:

"When a man hath taken a new wife he shall not go out to war, neither shall be charged with any business; but he shall be freed at home for one year and he shall cheer up his wife which he hath taken" (Deut. 24:5).

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"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70

CLEVELAND, O. MAY 21ST 1918

NUMBER 19

ISRAEL'S BLESSINGS

O Israel, once more from thy bondage set free;
Art thou ready to welcome the glad jubilee?
Will thou worship thy Savior thy prophet and King?
When he cometh in triumph salvation to bring;
Will thou weep when beholding the scars in his hands?
When thou hast been gathered from far distant lands.

Art thou stiff-necked, perverse wilt thou be?
He will purge out the rebels once more from thee;
And thou once again shall pass under the rod,
And know 'tis the hand of thy Father's God;
Thy waiting shall be ended, thy sorrows all gone,
Thou shalt worship thy Savior, God's only Son.

He will rule thee in justice, thy oppressor he slain;
Thy fetters and chains shall not gall thee again;
Living waters from the throne of thy God shall then flow;
And the tree of life by the river shall grow;
Forests and fields fruit in abundance shall yield;
Flocks shall dwell safely in thy open field.

Kings shall bow in subjection, and come unto thee,
When thy King reigns forever o'er land and o'er sea;
The fig tree and vine shall flourish once more;
And the rose of Sharon shall grow by the door;
'Neath arbors laden with fruit ripe and rare,
Thou shalt repose free from sorrow and care.

Then the God of salvation shall be ever at hand;
Peace and prosperity shall cover the land.
Prophets and patriarchs and the righteous of old,
More precious to God than silver and gold;
Shall awake from their slumber, to eternal life,
Relieved from all sorrow affliction and strife.

Then the earth forever from the curse made free,
The glorious garden of thy God shall be;
Then hasten the day, O Lord may it come!
When thy chosen are called to their glad Eden home;
Then all shall be happy forever and aye;
And praise thee their Savior through endless day.

J. E. Hogarth.

SERVING ONE ANOTHER

Synopsis of Address Sunday Evening April 28 1918
By Brother Alldridge

"I am among you as one that serveth" (Luke 22:27).

It is beyond human power to accurately analyse human character as displayed by our words and actions. The motive and secret thoughts lying behind them are known only to God. For "the heart

is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways and according to the fruit of his doings" (Jer. 17:9, 10). Hence Solomon says, "He that is of a proud heart stirreth up strife; but he that putteth his trust in the Lord shall be made fat. He that trusteth his own heart is a fool; but whoso walketh wisely, he shall be delivered" (Prov. 28:26, 27). There are many things the Lord hates. God hates every false way (Psa. 119:104). God hates vain thoughts (Psa. 119:113). God hates and abhors lying (Psa. 119:163).

Solomon in Prov. 16:19 gives us a compendious statement as to just what God abhors and hates: "These six things doth the Lord hate: yea, seven are an abomination unto him (that is, he hates the six but the seventh is an abomination):

"A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

Going back to the context of our text this singular and startling fact with regard to the apostles, Christ's own immediate friends and brethren, presents itself: "Which of them should be accounted the greatest," and "which of them should betray his Master"? "And they began to enquire among themselves which of them it was that should do this thing." "And there was also a strife among them, which of them should be accounted the greatest."

Beloved, in every religions community these conditions exist: Those who betray the brethren, and those who are seeking fame, notoriety, and position. James expresses this clearly: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" (James 4:1). If among God's people the spirit of humility abounds, the opposite spirit of betrayal and unlawful ambition to achieve selfish ends cannot and will not intrude. "Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren" (James 4:10). "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud" (Prov. 16:19). Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:4). "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11).

How did Jesus seek to eliminate this condition of spirit existing among his apostles? By precept? of so, it had failed; for he had been preaching to them and explaining the laws of his kingdom for over three years. What remedy did he use? He used the remedy of his own sweet and

humble conduct (John 13:12-17). Is there any service more menial than this? Jesus took the lowest position of all, a servant of servants. "And whosoever of you will be the chiefest, shall be servant of all, for even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:44, 45).

Moses saw him in type (Exod. 21:5, 6; Psa. 40:5, 6). Jesus entered into covenant with God as a servant, a bonded slave. A servant never exercises his own will; he knows only the will of his master or employer. "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work" (John 4:34). Again, "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38).

Paul makes this clear in Phil. 2:7, 8: "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Only slaves and criminals of the worst character died upon the cross.

Beloved, it is hard when we are considered of little importance in the church, and are assigned the most insignificant service, and often no service at all. But listen: "Who, when he was reviled reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously" (1 Pet. 2:23). How many of us possessing as Jesus did, an accurate knowledge of the honor, power, and glory invested in us by God himself, as ruler of this world, could condescend to fill the office of slave, washing one another's feet? Jesus did, "But I am a worm and no man; a reproach of men, and despised of the people" (Isa. 22:6). "He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not" (Isa. 53:3). Read Col. 1:15-19, and remember that this wonderful man Jesus, was in character the express image of his Father, and the creator of everything pertaining to the new creation, who could in the days of his flesh say as no other man could say with truth, "He that hath seen me hath seen the Father" (John 14:9). We forget that this same Jesus who was the servant of servants was able and did rebuke the winds and the sea; and there was a great calm, that even men marvelled asking "what manner of man is this, that even the winds and the sea obey him!"

In our enthusiasm we often testify, "I am thankful that I chose the Lord, and made him my portion": that would be taking the place of a servant indeed; but did you choose him? Nay, rather Jesus chose us, "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you that ye love one another" (John 15:16, 17).

Beloved, if this thought would take hold of us, that Christ is serving us, what a different spirit would take hold and fill us! How we would de-

light to serve and not be served! I wonder how often this thought was in Jesus' mind? "As the Father has loved me, so have I loved you; continue in my love" (John 15:9). Again, "Hereby perceive me the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren" (1 John 3:16).

How can we serve one another?

First—In cheerfully choosing to fulfill the duties of the most lowly offices.

The streets were muddy and the crossing was wide,
The water rushed past on either side,
The wind whistled by with a terrible moan,
As I wearily wended my way alone.
As I crossed the street I chanced to meet
A little boy in the arms of a wee toddling lass,
"Isn't he heavy, my dear little mother?"
"Oh no sir" she replied, "why he's my baby brother."
Your burden may be heavy, your way may be long,
The winds of adversity, bitter and strong,
But your way will seem bright if we love one another,
And our burden will be light if we carry our brother.

Second—In manifesting great lowliness of spirit and humility of bearing. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace" (Eph. 4:1-3). "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3). "Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another and be clothed with humility; for God resisteth the proud, and giveth grace to the humble" (1 Pet. 5:5).

Third—In laying ourselves out for the good of others. Let self-sacrifice be the rule of our existence. "And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved" (2 Cor. 12:15). Beloved, this is hard service, but we must do it to win as a servant.

Fourth—Gladly bearing injustice rather than break the peace, avenge ourselves or grieve others. "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (1 Pet. 2:19, 20).

Beloved, the joy of doing good brings more happiness to me than anything else in this life. I would rather serve than be served. I would rather take your hand and see the love of God beaming forth from your eyes and as you warmly grasp mine and say, "Brother Alldridge, God bless you," than any other reward you could bestow.

"God Bless you."

O how cheery

This tender speech doth steal

Unto our hearts grown weary

God's deep love to reveal.

"God Bless you."
In affliction,
In shadow and in shine,
Its constant benediction
Shall beat this heart of mine.

"God Bless you."
And possess you!
O message potent sweet,
God bless you and God bless you
Soft doth the heart repeat.
I cannot find a truer word,
Nor fonder to caress you,
Nor song, nor poem I have heard
Is sweeter than "God bless you."

A COMMENTARY ON THE APOCALYPSE

Chapter One

I was in the spirit on the Lord's day and heard behind me a great voice, as of a trumpet (vs. 10).

"I was in the spirit." The spirit took possession of John, putting him in a condition so that he could see whatever the spirit willed him to see. For instance, the seven golden candlesticks, and the seven stars, which had no substance in fact; they were like the symbolic beasts, made to appear for the purpose of the lesson to be taught. They were only symbols, like the metallic image of Dan. 2. In John's natural conditions he could not see such things.

"On the Lord's day." Sabbatarians claim this was Saturday, the Sabbath day; other say it is "the day of the Lord," which is future, and that John was carried forward by the spirit into that day. The most reasonable claim is that it refers to the first day of the week, the day of Christ's resurrection. It was so understood by the early Christians.

Saying, I am Alpha and Omega, the first and the last: and, What thou seest write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea (vs. 11).

"Alpha and Omega, the first and the last, is supposed to be an interpolation as it is omitted in the Revised Version and also in the Diaglott.

Now the question presents itself as to why seven churches are addressed, and no more, when there were others in existence at that time.

First, the book is largely constructed by sevens.

Second, the symbolism of the number seven is fulness and completeness. And this book is largely symbolic.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks (vs. 12).

Here again we have the symbol seven; gold symbolizing purity. The candlestick is a light bearer, fit symbol of the church of Christ, the light of the world. "I am come a light into the world. that whosoever believeth on me should not abide in darkness" (John 12:46).

And in the midst of the seven candlesticks one like the Son of Man clothed with a garment down to the feet, and girt about the paps with a golden girdle (vs. 13).

This picture reveals the Son of Man in the midst of the candlesticks, seeing and knowing everything that is going on among them. His title "Son of Man," is the same as in Dan. 7:13, where he comes with clouds to the Ancient of Days; and there is given him "dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." "And thou O tower of the flock, the stronghold of the daughter of Zion, until thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." (Micah 4:8). The first dominion was given to Adam, but he lost it by disobedience; and it is to be given to Christ on account of his obedience.

The Master says: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed" (John 6:27). In verse 51 he says, "And the bread that I will give is my flesh, which I will give for the life of the world." In the light of this testimony I would remark that no one but this one of our race could redeem us from the condemnation that came by Adam's transgression. "For as in Adam all die; so in Christ shall all be made alive. For since by man came death, by man came also the resurrection of the dead" (1 Cor. 15:21, 22).

His head and his hair were white like wool, as white as snow; and his eyes were like a flame of fire (vs. 14).

The appearance here of the Son of Man is like that of the Ancient of Days. "whose garment was white as snow, and the hair of his head like the pure wool" (Dan. 7:9). The scene is judicial. "The Father judgeth no man, but hath committed all judgment unto the Son." Eyes like a flame of fire is one of the divine attributes given to the Son of Man by which he has the wisdom and the knowledge necessary for his official position as judge of man.

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters (vs. 15).

"His feet like unto fine brass, as if they burned in a furnace." Compare Ezekiel 1:7. "And they (the feet of the living creatures) sparkled like the color of burning brass." The purity of his feet, like the metal that is purified in the furnace, is the lesson taught here. The feet of his brethren are purified in the furnace of affliction. How applicable to Christ is the Scripture: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that saith unto Zion, Thy God reigneth" (Isa. 52: 7).

"His voice as the sound of many waters." Compare Ezekiel 43:2: "And behold the glory of the Lord of Israel came from the east: and the sound of his voice was like the sound of many waters: and the earth shined with his glory." The comparison of the voice to the roar of the ocean is often referred to in the Scriptures (Rev. 14:2; 19:6).

And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength (vs. 16).

"And he had in right hand seven stars." The stars are the symbols of the angels or elders of the seven churches; and being in his right hand indicates that he has control of them. The sword out of his mouth is the word of God. "And take the helmet of salvation, and the sword of the spirit, which is the word of God" (Eph. 6:17).

The symbolism of this verse is grand and lofty, ending with his countenance compared to the sun in its noon-day strength. Although he had the meekness of a lamb, in strength he is the Lion of the tribe of Judah.

And when I saw him, I fell at his feet. And he laid his right hand upon me, saying, Fear not; I am the first and the last (vs. 17).

John was overcome by the glory of the scene. Christ was so changed from his former appearance, that it caused John to fall as dead. Daniel had an experience somewhat similar to John's when the angel Gabriel appeared to him, "And when he came I was afraid, and fell upon my face" (Dan. 8:17). Again, "And I Daniel fainted, and was sick certain days; afterward I rose up and did the king's business" (verse 27).

I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death (vs. 18).

"I am he that liveth, and was dead." This is the most triumphant exclamation that can possibly be made; the most far reaching in its effects: the salvation of the human race. The life to which he had attained is everlasting; and more than that, he has the keys of hell (hades) and of death. He is the true bearer of the keys with which he will unlock the prison doors and let the prisoners go free.

When contemplating the exaltation of Jesus Christ, we should never forget that it cost him his life; as said the prophet Isaiah: "He poured out his soul unto death: and was numbered with the transgressors" (ch. 53:12). "He put away sin by the sacrifice of himself" (Heb. 9:26). "By death he destroyed him that hath the power of death; that is the devil" (Heb. 2:14).

Write the things which thou hast seen, and the things which are, and the things which shall be hereafter (vs. 19).

John was to write the past, the present, and the future of the vision, or the prophecy. He was in that spiritual condition called "in the spirit," and he had heard a great voice that directed him to write to the seven churches. Now he sees the Son of Man risen from the dead in triumph and glory. The future are events yet to be revealed.

The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks: The seven stars are the angels of the seven churches: and the seven candlesticks are the seven churches (vs. 20).

The symbol is rapt in mystery until its meaning is revealed, for there is a likeness between the symbol and the thing symbolized. For instance, the star radiates light, and so does the angels of the churches. The candlestick elevates, holds up the light, and so does the Christian church. "Ye are the light of the world. A city that is set on a hill cannot be hid" (Matt. 5:14).

GO FORWARD

To Sister Susan Howard

A long time ago I wrote to Brother S. H. Thomas and asked if it was a weakness of the flesh to strongly desire the approval of the brethren. This is his answer: "Yes, but it is a weakness which we all possess in a greater or lesser degree. It is God who gave us all our talents, whether one or many; therefore all the praise and glory belongs to him. Nevertheless, let us not withhold merited praise from others who are striving to do their duty." And so I want to say to you that, although hundreds of miles divide us, your quiet courage in the midst of great trials, your abiding trust in God, has encouraged me and strengthened my weakness. We little know what our influence is and what it may be, either for or against God. What a solemn thought: for or against the Most High God! I speak of the enlightened ones. They are either working with God or against him. See Matt. 12:30, "He that is not with me is against me: and he that gathereth not with me scattereth abroad." These are Christ's own words. There is no middle ground, neither can we sow to the flesh and reap of the spirit in the age to come. There is no such hope between the lids of the Bible. You speak of some whose faith has helped you to persevere. How we praise God that there is a little flock whose love and devotion to the truth as it is in Christ Jesus lifts up and encourages us who are weak to go forward, and whose love and brotherly kindness smooth and soften the rough and thorny way.

For years the letters of Brother S. H. Thomas have held up and strengthened me, and the dear brethren in Cleveland who are doing so much for us all—working without money and without price, that we may have a light to guide us in the dense darkness that is over the world. They certainly deserve our thanks and prayers, and to know that we appreciate their efforts in our behalf. The ecclesia in Brooklyn—night and day our prayers arise that God may cause them to abound in love, joy and faith. That they may be filled with the peace that passeth all understanding. Paul thinking of the good examples of faith spoke of some, then said time forbade mention of all the elect. So it is today—time and space would fail us to speak of those in Nebraska, in Indiana, all over our land who are gathering in with Jesus.

For many days these things have been in my mind until I could not forbear writing. Look at Israel at the Red Sea. On either side the steep and rocky cliffs; behind the mighty army of Pharaoh; in front the darkness and treacherous sea. What was the word of God to them? "Speak to

the children of Israel that they go forward." What a trial of faith! Has such an one ever come to us? I think not. What happened? When they obeyed, lo! the waters opened and were rolled aside and the hosts of Israel went through on dry land; not a sandal was moist.

Look again at three faithful ones of God. Before them the fiery furnace, heated seven times hotter than its wont; on either side and behind the most mighty men of that great heathen monarch. The three chosen ones knew that they must go forward, if they remained true to God, even into the fiery furnace. What met them there? Indescribable burning and suffering? No: one clothed with light from God's throne walked with them in the midst of the flame and not even the smell of fire came upon their clothes.

Look again towards the east. See the Son of God, all around him the raging mob with thorns and lashes, before him Calvary and the cross. He is only listening to that mighty cry of a lost and perishing world, that cry was heard by all others. "Go forward! Oh go forward and redeem us by thy blood!" and so bearing all our sin and sorrow and shame he goes forward to the cross. His great heart broke with its heavy load and in his death he carried our sins into the land of forgetfulness in that rock-hewn tomb. Oh shame that any trial, any burden, would keep us from going forward in his service. Paul said, "I know that in every city bonds and persecutions await me." Yet he moved steadily forward saying, "I can do all things through Christ who strengthens me." "Go teach all the nations" was the last great command of their departing Lord to his disciples. We find them going forward with great joy, although they knew they must seal their testimony with their blood. These things are written for our admonition and greatly do they help us to go forward in the strait and narrow way. Not less do these disciples of today who are steadily going forward with their faces towards Jerusalem, toiling on through evil report and good report, through trials by the way, buffeted by foes without and within, in perils among false brethren—not less, I say, does their example of steadfastness strengthen us of today who are weak. "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." Behold how good and how pleasant it is for brethren to dwell together in unity. It is as the dew of Hermon and as the dew that descended upon the mountain of Zion; for there the Lord commanded the blessing, even life forever more." And this is the promise to those who go forward, whatever betide, walking in love, love to God and love for the children of God.

I am quoting now from my daily reading: "We glory in tribulation also: knowing that tribulation worketh patience, and patience experience, and experience hope." We have need of patience, and that can be gained only by trials. We have need of faith, and that can only be developed by necessities. We have need of experience for our future work, which can be gained only by such experience which permit us to be touched with a feeling of the infirmities and difficulties and trials of those about us.

Go forward in faith and love.

Flora A. Wood.

REASONS FOR A PRESS BEING REQUIRED

In our last issue Sister Wince brought to our notice the fact that a sister had written to her for information why a printing press was needed. For the benefit of any brother or sister who is not familiar with the printing business, we will briefly state why a press is necessary to place *The Restitution* on a self-supporting basis.

As everyone knows, we secured a *Lynotype* machine in September, 1916, and the work that it does is simply setting the type. It is practically a mechanical compositor, but it does the work in only a fraction of the time a man can do it by hand, and at a considerably less cost.

When the paper is all set we then have to send the type we have produced to a printer, which is our largest item of expenditure. He naturally must receive a profit for himself, also on the labor he hires and on the paper he buys to print on. By owning a press ourselves we save all these profits; and as our personal labor is partly donated, we can thus save a considerable amount.

Now when we have printed our paper it is necessary to fold, stitch, and cut it; therefore the extra machinery is needed to complete our work; and as soon as we are able to obtain all these things *The Restitution* will be perfectly independent, and its appearance in the homes where it is so much looked for, will be assured until the coming of the Lord.

We are living in terrible times now. "But evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13); so let us try and spread the glorious truth as much as is in our power, while we have our health and strength, for "the night cometh when no man can work" (John 9:4). Beloved, let us all remember Christ's injunction, "Occupy till I come." The thought that we are privileged to work for him should inspire us to action, for with Paul we can say: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). So let us not only get these things which are required to make our paper secure, but let every one who is able write for it also, and thus help those who are seeking spiritual food, and thereby as a body we may glorify God.

Sister Wince's devotion to this work is well known to all our readers, so in conclusion we commend to them her articles on the subject, and have implicit faith that God will prosper our efforts to serve him.

A. E. Griffiths.

Physically it is not what we eat but what is digested that gives strength. The same truth holds good in relation to Bible reading and the spiritual life.

One live kernel of wheat contains more of promise than the mightiest fallen oak.

He who expects the greatest favors is often least willing to grant them to others.

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EDITORIAL

This week we have had appreciated visits from Brother Ashford Lehman, of Salem, O., Brother and Sister Ernest Blyth, of Columbus, O., and Sister Daisy Guest, of New York.

During the week Brother and Sister George B. Alldridge were plunged into grief by the sudden death of their youngest son. They have the prayers and sympathy of every brother and sister in the city, and their two daughter, Sister Nellie Alldridge and Sister H. H. Hawkins, we do not forget to bear up before a loving God and sympathizing Savior.

COMMUNICATIONS

Dear Brother Huggins:

Find enclosed \$5.00 for which send me The Restitution another year. The other three dollars are to help Auntie Wince to get her printing press, cutting, stitching, and folding machines. Times are very pressing on all sides these days but I feel I must give something to the Lord's cause while I have a little to give. I knew my time was out for The Restitution in March, but I intended to move back to my old home at Moorefield, Neb., this spring and thought when I renewed my subscription I would have my paper sent there at the

same time; but I will stay at Sunnyside for a while yet. My husband died last September, and as there is none of our faith here, I do not care to stay here any longer. I wish more of the brethren and sister would write letters for The Restitution and give their address. Some of us might be close to each other and not know it. We all need encouraging these perilous times. I miss the company and help of my dear husband so much. I need him so much now to help me raise my family. I have four children. They are all strong believers in the kingdom and second coming of Christ and the resurrection but baby, and he is most too little to know much about the truth. I am teaching him we will see papa again when Jesus comes and brings him out of the grave. He believes it too with all his little heart. Pray for me and my family that we may live pure clean lives and be accepted when Jesus comes. Come, Lord Jesus, and come quickly, is my prayer. From your sister in the blessed hope.

Lucy Lapp.

Brother Huggins:

Does not this prophecy of Habakkuk represent the German ruler to perfection:

"Behold, ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs. They are terrible and dreadful. They shall fly as the eagle (flying machines). They shall come all for violence And they shall scoff at the kings, and the princes shall be a scorn unto them. They shall deride every stronghold Then shall his mind change, and he shall pass over and offend, imputing this his power unto his gods" (Hab. 1:5-10,17; 2:5, 8).

It seems to me this is being fulfilled at the present time. Give my love to all. Yours still waiting,

E. W. Knapp.

THE WORLD AND ITS DOOM

"And ye will not come to me, that ye might have life" (John 5:40).

These words addressed to the Jews by our Lord are just as true when applied to the world. How tragic has been the history of these people because of the rejection of the Lord and his teachings. Without a country, their wanderings and persecutions down through the centuries have been a matter of prophecy and history. Equally tragic is it when we consider the text with reference to the world. Neither would come to him that they might have life.

How evident it is that the world loveth its own and for its own there is no lack. Millions of dollars given and billions more appropriated by the world to kill and destroy and feed and clothe the godless nations, while for God's cause and the gos-

pel there is so little. Countless numbers pledging their loyalty to the flag and their country, while but a little flock pledge theirs to God and the future King of the world. "Our citizenship is in heaven from whence we look for the Savior."

It has so often seemed to the child of God a rather perplexing thought why so many sincere, honest, and good so-called Christian people turn a deaf ear to the truth. Why is it? They will not come to him that they might have life. They are going to have it without him. We must first desire to have a thing, before it can become an object to strive for. There must be first the willing mind, so that the potter can have material upon which to work. These apparently sincere, good, honest folk have not the willing mind nor the desire, and their excellent virtues will not serve them in the day of the Lord.

We have some today who claim to be believers of the gospel, who say that these good, pious people will be numbered with the saints. What a travesty on the word of God, which distinctly tells us that only a belief in the one gospel, which Paul speaks of in Galatians, will save. Twice he emphasizes the importance of the belief in the one gospel saying, "Though an angel from heaven preach any other gospel than that which we have preached unto you, let him be accursed." It is this gospel of which he speaks that "is the power of God unto salvation to every one that believeth," not another.

The world is rapidly going to its doom, but we are advancing toward eternal life, our redemption draweth nigh. Let us not be sorrowful for the world, brethren, for the world does not want our pity, but rather let us be glad and rejoice. They will not come to him that they might have life. They are very much preoccupied with matters of more moment. "Why do the heathen rage and the people imagine a vain thing?" Two distinct events will come to pass and are inevitable, life for the saints, destruction for the world. The armies of God are being prepared, and with their weapons they will smite the nations. As fiercer grows the tempest, so much calmer and jubilant should the saints of God become, for it brings that for which they have earnestly prayed and desired to see, the advent of our Life-Giver and Redeemer.

Let us not be found with any worldly strings clinging to our garments. They are evidences of our intimate connection with this present order of things. There is only one master and one way, and we must choose now. "Today if we will hear his voice, harden not your hearts."

M. McIlrath.

"FORGET NOT THE ASSEMBLING OF OURSELVES TOGETHER"

Heb. 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."

It would appear that even in Paul's day there were some that neglected their duty in this line, or rather their privilege. So he warns them against this fault. Some say: "If I go to church once a day surely that is enough; I want to go

out joy-riding, or boating, or to the theatre, or movies at night; every person does that. Surely I have a right to some pleasures like other people." But we see that Paul warned us against all such things. He spent his life after his conversion in proclaiming the gospel, and at the end he said, "I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give to me, and not to me only, but to all those that love his appearing." Do we love his appearing and kingdom? If we do, we will act accordingly, and will not want to go with the crowd, in the broad way that leadeth to destruction. See what David said, Psa. 84:10: "For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of God, than to dwell in the tents of wickedness." David, the man after God's own heart, thought the house of the Lord and his laws were more to be desired than all earthly things. He looked beyond all vain earthly things, to the glory that shall be revealed in the age to come. Psalm 19:9, 10: "The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter than honey and the honey-comb." David enumerates those things which were very desirable in his day—gold and luxuries of this life are the main ambition of most people at the present time. They gladly give their all for those things. Gold is the god of this world. Solomon who had all this world could give, said all is vanity and vexation of spirit. The Lord gave David great riches, and made him ruler over his own kingdom; but David said that he would rather be a door-keeper in God's house than to dwell in the tents of wickedness. David, like Paul, looked forward to the future, the blessings of the age to come. Eternal life is the "gift of God through Jesus Christ our Lord." This gift is eternal, everlasting, a boon to be desired more than all created things that perish with the using. Jesus suffered and died on the cross to obtain this life. He rose from the dead triumphant. If we are his when he comes again, we shall hear the call, and shall go to meet him in the air. "We shall be changed in a moment, in the twinkling of an eye." So shall we be ever with the Lord and die no more.

Now is this consummation not worth striving for? If you do not think so, then go where the pleasure you desire can be had—to the movie, the gir'dy throng, and the dance; any place away from God's house. If you want those things more than you do eternal life and to serve the Lord, and associate with his people, he does not want you. And more than that, he will not take you when he comes. But those who are anxiously looking for him, and striving to do his will, will hear the call; and go to meet him, have a home in his glorious kingdom, and praise him for ever and ever.

J. E. Hogarth.

It is as much our duty to express the word of encouragement and sympathy as it is to check the word of anger and resentment.

PRAY!

By S. Roxana Wince

Pray! pray! Why is it that this word of all others so insistently repeats itself in my mind as I think of the work that has been placed in my weak and unworthy hands?

Because there is need of prayer, need of keeping in close and constant touch with God, need of seeking his guidance, need to have him touch our lips that we may say just the word that he will approve. Without him we are nothing: unless he leads there will be utter failure. We have no strength in and of ourselves, but looking to him, leaning upon him we grow brave and strong and full of confidence and abounding faith. There is such a thing as taking hold of the power of God, and thereby using and moving men. Taking hold of the power of God—how much it means! For is he not able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us?

Pray! pray! for "in Christ Jesus our Lord we have boldness and access with confidence by the faith of him," and are strengthened with might by his spirit in the inner man just as Paul prayed his Ephesian brethren might be. "Ask and ye shall receive." "Make your requests made known to God."

We want the printing press, dear Father. We need it for thy work. We need other things for thy work. Please give them all, that we may be better able to send out the gospel of thy grace to a perishing world.

We know it is thy power unto salvation to every one that believeth, and we want to use that power. We grieve over the sins of our people. We grieve to see them sinking into death "without God and without hope in the world."

Thou hast graciously given it to us to be humble partners with thee in bringing about a changed state of affairs. Help us to work with our might while the day lasts. Help us to give and trust, remembering always what great things thou hast done for us, and what still greater things thou hast promised to do in the future. Amen and amen.

PRINTING PRESS FUND

| | |
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| David Beck | \$ 3.00 |
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OBITUARY

Bessie Brown, born July 2nd, 1889, at St. Paul Neb., died at Elba, Neb., April 19th, 1918, aged twenty-eight years, nine months, and seventeen days. She was married to Mr. Victor Vose, September 9th, 1915. Sister Vose united with the church of God when about 15 years old, and her record as a Christian stands with the best. Her death was a great shock to all the household of

faith, for she was beloved by all. She was so quiet and yet so earnest. Her devotion was so marked as to be noticed by even the world. The writer talked to a large congregation who had gathered at the United Brethren Church to pay their respects. They listened with rapt attention while we told how Jesus answered Job's question when he said, "If a man die shall he live again?" When Jesus came forth in triumph over death he answered the question and demonstrated that if a man die, and is worthy, he will live again.

To show the esteem in which Sister Vose was held, a large number of the young people of the town volunteered to sing the songs she loved in life. The floral offerings were another mark of esteem. She leaves to mourn her loss, her mother Sister Lucy Brown, and one Brother, P. E. Brawn, principal of the Dunnebrog school, her husband and a little baby boy that will never know of his great loss. The loss to all can never be repaired in this age. The parting will be brief. Oh hail the gladsome day when we meet again! Brother M. D. Newell assisted in the ceremonies. May God's blessing rest bountifully upon the surviving ones.

Almus Adams.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Eyerson St., Brooklyn, N. Y.

Memory Verse: Micah 6:8; Titus 2:13, 14

Golden Text: Matthew 6:20, 21

HEART BALM

Tell me about the Master!

I am weary and worn tonight,
The day lies behind me in shadow
And only the evening is light!
Light with a radiant glory,
That lingers about the west,
My poor heart is weary, weary,
And longs, like a child, for rest.

Tell me about the Master!

Of the hills he in loneliness trod,
When the tears and the blood of his anguish
Dropped down on Judea's sod,
For to me life's seventy mile-stones
But a sorrowful journey mark;
Rough lies the hill-country before me,
The mountains behind me are dark.

Tell me about the Master!

Of the wrongs he freely forgave;
Of his love and tender compassion,
Of his love that was mighty to save;
For my heart is weary, weary,
Of the woes and temptations of life,
Of the error that stalks in the noonday
Of falsehood and malice and strife.

Yet I know that whatever of sorrow
Or pain or temptation befall,
The infinite Master has suffered,
And knoweth and pitieth all,
So tell me the sweet, old story,
That falls on each wounded like balm
And my heart that was bruised and broken,
Shall grow patient and strong and calm.—Sel.
by Sister M. Louise Atwell.

Justification

We ordinarily speak of justification by faith, but more accurately speaking it is justification by Christ through faith. Christ is the cause, and faith simply is the channel through which Christ's grace and power enter into our lives. The absorbing thought is, How can I be just with God? and by experience we learn what the prophet through revelation stated, "The just shall live by faith."

The doctrine of justification by Christ through faith is a matter of Christian experience. Paul, in himself, found no good thing. Justification is a declaration on the part of God that the repentant sinner is justified for Christ's sake; but it is more than that. It is not simply the entry of the credits of Christ on the debit side of the sinner's ledger, but it is a real and personal transaction between God and man, in which man is both forgiven and changed. There can be no forgiveness of sin where there is no repentance on the part of the man; that repentance is the act of faith and looks upon sin as God looks upon it, and is resolved henceforth to forsake sin. The faith that works repentance is a gift of God through our Lord Jesus Christ. Man becomes the temple of God and is filled with newness of life.

Our Weekly Puzzle

"Ye call me Master and Lord: and ye say well; for so I am:

Who is Master and Lord? To whom were these words addressed? What had the Master done just previous to saying the above? Where can the passage be found,

Answer next issue.

Answer to puzzle in last issue:

The passage was written by the apostle Paul. The person he desired to see was Timothy, whom he called "his son," because it was through Paul that Timothy was brought to a saving knowledge the love of God and the sacrificial death of Jesus our Lord. The names Lois and Eunice cannot be found in any other part of the Bible. The passage is in Second Timothy 1:4, 5.

| | |
|---|---------------|
| To wait for his Son from heaven | 1 Thess. 1:10 |
| Unto you who believe he is precious. | 1 Pet. 2:7 |
| An inheritance reserved in heaven for you. | 1 Pet. 1:4 |
| The Lord is not slack concerning his promise. | 2 Pet. 3:9 |
| I will make darkness light before them. | Isa. 42:16 |
| I, even I, am he that comforteth you. | Isa. 51:12 |
| By the springs of water shall he guide them | Isa. 49:10 |

Reflection on Luck

Luck dreams of a dollar while work earns it. Hard luck is almost a synonym for laziness. Good luck is the twin brother of hard work. Luck walks, while work rides in a carriage. Luck dreams of a home, but work builds one. To trust to luck is like fishing with a hookless line.

Luck is a disease for which hard work is the only remedy.

Luck longs for dinner, while labor goes out and earns one.

Luck goes barefooted, while work never lacks a pair of shoes.—Sunshine Bulletin.

Humane Mottoes

A very interesting contest was held in one of the public schools in Muskegon, Mich., in which the pupils were asked to write humane mottoes. A few of the mottoes follow:

"A kind voice is better than a whip."

"Being kind is like a good business."

"Deal fairly with dumb creatures."

"Kind masters make loving animals."

"Kindness wins where lashing whip fails."

"Cruelty wins nothing."

"Kindness wins the way."

"Be fair to those who cannot show resistance."

A Man Analyzed

What is a man? How much is he worth from a scientific viewpoint? The Popular Science Monthly asks this question and then proceeds to answer it.

According to one way of looking at it, a man is worth about \$2.50 a day from his shoulders down and anywhere from \$50,000 to \$1,000,000 a year from his shoulders up. This may be said to be the estimate of the average successful business man.

The scientist, however, looks at the question from another angle. According to him, a man is worth \$2.25 for illuminating purposes, since weighing 150 pounds contains 2,500 cubic feet of oxygen, hydrogen and nitrogen in his constitution, which at 90 cents a thousand cubic feet equals the price above. Also a man contains enough carbon to make 9,360 lead pencils; enough phosphorus to make 800,000 matches, or enough to kill 500 persons, and enough water to fill a ten-gallon keg.

Furthermore, it makes no difference how sour a man may look, he contains about 60 lumns of sugar, also a great deal of starch, chloride of potash, magnesium, sulphur and hydrochloric acid in his system. There are 50 grains of iron in the blood of an ordinary man, enough to make one spike large enough to hold its own weight.

What is a man? This is the somewhat cynical answer of one scientific man: Break the shell of 1000 eggs into a huge pan or basin and you have ingredients from which to form him from his toe nails to the most delicate tissues of his brain.—Sel. by Sister M. Louise Atwell.

Pass It On

Have you had a kindness shown?
 'Twas not given for you alone,
 Let it travel down the years,
 Let it wipe another's tears,
 Till in heaven the deed appears.
 Pass it on.

Did you hear the loving word,
 Like the singing of a bird?
 Let its music live and grow,
 Let it cheer another's woe;
 You have reaped what other sow.
 Pass it on.

Have you found the heavenly light?
 Souls are groping in the night
 Hold your lighted lamps on high,
 Be a star in someone's sky;
 He may live who else would die.
 Pass it on.

Pass it on, pass it on,
 Cheerful words or loving deed,
 Live for self, you live in vain,
 Live for Christ, you live again,
 Live for him, you live to reign.
 Pass it on.—W. Walker.

Some Things Christianity is Not, And One Thing It Is

As to the nature and essence of Christianity, the religion of salvation, we find that it is the divine life of God under the mediation of the Son of God, Christ Jesus, and imparted through faith to the believer, for where there is forgiveness of sins there is redemption, and where there is redemption there is salvation with life for ever more.

Christianity is not a system of morals which sets forth the ideals of even good men, but it is the life of God in the believer leading him up to the ideals of God. Christianity has led men out of the moral customs and institutions of men to the divine ideals which grow out of the divine life. What fallen human nature cannot do, with all its ideals and inspiration, the divine life pulsating in the heart of the believer, achieves.

Christianity is not a set of rules and regulations by which we are to merit God's favor or perfect ourselves in holiness. It is not a round of ceremonies or routine of worship with or without beads. Is it not a system of self denial, abnegations and tortures of the body for our ultimate good. It is not to be found in these outward things.

Trust in Jehovah

"I trust in the mercy of God for ever and ever" (Psa. 52:8).

Writing in "The Christian" on these words, the Rev. J. Stuart Holden, D. D., says: "The Psalmist deduces his doctrine of God from his experience of his ways. He has had indubitable evidence that

evil cannot be finally victorious, since God's nature is what it is. And this is his ultimate security. Things may seem for a time to be all wrong. Men who deny God and defy his law may appear to gather strength and prosper. Right may actually be upon the scaffold, and wrong upon the throne. But he refuses to accept the present appearance of affairs as expressing God's last word. To give way to fear now, when new foes threaten him, would be to deny his most persistent memories. And he determines, come what may, to be true to what the past has taught him of his mercy.

Here is firm ground for all who are similarly threatened. There are times in the life of us all when the evidence of circumstances appears to point to the conclusion that God is unmindful of our concerns. Everything seems to be adverse to our interests. We are pressed beyond measure, and as far as temporal things go seem to be in a cul-de-sac. We may not be able to see a yard ahead; but a steady look backward will help us much. For there we discern how faithfully God has fulfilled his covenant despite our faithlessness. And the backward look both forbids despair, and inspires new resolve to trust and not be afraid. "His love in time past" is an irrefutable argument for present confidence.

No Such Word

Too many children say "I can't," and they say it too often and about too many things. The most foolish part of it all is that when you make such an assertion you do not know as yet whether you really can or cannot, do the thing in question. If you tried hard, or tried at all, you would find in a great number of cases that what seems impossible for you to perform is easily performed. Haven't you often heard a little boy or girl say "I can't jump over that rope"? But when simply goaded into trying it they could hop over easily. So it is in many things. You will find that there is no use saying "I can't" until you have tried so often that it would be folly to continue—and even then one more effort sometimes brings success.

The great men you read about in your history books took for their motto "I can!" This gave them the determination and confidence to win. Those two little words swept away laziness, faint heartedness and hesitation. The man who says "I can," and who then goes ahead with a will to make good his words is surely on the high road to success.

Chips

A legitimate prayer: Protect us, O Lord, from the "I am holier than thou" party; also from the "I know it all" confirmation.

The word "Christian" has become the synonym of goodness, truth, and love, wherever found.

To find God—that is the supreme issue of life. The question of method is important, but, broadly speaking, it is a secondary consideration.

Why seek other means to such an end when Jesus, by precept and example, and also by a com-

municating life, has made the way so clear?

Some one has said that religion is patriotism toward God. Unknown friend, accept our homage for such an utterance.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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The state of our minds, like the condition of our stomachs, is largely due to what we feed them upon.

Strong drink may sharpen a man's tongue, but it dulls his wit.

Common sense is the bomb that is used to explode many a vain theory.

The sooner we undertake an unpleasant task the more energy we will have to expend upon it.

If a thing is worth your support it is deserving of your enthusiasm.

NEW EDITION OF SONG BOOK ABOUT READY

Second Edition of "Manual of Praise"

Dear Restitution:

Once more I ask a little space to explain the new edition of our song book. We sold out the first edition of "Manual of Praise" in a few months and so many enquiries kept coming in about books we decided to print another edition. We have this work now on the way. When we published the first book there was quite a demand both east and west for a book without the hymns, as they now are in the first part of the book. Some who do not use the hymns asked us to print part of the book with those omitted just for evangelistic purposes. This we could not do unless we made page one read ninety-one and so on. So now to meet the growing demand for such a book we begin at page 91 and have the numbers changed to read number one and add in the book about twenty new songs of the very best. A few errors

crept into the first book: these we are taking out, and with our past experience we hope to have a book this time free from errors except possibly what we might call "technical errors." What we mean by that is some people get so straight they lean over a little.

For instance, in our former book there was a song that read, "I Care not for Riches, Neither Silver nor Gold."

One old brother would not sing that. He said he did care for riches. He thought he might do good with them. That we call a matter of taste, and we cannot hope to please all tastes. But brethren, we are going to have in the main songs that will suit the tastes of nearly all, free from words out of harmony with out faith. The book is to be better sewn than the first, and bound in cloth, as the other. We thought we would be compelled to charge eighty-five cents, possibly more, for this book; but we have succeeded in getting terms that we think will enable us to sell it post paid for sixty-five cents. We had thought of printing five hundred copies to meet the demand we were unable to meet before, but so many orders are now in we will have to increase that number. So brethren, send your orders in at once that we may know about how many to print. We want to have the book ready for the fall meetings. Send your orders to me at 3944 Hartman Ave., Omaha, Neb., and do not delay.

Almus Adams.

WHAT GOD HAS TAUGHT ME

God forbid I should teach anything but Jesus Christ and him crucified, by which the world is crucified to me and I to the world. He taught me how not to fear and worry; God forbid I should do the same. He taught me not to work for gain; God forbid I should do the same. He taught me how to love my brethren; God forbid I should neglect the same. He taught me how to control my feelings, put away my hate and malice against the world (oppression and injustice); God forbid I should not do the same. He taught me not to judge my brother, for he is able to make him stand. He taught me not, the faults and failings of my brother; he taught me how to find all these evils within myself. He taught me how to control my body, not to satisfy the evil cravings of the flesh, else how can I rule others, if I fail to rule myself. Yes, my friends, the day be dark and dreary, or the day be bright and gay, though in pain, and sorrow, or happiness so bright, my Savior ever liveth and is just the same my might, though I turn away in anguish, still, I see that face of love and pity, and the power of him who conquered self is sure to draw me back.

C. B. Miller.

Not our words but our walk proves with whom we have fellowship.

Nothing mars fellowship—both with the Lord and with his people— more than disobedience.

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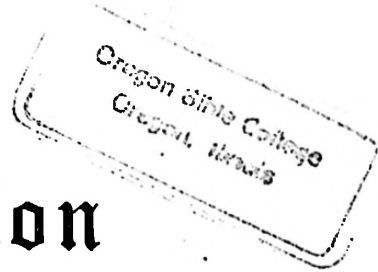
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VOLUME 70

CLEVELAND, O. MAY 28TH 1918

NUMBER 20

IF WE KNEW

Could we but draw the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should:
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner,
All the while we loathe the sin;
Could we know the powers working
To o'erthrow Integrity,
We should judge each others' errors
With more patient charity.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Oh, we judge each other harshly,
And we blame with cruel force,
Knowing that the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good—
Oh, we'd love each other better
If, we only understood.—Selected.

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson IX

BY ROBERT G. HUGGINS *
Pastor of the Church of God, 10623 Lee Ave., Cleveland, O.

THE NATURE OF MAN

I. The Soul

"Soul" as used in the Bible means primarily a creature or person, and is employed to express the variety of aspects in which that creature can be contemplated, such as person, life, mind, disposition, etc.; but in no instance does it express the idea of immortality (Gen. 1:20, 24,30; Job 12:10; Num. 31:28; Isa. 29:8; Prov. 6:30; Jos. 11:11; Jer. 2:34; Job 7:15; Psa. 105:18, margin; Judges 16:30; Acts 3:23; Isa. 38:17; 53:11,12; Matt. 10:28; Rev. 16:3).

* Published by the Fellow Helpers' Society.

II. The Spirit

"Spirit" as employed in the Bible signifies breath, life, energy, mind, disposition, etc.; but it is never used to express the idea of an immortal principle in man. Gen. 6:17; 7:15; Eccl. 3:18-21; Psa. 104:29,30; Jas. 2:26; Jos. 5:1; Gen. 3:8, margin; 8:1).

III. The Ghost

"Ghost" does not refer to an immortal entity in man, but to the expiration of his life (Gen. 6:17; 7:21,22; 25:8; Mark 15:37,39; Luke 23:46).

IV. Man Is a Creature of the Dust and Mortal Because of Sin

- (a) Man is expressly declared to be mortal;
 - (b) Man is affirmed to be unconscious in death;
 - (c) Immortality is a conditional gift offered to man through Christ;
 - (d) Man obtains immortality at the resurrection; and
 - (e) After he obtains immortality he enjoys it on the earth.
- (a) Job 4:17; Rom. 5:12; Gen. 3:19,22,23; 1 Cor. 15:22; Psa. 49; 89:48; Gen. 7:22; Isa. 2:22.
 (b) Psa. 6:5; Eccl. 9:5,6,10; Psa. 146:3,4; Isa. 38:18,19; Job 3:11-17; 14:10-12; 10:18,19; Psa. 39:12; Acts 2:29-34; 13:36; Gen. 15:15.
 (c) 2 Tim. 1:10; John 6:40; Rom. 2:7; 6:23; 1 John 2:25; 2 Tim. 1:1; Titus 1:2; 3:7; Rom. 8:24,25; Gal. 6:8; Mark 10:30; Luke 20:35,36; John 17:2; 1 John 2:17.
 (d) Dan. 12:2; John 5:28,29; Luke 14:14; John 6:39,40,44; 11:24; 1 Thess. 4:16; Isa. 26:19; Acts 24:15; 1 Cor. 15:13,14,42-44,51-53; Job 19:25-27; Phil. 3:8,11,20-21.
 (e) Prov. 10:30; 11:31; Matt. 5:5; Psa. 37; Rom. 4:13; Heb. 11; Rev. 5:10; Dan. 7:27.

V. The Irresponsible of Mankind Are Not Raised From the Dead

Those of mankind who are ignorant of the gospel are not eligible to either reward for obedience or punishment for disobedience post-resurrectionally. They are irresponsible, and they pass away in death as though they had never existed.

- (a) They are irresponsible, mortal, and comparatively worthless.
 - (b) Their existence terminates forever in death.
- (a) Psa. 39:5; 103:14-17; 144:3,4; Isa. 40:6,7,8,15,17; Dan. 4:35.
 (b) Isa. 26:13,14; Jer. 51:39,57; Prov. 21:16; Eph. 4:17,18; 2 Cor. 4:3; Psa. 49; Isa. 43:17; Psa. 17:14; 73:22; 88:4,5; Amos 8:11-14; Oba. 16; Job 3:11-19; 10:18,19; Eccl. 6:1-6.

SYNTHETIC REMARKS ON THE LESSON

I. The Soul. There are three Hebrew words translated "soul": nedibath, neshamah, and nephesh. Nedibath in Job 30:15 and neshamah in Isa. 57:16 are both rendered "soul"; but with these two exceptions in every other instance in the Hebrew nephesh is the word that is translated soul. It occurs seven hundred and twenty times in the Old Testament, being translated "soul" four

hundred and sixty-six times. One hundred and nine times it is translated "life," and in all other occurrences it is translated "ghost," "breath," "desire," "lust," "appetite," "heart," "self," "person," and about twenty-seven other ways. The idea of immortality, however, is never associated with the word. Instead of teaching the current fiction of "the immortality of the soul" the Bible teaches its mortality by affirming that

(a) **The Soul Can Die.** "The soul that sinneth it shall die" (Ezek. 18:4,20). Samson prayed, "Let me (nephesh, my soul, margin) die with the Philistines" (Judges 16:30). Balaam also prayed, "Let me (nephesh, my soul) die the death of the righteous" (Num. 23:10). Death in these passages cannot be explained away as "spiritual death" or as a punitive "death that never dies." Neither death is a thing to be prayed for. Neither can be meant in the death of Samson's soul, for he is put among those who "obtained a good report through faith" in Heb. 11:32,39. Nor can "spiritual death" or a "death that never dies" be intended by the death of Balaam's soul, for it was "the death of the righteous" he was desiring and praying for. The man who "feared God and eschewed evil" (Job 1:1) says: "My soul chooseth strangling and death rather than life" (Job 7:15). He could not have "eschewed evil" if by the death of his soul he meant a deliberate choice of infinite evil and despair, dying a death which never dies! Rather he meant literal death, followed by quiet, undisturbed sleep until the resurrection. And as further showing that the soul is mortal the Bible says that

(b) **Animals Have Souls Equally With Men.** In Gen. 2:7 nephesh chayyah is translated "living soul"; in Num. 6:6 nephesh meth is rendered "dead body," literally a "dead soul." Before man was created God said, "Let the earth bring forth the nephesh chayyah after his kind, cattle and creeping things, and beast of the earth after his kind: and it was so." After Adam was made a "living soul" the Lord caused the animals to pass before him to see what he would call them: "and whatsoever Adam called every nephesh chayyah, that was the name thereof" (Gen. 1:24; 2:19). In these two texts our version says "living creature"; but in the Hebrew the words are nephesh chayyah, the identical words that are translated "living soul" in Gen. 2:7 and applied to man. Nephesh is once translated "breath" and attributed to a sea monster, "His breath (nephesh) kindleth coals" (Job 41:21). In Job 12:10 we read of "the soul of every living thing," which proves that every living thing has a soul. "A righteous man regardeth the life (nephesh, soul) of his beast" (Prov. 12:10). This text shows that a beast, as well as its owner, has a soul. Since nephesh, "soul," and nephesh chayyah, "living soul," are both applied to beast as well as to man, to maintain the immortality of the soul he who advocates it is logically committed to a belief in the immortality of animals. The Greek word translated "natural" in 1 Cor. 15:44 is made up of psyche, soul, and ikon, our adjective suffix, "-ical": psych-ikon, psych-ical, soulical. In English a noun which is used as a prefix becomes an adjective; psychi-ikon soma is therefore a "soul-body." Men of education are beginning to see that the immortality of the soul is a dangerous and unscholarly doctrine, so they are evacuating the fort of soul and are entrenching themselves behind the fortress of

II. **The Spirit.** But their stand here is no more secure than in the case of the soul. There are three Hebrew words translated "spirit" in the Old Testament: *ob*, *nesh-*

amah, and *ruach*, and two Greek words, namely, *phantasma*, and *pneuma*. *Ob* occurs sixteen times in the Hebrew Scriptures, and is the only word rendered "familiar spirit" and, in the singular or plural, is so rendered fifteen times. *Neshamah* occurs twenty-four times, and is translated "breath," "blast," "spirit" once (Isa. 57:16), "inspiration," etc. *Ruach* occurs three hundred and eighty-five times. *Phantasma* occurs twice (Matt. 11:26; Mark 6:49), while *pneuma* is found four hundred and four times, being the only word that is translated "spirit" in the New Testament except *phantasma*.

Now what we have said regarding the soul is equally true concerning the spirit. Spirit is not man's peculiar possession. Not a beast roams over the earth, not an insect crawls upon it, not a fish swims in the waters that does not possess the same spirit which man enjoys as a gift from God. In Gen. 6:17 God describes the impending flood in these words: "Behold, I do bring a flood of water upon the earth to destroy all flesh, wherein is the breath (Hebrew, *ruach*, spirit) of life from under heaven." If the claim is made that "all flesh" here includes only man, Gen. 7:15 corrects the mistake for, speaking only of animals, it ascribes to them "the breath of life" the same as Gen. 2:7 and Gen. 6:17 ascribe it to man and all flesh. In Psa. 104:29,30 David describes the creation and death of the lower creatures thusly: "Thou sendest forth thy spirit; they are created." "Thou hidest thy face: they are troubled: thou takest away their breath (*ruach*, spirit), they die, and return to the dust." The wise man includes man and beast in these words: "As the one dieth, so dieth the other; yea, they have all one breath" (*ruach*, spirit) (Eccl. 3:19). Leeser's translation reads, "Yea, they have all one kind of spirit." Words cannot be stronger and plainer than these. The preacher as frankly speaks of "the spirit of the beast" as he does of "the spirit of man" (vs. 21). In the fact that the beasts have spirit, and "the same kind of spirit" as man, lies the strength of the statement, "So that a man hath no pre-eminence above a beast" (vs. 19). To claim that "the spirit of man" is an immortal entity (being) is to make the absurd claim that the beasts have the same "kind of spirit," and that they, too, possess an immortal principle—an absurdity to which no reasonable man will commit himself. As the words "soul" and "spirit" fail to support the current dogma of man's present immortality the advocates of the theory make their "last stand" on

III. **The Ghost.** This is their final resort to save the immortal soul from a disastrous overthrow. The word "ghost" occurs eleven times in the Old Testament. It is translated twice from *nephesh* (Jer. 15:9; Job 11:20). Nine times it is translated from the Hebrew verb *gava* by such phrases as "yielded up the ghost" and "gave up the ghost." In commenting upon Gen. 25:8 Adam Clark says: "Here and wherever the original word (*gava*) is used the simple term 'expired' would be the proper expression." The Douay version reads, "And decaying he died in a good old age." In the New Testament the phrase "gave up the ghost" occurs eight times. Three times it is translated from *ekpneo*, *ek* meaning out, and *pneo*, to breathe, blow, to breathe out (Mark 15:37,39; Luke 23:46). It is also translated three times from *ekpsucho*, which is derived from *ek*, out, *psucho*, to breathe (Acts 5:5,10; 12:23). In all six instances the simple meaning is "expired." Word analysis makes this meaning clear. *Ex* means out, and *spiro* to breathe out; therefore the word "expired" is the exact representative of these two Greek words. The two other occurrences relate to Jesus (Matt. 27:50; John 19:30). "The ghost"

in these two texts is *to pneuma*, which means to breathe. Any attempt to prove the immortality of any part of man by citing passages where "ghost" occurs in the Bible is as manifest a failure as the resort to soul and spirit. As we found that these two terms applied to the animals, so likewise is *gava* used to express the death of fowl, cattle, and creeping things: "Every thing that is in the earth shall die (*gava*)" (Gen. 6:17). "All flesh died (*gava*) that moved upon the earth, both of fowl, and cattle, and of beast, and of every thing that moveth upon the earth, and of every man" (Gen. 7:21). There is no immortal soul in *gava*, ghost—unless the beasts have such a soul. It means simply to exp're, breathe out, to die; and applies to both man and beast.

IV. Man Is a Creature of the Dust and Mortal Because of Sin

(a) **Man Is Expressly Declared to Be Mortal.** In Gen. 7:4,23 God says: "Every living substance that I have made will I destroy (margin, blot out) from off the face of the earth." He then says of man, cattle, fowl, etc., "And they were destroyed from the earth." Here is a plain announcement that man shared the same fate as cattle; creeping things, and fowls in the flood. The word "destroy" is applied to them all, and therefore means the same for all. No twist of argument, no metaphysical refinement, no subtlety of logic, no ingenuity of reasoning can evade the force, or neutralize the meaning of the word "destroy." Man "perished like the beast" in the deluge (Psa. 49:20), or like "mere animals" as an apostle words it in the Revised Version (2 Pet. 2:12). Now reader, since man dies like the beast (Eccl. 3:18-20), and is destroyed like the beast, and perishes like the beast, and after death is in the same condition as the beast—"mere animals"—he must have the same nature as the animal creation. They are conceded to be mortal even by orthodox immaterialists, and we do not hesitate to say, in the light of the Scriptures now before us, that man is mortal even as they. The word of God teaches the mortality of man by express affirmations. "Shall mortal man be more just than God?" (Job 4:17). *Enosh*, the Hebrew word here translated "mortal man," first occurs in Gen. 4:26, and is used as a proper name: "He called his name *Enos* (*Enosh*): then began men to call upon the name of the Lord." Adam and Eve were led into sin by believing the serpent's lie, "ye shall not surely die" (Gen. 3:4). In accordance with the custom in Bible times of giving names to children significant of the circumstances in which they lived, Seth named his son *Enos* (*Enosh*), which signifies frailty, mortality. The seeds of sin sown in the transgression of Adam and Eve began to bear fruit in the days of their grandson *Enos*, and as experience and observation drove home the mortal nature of sin, the thought was embodied in the name of *Enos*, and attached to this is the significant supplement, "Then began men to call upon the name of the Lord." In grasping at the idea of an immortal soul, in aspiring to be gods, man brought himself under the power of death and the shadow of the grave. Driven out of the garden, his access to the tree of life cut off, he was given over to death (Gen. 3:22-24). When these facts became stamped upon his consciousness "then began men to call upon the name of the Lord." It is natural for the weak to rely upon the strong, the mortal upon the immortal.

The word *enosh* is simply translated "man" in Job 7:1,17; 9:2; 10:4,5; 13:9; 2 Chron. 14:11, either because the translators thought it superfluous to prefix the word "mortal," or because such a translation would be

embarrassing to the popular doctrine of the immortality of the soul. "Of course the body is mortal," is an evasion often resorted to, but it is a poor makeshift to avoid the truth. What sense would there be in the question, "Shall a man's mortal body be more just than God" (Job 4:17)? Are justice and purity qualities of the body, or of the "immortal soul"? To be just or unjust requires intelligence, and by "man" the Scriptures mean the whole man as an intelligent being. That a part of man is mortal and another part immortal is an idea of which the word of God knows nothing. It affirms that man is born of "corruptible seed" and is mortal and perishable (1 Pet. 1:23,24). This is not asserted of "only the body" in the popular and distinctive sense understood by immaterialists; for the next phrase in the verse, "all the glory of man (is) as the flower of the grass," shows that whatever is glorious about man is included in the statement as well as the body. The expression "all the glory of man" includes whatever is excellent or valuable in man, and therefore the immortal soul, if he had one. Standing in contrast to the "uncorruptible God" he is declared to be "corruptible man." As God is completely and entirely incorruptible, so man is, by parity of reasoning, completely and entirely corruptible. Not one-half of him mortal and the other half immortal, but he is "corruptible man" in the same sense, degree, and extent as "birds, and fourfooted beasts, and creeping things" (Rom. 1:23).

(b) **Man Is Affirmed to Be Unconscious in Death.** Since man is entirely mortal, it follows that when he dies he is simply a body deprived of life, and is as unconscious as if he had never existed. "There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest" (Eccl. 9:10). Ponder how these words are multiplied—"work, knowledge, wisdom." Could you add another to them without redundancy? The following passages are such decisive proofs that the death state is one of unconsciousness, they are submitted without annotations:

"In death there is no remembrance of thee: in the grave (*sheol*) who shall give thee thanks?" (Psa. 6:5).

"For the living know that they shall die: but the dead know not anything. . . ." (Eccl. 9:5).

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:4).

"His sons come to honor, and he knoweth it not; and they are brought low, and he perceiveth it not of them" (Job 14:20,21).

"The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day: the father to the children shall make known thy truth" (Isa. 38:18,19).

(c) **Immortality Is a Conditional Gift.** Instead of being an inherent and natural endowment, immortality is a conditional gift offered to mortal man by Christ in the gospel.

"Jesus Christ hath abolished death, and brought life and immortality to light through the gospel" (2 Tim. 1:10).

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

"And this is the promise that he hath promised us, even eternal life" (1 John 2:25).

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"He shall receive. . . . in the world to come, eternal life" (Mark 10:30).

"And the world passeth away and the lusts thereof: but he that doeth the will of God abideth forever" (1 John 2:17).

(d) **Man Obtains Immortality At the Resurrection.** As immortality is life manifested through an incorruptible body, it is dependent upon the resurrection or change of the body. The resurrection, practically annulled by the immortality of the soul, is thus restored to its fundamental place in the gospel (Heb. 6:1,2). Both rewards and punishments are contingent upon, and are contemporaneous with the resurrection.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt" (Dan. 12:2).

"And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5:29).

"And they shall be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just" (Luke 14:14).

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39).

"Awake, and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19).

(e) **After Man Obtains Immortality He Enjoys It On the Earth.** Immortality is not only manifested through an incorruptible body, but it is to be enjoyed on the earth. Ascending to starry regions at death, "going to heaven," and all such kindred ideas, are Pagan and poetic fiction. The earth is the destined inheritance of the saints.

"Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

"Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner" (Prov. 11:31).

"For evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth" (Psa. 37:9, 11, 22, 29, 34).

Additional testimonies: Prov. 10:30; Rom. 4:13; Heb. 11:8; Rev. 5:9, 10; Dan. 7:27; Psa. 115:16; John 3:13; Acts 2:29, 34; John 13:33.

V. The Irresponsible of Mankind. For an elaborate exposition of the basis of responsibility the reader is referred to Lesson X. Here we only purpose to show its valuable and illuminative bearing upon the subject of man's nature by proving that

(a) **The Irresponsible Are Mortal and Comparatively Worthless.** The doctrine of the immortality of the soul gives an inflated value to poor, worthless, mortal man. His soul is often spoken of as "precious, and worth ten thousand worlds like this." "The dignity of man," so much prated about by theologians, is antagonistic to scriptural sentiment. The Bible estimate of human nature may be seen in the passages here instanced:

"Every man at his best state is altogether vanity" (Psa. 39:5).

"As for man, his days are as grass: as a flower of the field, so he flourisheth" (Psa. 103:15).

"All the inhabitants of the earth are reputed as nothing" (Dan. 4:35).

"All flesh is grass. . . . the nations are as a drop of a bucket, and are counted as the small dust of the balance: all nations before him are as nothing; and they are counted to him less than nothing, and vanity" (Isa. 40:6, 15, 17).

(b) **Their Existence Terminates Forever In Death.** Consonant with man's mortality, finiteness, and worth-

lessness, where ignorance obtains among men they have none of the responsibilities of the rejectors of the gospel, and neither do they have any of the privileges of enlightened and obedient believers. The irresponsible are without amenability to any law. They cannot be punished without outraging justice; they cannot be saved without violating every condition of the gospel as well as every divine principle. According to the dictates of logic and reason, and on the strength of the following solemn declarations of the Almighty, we submit that they are exempt from responsibility, and that they will never see the light of resurrection. Their existence terminates forever in death.

"If our gospel be hid, it is hid to them that are lost" (2 Cor. 4:3).

"Alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts" (Eph. 4:17, 18).

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. 21:16).

"They shall not rise" (Isa. 43:17); "They shall fall, and never rise up again" (Amos 8:11-14).

"Men of the world have their portion in this life" (Psa. 17:14); "They have their reward" (Matt. 6:5).

"They are dead, they shall not live; they are deceased, they shall not rise; therefore, thou hast visited and destroyed them, and made all their memory to perish" (Isa. 26:13, 14); "They shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts" (Jer. 51:39, 57).

"Why died I not from the womb? . . . With kings, and counsellors of the earth, which built desolate places (tombs) for themselves; or with princes that had gold, who filled their houses with silver: or as a hidden untimely birth I had not been; as infants which never saw light" (Job 3:11-16).

"Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the spirit, and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave" (Job 10:18, 19).

"If a man beget a hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good . . . I say, that an untimely birth is better than he. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. Moreover he hath not seen the sun, nor known anything: this hath more rest than the other" (Eccl. 6:3, 4, 5).

This lesson may be obtained by addressing the Author. Three cents for one copy; twenty-five cents per dozen.

"SHALL COME AGAIN TO THEIR OWN BORDER"

Jer. 31:16, 17

Tyre once sold unto the Grecians the children of Judah, "that ye might remove them far from their border" (Joel 3:4, 6). "Shall enlarge thy border as he hath promised thee" (in the past, Deut. 12:20; Ezek. 47:13). Greatly enlarged in the future, because the former limited territory will be "too strait" for the twelve tribes of Israel (Isa. 49:18, 20; 54:2).—Index Rerum.

Do you welcome the truth as it cuts through nerve and sinew? It cuts only to heal. Submit, yield, endure the pain.

A FEW THOUGHTS ON DISCIPLINE

We have enjoyed Brother Hammond's "Yielding to Chastisement" in late Restitution very much. It agrees so well with our thought that when one recognizes chastisement to the extent that he profits by it, it is to him proof that they are under God's direct guidance.

What meaning are we to get from the following, "My son, slight not the discipline of the Lord, neither be discouraged when reprov'd, by him, for whom the Lord loves he disciplines, and he scourges every son whom he receives," unless the "slight not" means that we are to heed when admonished. And how are we to know when spoken to unless we are listening?

Now we might take the little child as an example: which one will hear the parents voice and heed the more readily, the child with the naturally submissive and willing spirit, or the one who shows the stubborn disposition? Remember they are both sons, if they are under discipline (Heb. 12:7, 8). Does it not therefore behoove us to cultivate a submissive spirit rather than to try and uphold and maintain a stubborn disposition? Submissive in all things to those in authority unless it were to involve a principle of faith and worship. Some splendid articles have been appearing in The Restitution along these lines, and I for one think them very timely, and I think that more of the brethren are being led to see these things in the right light; and as Brother Hammond says, "If we have on any garb of false apparel God will reveal it to us before it is too late, if we are willing to listen." But, oh what a big word that little word "if" is! There is where the whole thing hinges; on our willingness to listen, not in the spirit of "But I don't want to" (Heb. 12:11). But all discipline indeed, as it respects the present, seems not to be of joy, but of grief; yet afterward it returns the peaceful fruit of righteousness to those who have been trained by it.

Grace Lawrence.

A RELIGIOUS FANATIC

A person excessively enthusiastic on religious subjects. It has become the fashion of the world to call anyone that is a believer in the gospel that Paul preached "A Religious Fanatic." Any one that does not believe in the immortality of the soul is a "Soul Sleeper" or a "Religious Fanatic," according to the views of the popular churches. If you do not believe in going to heaven when you die, if you are good; or to hell if bad: if you do believe that Christ is soon coming to bring peace; to raise the dead, that have died in the Lord; to rule the world in righteousness; to restore the kingdom to Israel; to reward the saints; to gather together his elect; to overthrow the kingdoms of this earth; to give immortality only to the resurrected ones at his coming, and the living that have their names in the "book of life;" to reign with Christ a thousand years and subdue the nations, and cause them to perish as nation, to believe that man can never bring peace to the nations; to believe that Christ was the Son of God, begotten of Mary by the Holy Spirit, without the intervention of man; that he

actually died, was buried, and rose again, and ascended to heaven where he is Mediator for all his saints—yes, a man who believes these things is a religious fanatic in the estimation of the world.

E. W. Knapp.

Remember this if you would accomplish anything worth while: The crowd is generally good-natured, but its judgments are seldom the judgments of history.

If you have anything really valuable to contribute to the world, it will come through the expression of your own personality—that sets you off and makes you different from every other living creature.

A noted English schoolmaster used to have as his motto: "Never explain, never retract, never apologize. Get it done and let them howl."

It is a motto not altogether to be commended. He who governs his life according to it will not be an agreeable companion or accomplish the largest service under government where the will of the majority must finally prevail.

But there is a rugged spirit of independence embedded in it that many men would do well to adopt.

You can afford to have a decent regard for public opinion: but you can never afford to let yourself get into the pathetic condition where what "they say" or may say will keep you from doing what ought to be done.

It is a hopeless condition to be in, because what "they say" today is not what they said yesterday, or will say tomorrow.

"For John the Baptist came neither eating bread nor drinking wine," said Jesus, "and ye say he had a devil. The Son of Man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners."—Bruce Barton.

Corroding

Hungary was once the granary of Europe. It lost that position, but remained the granary of the dual monarchy. The food situation at present is such that Hungary fears it cannot feed itself, and it refuses to divide with its partner in the crazy quilt that dominates an alien population that actually outnumbers the Germans and Magyars put together. Austria hates Prussia, but fears it, and allowed itself to be used as a cat's paw in the Prussian scheme for world domination, in which the Austrians have little interest, the Magyars none whatever, and the Czechs a strong adverse interest. Hungary will not even feed Austria. These discordant and usually hostile elements are held together by the iron hand of military despotism, but circumstances are corroding the iron.

Never suffer yourself to be subdued by melancholy it is amongst the things that will most injure you. It is impossible to persevere in the path of holiness if we give not ourselves to it with joy. The love of God should impart peace to the soul.—Mme. de Guyon.

THE RESTITUTION

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EDITORIAL

Lesson IX of the series called "Bible Lessons on First Principles" appears in this issue. It is now published in booklet form and may be obtained at twenty-five cents per dozen.

A reply to Lesson VII appeared in a recent number of "The Gospel Trumpet." Criticisms like this do not offend us. If any reader of the Gospel Trumpet is interested in the criticism and wonders why we do not reply, let him procure a copy of the lesson, and he will see that the lesson stands untouched and unharmed after the attack and is invincible. It needs no defense.

GOD'S SOVEREIGNTY TRANSFERRED TO HIS SON

"And when the Lamb had opened one of the seals," etc. (Rev. 6:1).

I. God's Sovereignty

1. His sovereignty is exercised by natural means, as a rule; miracles are exceptions to the rule. Small beginnings, big endings (Jas. 3:5; 1 Cor. 1:25-29).

(a) A mistake by Ptolemy in making a map of the world, made Columbus try to reach Asia by going west—America was found.

(b) A Dutchman cuts a few letters of the alphabet on the bark of a tree for the amusement of his children, makes their impression on paper with ink—printing press was discovered.

(c) Constantius marries Helena, an inkeeper's daughter; Constantine is born; sees a cross in the sky; "By this conquer"—Paganism is dethroned and Christianity triumphed.

II. Footsteps of Providence Traced

1. In individuals: Joseph, Esther, Daniel, etc.
2. In the church:
 - (a) Pentecost (Acts 2).
 - (b) Persecution which arose about the death of Stephan (Acts 7:8).
 - (c) Paul's imprisonment in Rome.
3. In the nations:
 - (a) Extent and character of the Roman Empire.
 - (b) Catholics discovered America; their failure to control it (1 Chron. 29:11; Psa. 22:28; 103:19, 22; 145:1-13).

God's Sovereignty Transferred to His Son

1. The Lamb opens all the seals. Futurists object: "Christ cannot be Mediator, Intercessor, Ruler, and Judge at the same time." But God's word says he can and is (Gal. 3:19; Acts 7:25; Exod. 18:13, 26; 32:10-12; Num. 16:29, 48; Acts 7:37; 3:20-26; Matt. 28:18; Acts 5:31; 1 Pet. 3:22; Rev. 1:5; John 5:22-27; Phil. 2:7-11; Eph. 1:20, 21).

THE GREAT TRUMPET

"And it shall come to pass in that day that the great trumpet shall be blown, and they shall come that were ready to perish in the land of Assyria (now Turkey in Asia), and the outcasts of the land of Egypt (where many Jews fled when the Turks drove them from Palestine when this world war began), and they shall worship the Lord in the holy mount at Jerusalem" (Isa. 27:13).

"But when the congregation is to be gathered together, ye shall blow the trumpet, but ye shall not sound an alarm. When ye go to war ye shall blow an alarm with trumpets . . . in the day of gladness and in your solemn feasts and in the beginnings of months ye shall blow with trumpets" (Num. 10).

The seven trumpets of Rev. 8th to 12th chapters are alarm and woe trumpets that must not be confused with joyful feast trumpets that called Israel together for feasts and rejoicings, such as the jubilee trump or the feast blowing of trumpets Lev. 23; 25).

"Then shall thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet to sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man to his possession, and ye shall return every man to his family . . . ye shall not oppress one another . . . take no usury nor increase of thy poor brother." All debts

were cancelled or "repurated" on the year of jubilee.

An official proclamation universally announced like that of Cyrus, Darius and Artaxerxes, was regarded by the Jews as a "great trumpet," for the great trumpet was only used on the day of atonement and to announce the arrival of the year of jubilee. Therefore the trumpet referred to in Isa. 27:13 is the jubilee trump, which appears to be fulfilling since the proclamation of the British prime minister Balfour, on Nov. 2, 1917 to Lord Rothschild, as follows:

Dear Lord Rothschild:

I have much pleasure in conveying to you, on behalf of his Majesty's government, the following declaration of sympathy with the Zionist aspiration which has been submitted to you, and approved by the cabinet:

"His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people, and will use our best endeavors to facilitate the achievement of this object, it being clearly understood nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation. Yours sincerely,

Arthur James Balfour.

"A Trump of Freedom"

To the Jews everywhere this declaration is a trump of freedom. The night is ending, and out of the terrible clouds of war we see arising the morning star of Jewish redemption.

Do you not hear the mystic voice of ancient time? Do you not hear in your inmost being the voice of Cyrus recalling the Jews from exile. "Whosoever among you of the whole people, who has God with him . . . let him arise and go up to Jerusalem" (Ezra. 1:3).

It is not visionaries or dreamers or mere idealists who now say: "The time has come, the hour has struck, when the nation is to be reborn and live again its national life in the land of its forefathers—Britain has spoken, and British armies are fighting to restore our inheritance to us, of which we were robbed 2000 years ago. Look! the morning star has arisen! Arise! Return!" (Ezra).

A Trump of Worldwide Import

The British declaration marks the beginning of a new epoch not only for the Jews, but for the world. Amidst all that is dark and tragic there has thus arisen for the Jews a great light. It is the sign that the Jew—condemned to 2000 years of unparalleled wrong, is at last coming to his right.

This declaration marks the definite opening of a new charter, we believe a great and glorious chapter, in the history of our people. It is a memorable day for Israel and for Jerusalem: "This is the day that the Lord hath made: we will be glad and rejoice therein." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (The Jewish Chronicle).

A New Epoch Opens

The declaration of the British government must be regarded as the political cornerstone of the Jewish national emancipation. It constitutes the point of departure not only in Jewish history, but also in the history of mankind. It marks the beginning of the golden era when the eternal peace for which the noblest minds of all ages have ardently longed, will prevail, and all brutality will disappear. The shackles of 2000 years of slavery will be broken. It opens the Orient to the oldest oriental people, and thus inaugurates a new epoch in the history of nations (Dr. S. Levin).

The British epoch-making declaration has opened the way for the realization of the dreams and prayers of twenty centuries in opening up Palestine to the Jewish people under the protection of a strong power. Here, after long centuries of persecution and injustice, the "tribes of the wandering foot and weary breast" can at last find their "city of refuge" and their "haven of rest" (Julian Mack).

Universal Rejoicing

Neither the appearance of Moses before Pharaoh nor the decree of Cyrus for the Jews to return from Babylon had any such worldwide effect on the Jews as did the British proclamation of Nov. 2, 1917. Wherever Jews lived in every city of the earth, meetings for thanksgiving to God and to the British government were held. Thousands of Jews assembled in London where a most dramatic scene occurred, when the speaker with tearful eyes and choking voice read from the Hebrew Bible the oath uttered in many prayers every since the destruction of their temple by Nebuchadnezzar, B. C. 606: "If I forget thee, O Jerusalem, may my right hand forget her cunning; if I remember thee not above my chief joy, let my tongue cleave to the roof of my mouth" (Psa. 137: 5, 6). (London Chronicle.)

Sound the Great Trumpet

The British declaration in favor of a national home for the Jews in Palestine, and the later wresting of Jerusalem from the Turks, are events to stir the Jews to their deepest depths. Through all the centuries of their weary wanderings the Jewish people have always turned their faces in prayer toward Jerusalem, and have preferred it above their chief joys. Hence the touching daily prayer in all their synagogues: "Sound the great trumpet for our freedom, and lift up a banner to gather our captives; and gather us together from the four corners of the earth. And to Jerusalem, the holy city, return and dwell again as thou hast promised: rebuild it speedily as an everlasting building and set up therein speedily the throne of David. Blessed art thou Lord, who rebuildest Jerusalem."

"Not by Might but by my Spirit saith the Lord"

And now the glad message has resounded in all lands from Britain, for the home to be protected in safety with none to make them afraid evermore. (The Jewish Chronicle).

Seven crusades to make Jerusalem a Roman Catholic city meant massacre for Jews as well as for Moslems; but this eighth crusade to make Jerusalem a Jewish city marks a new world order of love and justice that will prove that the spirit is mightier than the sword." (Zangwill).

The Hour has Struck

At last I can say: The hour has struck: the moment of realization has come; and I thank God it has come to the hope and dream my good wife and I treasure most of all . . . The word that Israel has waited for suffering centuries to hear, is spoken by England. She has said: "Arise, go forth and possess the land of your fathers." Surely my reward is great. I have been granted what Moses was not, the sight of my people, at last, possessing their land, under guarantees of several of the greatest world powers, to dwell in peace and safety as in the days of old (Nathan Strauss).

The Eighth Day

This eighth crusade typifies the eighth day, the beginning of the eternal creation in the resurrection of Christ. Israel is planted upon their land to be pulled up no more forever, even though half of the city will yet go into captivity (Zech. 12; 14; Amos 9).

Is this the Year of Jubilee?

Every feature of the old typical jubilee seems to be finding its antitypical fulfilment this year. The great trumpet has sounded. It came at a time of great affliction of soul for the Jews. The exiles from Egypt and from Babylon and from all nations are returning to their ancient possessions. Families broken up by the war are being reunited. Liberty to all the inhabitants of Jerusalem and Palestine has been proclaimed by Britain, with guarantees of security from the U. S., Italy, Russia, France, and from representative of all the allied countries. Oppression and usury are being everywhere denounced and suppressed. Trotsky, Kerensky, and other Russian Jews, are at the bottom of the Bolsheviki confiscation of lands, railroads, and of all wealth in Russia, which is the secret policy of the Zionists when they organize the Jewish Republic in Palestine, as well as the repudiation of all national and bonded debts, which were prominent features of the jubilee. No past jubilee ever witnessed such joy and rejoicing and such liberal contributions among the Jews as this year is witnessing. Many coming events prove that this year is the great antitypical jubilee. Several prominent Jewish writers have expressed the hope that this year may see the coming of their Messiah, and that "the time to favor Zion, yea, the set time has come," and the time to save the poor of the people and to break in pieces the oppressor" (Psa. 72; 102).

W. L. Crowe.

Are you thankful that God disciplines you? It is an evident token of his special love for and interest in you. Accept it gracefully and thankfully.

JESUS CHRIST THE ROCK

Catholic Perfidy in Scripture Translation

Addressing Peter, the spokesman for the disciples, Christ says: "That thou art Peter (petros), and upon this rock (petra) I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

Was the Christian Church founded upon petros or petra, upon Peter or Christ? Liddell and Scott defines petra to be "a rock, crag," and petros to be "a piece of rock, a stone."

Writing of the Israelites Paul says: "They drank of that spiritual rock (petra) that followed them: and that rock (petra) was Christ" (1 Cor. 10:4). And applying Old Testament Scriptures to Christ Peter (petros) himself writes: "Behold, I lay in Zion a chief corner stone (Christ), elect, precious: and he that believeth on him (Christ) shall not be confounded. Unto you therefore which believe he (Christ) is precious. But unto them which be disobedient, the stone (Christ) which the builders disallowed, the same (Christ) is made the head of the corner, and a stone of stumbling, and a rock (petra) of offence" (1 Pet. 2:5-8).

From a study of these short passages it is plain that Peter (petros) himself teaches that not upon him (petros), but upon Christ the rock (petra) is the church built. But in spite of these scriptural facts our Roman Catholic friends teach in no uncertain terms that the church was founded upon Peter. For example, note the following extract which it was my privilege recently to copy from James Augustin McNamara's edition of the Catholic Bible, an old edition without date: "Ver. 18. And upon this rock. Upon that which he said Peter was, will he build his church; and therefore by most evident sequel he foundeth his church upon Peter. And the adversaries wrangling against this, do against their own conscience and knowledge; especially seeing they know and confess that in Christ's words, speaking in the Syriac tongue, there was no difference at all between petres and petra; yea, and that the Greek words also, though differing in termination, yet signify one thing, to wit, a rock or stone, as themselves also translate it (John 1:42). So that they which profess to follow the Hebrew, or Syriac, and the Greek, and to translate immediately out of them into Latin or English, should if they had dealt sincerely, have thus turned Christ's words: 'Thou art a rock, and upon this rock;' or 'Thou art Peter, and upon this Peter will I build my church,'" etc. —Note on Matt. 16:18.

Recalling again the quotation which Peter makes from Isa. 8:14, applying it to Christ, and thus connecting the rock (petra) of the New Testament with "the rock (tzoor) of offence" in the Old Testament, it will be both interesting and profitable to compare the translations and usages of some of these passages in the Old Testament where rock (tzoor) occurs in the Protestant and Catholic Bibles. It may appear that in the Catholic Bible the idea that God is represented as a Rock has been pretty well eliminated in the Catholic translation. Note carefully the following:

"Ascribe ye greatness unto our God. He is the Rock (tzoor), his work is perfect" (Deut. 32:3, 4).

"Give ye magnificance to our God. The works of God are perfect" (Douay Catholic Version).

"He forsook God which made him, and lightly esteemed the rock (tzoor) of his salvation" (Deut. 32:15).

"He forsook God who made him, and departed from God his Savior" (Douay Version).

"Of the Rock (tzoor) that begat thee thou art unmindful, and hast forgotten that God formed thee" (Deut. 32:18).

"Thou hast forsaken the God that begat thee, and hast forgotten the Lord that created thee" (Douay Version).

"Except their rock (tzoor) had sold them" (Deut. 32:30).

"Was it not, because their God had sold them" (Douay Version).

"For their rock (tzoor) is not as our Rock (tzoor)" (Deut. 32:31).

"For God is not as their gods" (Douay Version).

"Neither is there any Rock (tzoor) like our God" (1 Sam. 2:2).

"And there is none strong like our God" (Douay Version).

"The God of my rock (tzoor)" (2 Sam. 22:3).

"God is my strong one" (Douay Version).

"And who is a rock (tzoor), save our God?" (2 Sam. 22:32).

"And who is strong but our our God?" (Douay Version).

"And blessed be my rock (tzoor); and exalted be the God of the rock (tzoor) of my salvation" (2 Sam. 22:47).

"And my God is blessed: and the strong God of my salvation shall be exalted" (Douay Version).

"The Rock (tzoor) of Israel spake to me" (2 Sam. 32:3).

"The strong one of Israel spoke to me" (Douay Version).

"Or who is a rock (tzoor) save our God?" (Psa. 18:31).

"Or who is God but our God?" (Douay Version).

"And blessed be my rock (tzoor)" (Psa. 18:46).

"And blessed be my God" (Douay Version).

"O Lord my rock (tzoor)" (Psa. 28:1).

"O Lord: O my God" (Douay Version).

"Be thou my strong rock (tzoor)" (Psa. 31:2).

"Be thou unto me a God" (Douay Version).

"Lead me to the rock (tzoor) that is higher than I" (Psa. 61:2).

"Thou hast exalted me on a rock" (Douay Version).

"He only is my rock (tzoor)" (Psa. 62:2, 6).

"For he is my God" (Douay Version).

"The rock (tzoor) of my strength" (Psa. 62:7).

"He is the God of my help" (Douay Version).

"For thou art my rock (tzoor)" (Psa. 71:3).

"For thou art my firmament" (Douay Version).

"God was their rock (tzoor)" (Psa. 78:35).

"God was their helper" (Douay Version).

"The rock (tzoor) of my salvation" (Psa. 89:26).

"The support of my salvation" (Douay Version).

"To show that the Lord is upright he is my rock (tzoor), and there is no unrighteousness in him" (Psa. 92:15).

"That they may show that the Lord our God is righteous, and there is no iniquity in him" (Douay Version).

"But the Lord is my defence; and my God is the rock (tzoor) of my refuge" (Psa. 94:22).

"But the Lord is my refuge: and my God the help of my hope" (Douay Version).

"Let us make a joyful noise to the rock (tzoor) of my salvation" (Psa. 95:1).

"Let us joyfully sing to the God of our Savior" (Douay Version).

"And for a rock (tzoor) of offence" (Isa. 8:14).

"And for a rock of offence" (Douay Version).

"And hast not been mindful of the rock (tzoor) of thy strength" (Isa. 17:10).

"And hast not remembered thy strong helper" (Douay Version).

"Look unto the rock (tzoor)" (Isa. 51:1).

"Look unto the rock" (Douay Version).

This interesting comparison could be carried to a much greater length, but here are twenty-six passages which will suffice to illustrate how our Roman Catholic friends have chosen to translate the word tzoor in the Old Testament. The reader is left free to draw the conclusion as to why they do not oftener render tzoor by the word rock, and not drop the idea of representing God as a Rock, tzoor and petra.

In conclusion we quote the words of another: "The word Peter signifies a stone—a rolling stone. Peter was not the rock upon which the church was founded. The gates of hell did prevail against him when he denied his Lord with cursing and swearing. The church was built upon One against whom the gates of hell could not prevail.

"Centuries before the Savior's advent, Moses had pointed to 'the Rock of my strength.' Isaiah had written thus, 'Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation.' Peter himself, writing by inspiration, applies this prophecy to Jesus. He says, 'If ye have tasted that the Lord is gracious; unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house' (R. V.).

"Other foundation can no man lay than that is laid, which is Jesus Christ.' 'Upon this rock,' said Jesus, 'I will build my church.' In the presence of God, and all the heavenly intelligences, in the presence of the unseen army of hell, Christ founded his church upon the living Rock. That Rock is himself, his own body, for us broken and bruised. Against the church built upon this foundation, the gates of hell shall not prevail."

CONFERENCE NOTICE

The brethren of the North West Conference will meet with the Church at Corvallis, Ore., for their Annual Meeting, June the 20th.

Come brethren, let us meet again and talk over the conditions of the day and place them along side of our divine chart that we may know where we are on the highway of time.

A. W. Darby, Chairman.

Errata

In article, "They Had No Comforter," page 199 of The Restitution for May 7th, where it reads "surmised to have been a man of wrath," read "surmised to have been a man of wealth," 2nd column, 2nd paragraph.

S. Roxana Wince.

NEBRASKA APRIL REPORT

Sermons

| | |
|---------------------------|----------|
| Omaha 14th | 2 |
| Omaha 17th | 1 |
| Elba 22nd | 1 |
| St. Paul 23rd | 1 |
| Palmer 25th to 30th | 2 |
| Total | 7 |

Money Received

| | |
|----------------------------|-----------------|
| Brother Vose | \$ 17.00 |
| Brother Brown | 5.00 |
| Sister Crowe | 5.00 |
| Brother Fred Forbes | 20.00 |
| Brother Frank Forbes | 10.00 |
| Brother Fletcher | 6.00 |
| Total | \$ 63.00 |

Expenses

| | |
|---------------------------------|------------------|
| Omaha to Blair and return | \$.90 |
| Omaha to Elba | 3.78 |
| Elba to St. Paul | .18 |
| St. Paul to Palmer | .54 |
| Central City to Omaha | 2.64 |
| Total | \$ 8.26 |
| Salary | 100.00 |
| Amount of order | \$ 108.26 |
| To be endorsed | \$ 63.00 |

Conducted one funeral.

Remarks

The month of April has been fraught with many trials. I was a victim of the epidemic that has gone the rounds, but recovered enough in a few days to meet calls. Sickness of a serious nature in the family has been a source of great concern, and is still hanging over us like a pall. Pray for us.

In going out to proclaim the gospel it seems so different from the old days. It seems people want to hear how we can win the war instead of when will Jesus come and end it all. How much we need to stand together in these turbulent times. Jesus said Jerusalem was to be trodden down by the Gentiles until their times were full. And now as it has been wrested from the terrible Turk and England is asking that it be given to the Jews, it looks like Gentile times were at an end. Only one event beyond that, and Jesus will be here. Are we ready? Let us hasten and don our wedding trousseau. Almus Adams.

OBITUARY

Mary Lucelle Pruitt, daughter of Claude M. and Zora A. Pruitt, was born June 2, 1907, in Marion County, Indiana, and died May 9th, 1918, aged 10 years, 11 months, and 7 days.

Little Mary was in fifth grade school work, and her bright mind was being filled with the intellectual facts of life rapidly and with exceptional clearness.

She was a member of the Sunday School and took a lively interest in the study of the Bible and the questions pertaining to our duty to God as the great Creator and Jesus as the loving Savior and Redeemer. In her last letter to her brother Orville, in camp at Hattiesburg, she told him that she prayed every night for Jesus to be with him all the time wherever he went. She thus expressed her confidence and trust in God and her full faith in prayer. She was bright and cheerful in her associations and everyone loved her. She had great attachment for her grandfather Huffer whom she loved and cherished with much zeal and affection.

She had just recovered from the measles and went to visit a nearby relative and took cold causing a relapse, which soon terminated fatally. She leaves her father and mother, four brothers, Orville, Lawrence, Hubert, and Leslie, and one sister Grace, and grand-father Jacob Huffer, with saddened hearts.

The funeral was held from the residence Saturday afternoon. We spoke words of comfort from Jer. 31:15-17. Burial was made in the Plummer Cemetery, where she lays at rest.

The blight of death plucks brightest flowers,
And robs the home of purest love;
But blessings flow in copious showers,
When Jesus comes from heaven above.

The eyes that danced in love and life,
The voice that sang and spoke in glee,
Are closed from all the world of strife,
And hushed till he shall set us free.

D. E. Van Vactor.

PRINTING PRESS FUND

| | |
|-------------------------------|------------------|
| A Brother | \$ 5.00 |
| Elnora and Nevada Waldo | 10.00 |
| Susan Mitchell | 5.00 |
| A. E. Shaw | 25.00 |
| G. M. Alexander | 5.00 |
| S. R. Wince | 10.00 |
| Previously acknowledged | 88.50 |
| Total | \$ 148.50 |

DON'T FORGET THE HELPING FUND

| | |
|-------------------------|---------|
| M. W. Perrine | \$ 3.00 |
| C. E. Anderson | 1.00 |
| Susan Mitchell | 1.00 |
| Andrew C. Roose | 1.00 |
| A Brother | 75.00 |
| Mrs F. A. De Camp | 1.00 |

Jesus can calm the waves and still the tempest.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13,14

Golden Text: Isaiah 25:1

Three Doors

Three doors there are in the temple
When men go up to pray,
And they that wait at the outer gate
May enter by either way.

There are some that pray by asking;
They lie on the Master's breast,
And, shunning the strife of the lower life
They utter their cry for rest.

There are some that pray by seeking;
They doubt where their reason fails,
But their mind's despair in the ancient prayer
To touch the print of the nails.

There are some that pray by knocking;
They put their strength to the wheel,
For they have no time for thoughts sublime,
They can only act what they feel.

Father, give each his answer,
Each in his kindred way;
Adapt thy light to his form of night,
And grant him his needed day.

Courtesy

If a person unexpectedly met you, and opened conversation by calling you "dear friend," then stating he was well and hoped you were, and continuing should also ask a few proper questions, also give news of interest, and end with "love and good wishes," what would you think of yourself should you walk away without saying one word in reply?

When you receive a friendly letter and fail in making reply you show the same selfish indolence and lack of breeding as you would in not answering the verbal salutation noted above. Remember that the few minutes you use in writing a letter often removes a sorrow, lightens a load of worry, gives needed consolation, restores faith, renews hope, and brings joy and happiness and peace to a burdened heart.

It isn't the money that does things; it's the man behind the money.

If you don't know how to get happiness out of five dollars, you won't know how to get it out of five thousand.

He goeth before them and the sheep follow him John 10:4
The Lord is my shepherd, I shall not want Psa. 23:1
He calleth his own sheep and leadeth them out John 10:3

Go thy way forth by the footsteps of the flock Cant. 1:8
Their Redeemer is strong, the Lord of hosts Jer. 50:34
Fear not: I have redeemed thee, thou art mine Isa. 43:35
Thy remembered God . . . their Redeemer Psa. 78:35

Bedtime

When mama said, "It's time to go
To bed, my Mary Jane,"
I used to pout and make a fuss;
Mama would then explain
That birds and flowers went to bed;
This made it seem quite plain
That children should be just as wise
And when the dark shuts down,
Should go to bed and right to sleep,
Without a word or frown.
So I made up my mind that I
Would never fret again,
When my mama said, with a smile,
"It's bedtime Mary Jane."

Our Weekly Puzzle

And he spake this parable unto certain that trusted in themselves that they were righteous, and despised others:

Two men went up into the temple to pray; the one a pharisee, and the other a publican.

The pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

What is a parable? What is a Pharisee? What is a Publican? Who spoke this parable? What is a temple? What is prayer? If this Pharisee did all he claimed—and we believe he did—why was not his prayer received with the same favor as the Publican's, who simply admitted that he was a sinner? Where can this passage be found?

Answer next issue.

Answer to puzzle in last issue:

The "Master and Lord" is Jesus the Christ. When the "Master" used these words he was speaking to the apostles, and had just washed their feet—a sign of humility, a condition our "Master and Lord" desires us to practice—in fact, without humbleness we can not be his.

The passage can be found in John 13:13. Suppose we read from the beginning of the chapter to the end of the 17th verse. All the chapter if you will. It is a fine habit to form, the reading of the Scripture.

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"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 3:12)

VOLUME 70

CLEVELAND, O. JUNE 4TH 1918

NUMBER 21

WAITING

I am waiting, I am watching, for my Savior Lord for thee;
In the dawning of the morning thy glory I shall see;
Thy kingdom soon is coming, yet it tarrieth long,
Prophets have proclaimed it in story and in song.

Soon the trump shall sound and rend the silent tomb,
When Christ shall call his chosen to their eternal home;
Then immortal youth shall fill each mortal frame,
And we shall be like Jesus in nature and in name.

Age no more shall blight the form, tears ne'er dim the eye,
Death himself, the conqueror, forever more shall die;
All nature decked in beauty, clothed by a hand divine,
The righteous in God's presence, ever more shall shine.
J. E. Hogarth.

THE OUTLOOK

S. H. Thomas

The unexpected developments of the great world war compels Bible students to admit a lack of wisdom and understanding in former studies of prophecies. Events that were confidently expected to develop as a consequence of the war have not happened, while situations that were not dreamed of now prevail. What then shall we conclude? Has prophecy failed? Not by any means! Prophecy can never fail; man has failed to understand it, that is all. What then, shall we as God's chosen people do in the matter; give it up? conclude with the world that these things are too deep for us? that God had caused to be written for our edification, things that are beyond our understanding?

A farmer goes out in a field to plow; all works well for a time, but presently his plow strikes a rock and jumps out of the ground: what does he do? Conclude that he cannot plow that field and quit? No, he backs up, puts the plow in again a little to one side, and tries it again and again, until success crowns his efforts. As students of prophecy let us follow the example of the farmer, and when our cherished expectations fail, let us have the courage to back up and try again in a new place.

For fifty years our most profound and learned students have confidently expected that in the last days Russia would become the chief world power, that she would occupy Constantinople and Turkey in Europe, and that her Czar or chief prince, as Gog of the land of Magog, at the head of her vast armies would lead a great company of smaller nations to their doom on the mountains of Israel. It mattered not how widely they differed on other points, they were a unit in this. And

two years ago when the Czar's hosts were pounding at the back door of the Turk, and the Allies met in conference and agreed without a dissenting voice to give her Constantinople and the Dardanelles as her share of the spoils of war, there was no surprise among students, for had we not not foreseen that very event, and had not our writers placed it on record half a century ago? But "there is many a slip 'twixt the cup and the lip." God does not change his plans, that they may conform to our short sighted expectation. Look at Russia today: a cowardly weakling, without purpose or self-control, cringing under the iron heel of a power that knows no mercy. Gentile times is now too short for her to liberate herself, and recover strength, courage and lost prestige among the nations, sufficient to cause them to follow her lead to Armageddon.

If then the Czar of Russia is out of the question as Gog, of the land of Magog, which of the great rulers of the earth can fill the prophetic mold? If indeed these be the last days (and who can doubt it?) there must of necessity exist at this time an individual to be identified as Gog, the chief prince of Meshech and Tubal. I would seem as if we should be able to identify this prince by the prophets. He must be a powerful leader of men; many nations will consent to follow his leadership and be guided by him; he must be a pirate and a robber, one who will stoop to make war on a peaceful nation for robbery and to take a spoil. Is there among the powers of men such a nation, ruled over by such a prince? Is it Great Britain? Impossible, for she and her young lions, or the English speaking people, oppose his band of robbers. Is it France or Italy? It cannot be as this ruthless robber, the chief prince of Meshech and Tubal, must come out of his place in the north parts. It cannot be one of the smaller nations, as none but the prince of a strong and mighty nation could by any means become the leader in battle of a company of nations. Germany only remains of all the nations of Europe as a possible candidate.

In 1871 the King of Prussia was proclaimed the Emperor of the German Empire, and the progress of this empire since that date has astonished and terrified the world. The nation has been welded into a mighty, military machine, and its rulers actuated by the same presumptuous ambition that filled Nebuchadnezzar, Cyrus, Alexander, and the Roman Caesars—the ambition of world dominion, will stop at nothing to accomplish its designs. She stands ready to subordinate every moral principle, every human scruple, in fact everything that is right, decent, merciful, or just, to the military necessity. The Turkish empire is now controlled by her, Belgium, Serbia, Roumania, Montenegro, and a large portion of fair France, are under her heel, while the once mighty Russia is now her ab-

ject slave, and seems destined to be absorbed by her.

Mesheck and Tubal may be unquestionably identified with Russia, and is not the Kaiser fast becoming the Gog, or chief prince of that vast country, and a short time hence, when he shall have developed the vast natural resources of that great country, and trained and organized her unnumbered hosts, and added them to his already mighty war machine; then will he be able to come from his place in the north part like a cloud to cover the land. If these be the last days the world must contain a Gog: who can point to a more fitting candidate?

If this view be the correct one, we may expect the Kaiser to be checked and held, but not conquered. It seems to me also that we may expect the war to continue, possibly for years to come, with seasons of rest when the warring nations become exhausted with fighting, only to be again resumed. During this time of trouble, may we not expect a return of a part of Israel to Palestine, where they will enjoy great prosperity, and speedily accumulate cattle, goods, silver, and gold to tempt the cupidity of Gog?

At some period during this struggle it seems to me we may expect to hear the welcome call, "Behold, the Bridegroom cometh, go ye out to meet him;" and those of us who are so happy as to be numbered among the saints will rise to meet the Lord and leave for a short time these horrible scenes of blood, famine, and trouble, such as never before cursed this fair earth. Dear reader, I offer these thoughts as suggestions only. Our light at present is dim. The unfolding of God's purpose will reveal many mistakes in that has been written. It is the wise that approach this subject with an open mind.

A COMMENTARY ON THE APOCALYPSE

Chapter 2

Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, and walketh in the midst of the seven golden candlesticks (vs. 1).

The messages to the churches are constructed by sevens, as are the seven seals, trumpets, and the seven last plagues. It will appear as we examine the messages that the churches occupy seven stages on the way from Patmos to the end of this dispensation. This first verse points to Christ's exalted position, holding the light giving stars in his right hand and walking in the midst of the light bearers.

I know thy works, and thy labors, and thy patience, and how thou canst not bear them that are evil: and thou hast tried them which say they are apostles, and are not and hast found them liars (vs. 2).

The Master notes first those virtues that he can commend in the church of Ephesus: works, labors, and patience, three noble traits or virtues that make up the Christian character. False apostles are here in the early church, and in all pro-

bability they are the same ones spoken of by John in 1 John 4:1-4. These false teachers denied that Christ came in the flesh; and John says that is the spirit of antichrist. Now if we recognize antichrist, and take the view that Christ come in the flesh of our common humanity, in opposition to what Rome teaches we are sure to be right on that question.

And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted (vs. 3).

The church of Ephesus had borne hardship patiently as good soldiers, and for their Lord's sake had labored and had not fainted. In this they followed the example of their Lord and Master.

Nevertheless I have somewhat against thee because thou hast left thy first love (vs.4).

Nevertheless, notwithstanding all thy good qualities, thou hast done badly in that thou hast "left thy first love." This testimony emphasizes the importance of love, as it is written, "Charity (love) covereth a multitude of sins."

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent (vs. 5).

Remember from whence thou art fallen; call to remembrance your former state, the ardour, the zeal, the warmth of love you formerly had; the joy you experienced. Let these recollections cause you to repent. The importance of their return to their former estate is emphasized by the threat that if they do not, he will come to them quickly and will remove their candlestick out of its place.

But this thou hast that thou hatest the deeds of the Nicolaitanes which I also hate (vs. 9).

It is to the credit of the church that they hated the deeds of the Nicolaitanes, as did the Master. Of the history of this sect little is known, for there is no authentic data as to its origin. Some say Nicholas the deacon of Acts 6:5 was the founder of the sect; but there is no proof of this claim. And considering the prophetic nature of the message it is probable that the rise of the sect is placed at an earlier date.

They held to a community of wives, and regarded adultery and fornication as things indifferent; and permitted the eating of things offered to idols. Therefore they were hated by the true witness.

He that hath an ear let him hear what the spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God (vs. 7).

Many people have no ears to hear the words of the spirit. On this account there is the oft repeated admonition to hear the words. To the overcomer will be given to eat of the tree of life, the symbol of immortality. That which was lost by disobedience in Adam, is restored in Christ by obedience. And what is here promised to the

church of Ephesus is equally good to all the churches. Herein lies the beauty of the construction of the messages to the churches. What is promised here is good to all overcomers. As said the Master, "What I say unto you I say unto all" (Mark 13:37).

And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead and is alive (vs. 8).

In each of the epistles to the seven churches, the true witness mentions some of the attributes of the Son of Man. To Smyrna he is "the first and the last, which was dead and is alive." And as they were to suffer persecution, it may be intended to assure them that if faithful under the fiery trial, they should be conquerers over death, as he had been.

I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of satan (vs. 9).

I know thy every condition, thy works, thy tribulations, thy poverty of this world's goods; but thou art rich, rich with the true riches that your persecutors cannot take from you. Polycarp suffered martyrdom in Smyrna, and is supposed to be the angel of that church at the time of his death. Those that are inclined to make literal those blasphemers of Ephesus who claimed to be Jews, but were the synagogue of satan, cite his martyrdom as evidence, as the Jews are said to have urged his death.

There is another view that is more in harmony with the symbolism of the Revelation. In Rom. 2:28, 29 Paul says, "For he is not a Jew which is one outwardly; neither is that circumcision which is out ward in the flesh; but he is a Jew which is one inwardly." These parties claimed to be true Christians, when in truth they belonged to the synagogue of satan. They were the germ of the apostacy. Rome today claims to be the true church.

Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life (vs. 10).

The spirit here makes known to the church that tribulation will come upon them, but exhorts them not to fear. The tribulation was to last ten days, and the question here presents itself, are the days literal time, or are they symbolic, a day for a year? In answering this question we should notice the similarity between the book of Daniel and the Revelation; also that the same empire, Rome, is the persecuting power in both cases, and the 70 weeks of Daniel 9:25, in their fulfilment proves that the day for a year theory is correct, which is true here. We could not conceive of an empire persecuting the Christians for ten literal days. Neither can we see how the church of Smyrna could be persecuted for ten days of years, the other churches enjoying liberty under the

same government. But if we understand that each church occupies a time period on the way from Patmos to the end of this dispensation constructed on the number seven, the symbolism of which is fulness and completeness, we then can understand why seven and no more churches are addressed by the spirit.

In harmony with this conception of the plan of the book we find that the ten days tribulation had its counterpart in the persecution of the church under the emperor Diocletian, when the pagans made an attempt to blot out the Christian name. Ten edicts of persecution in ten years 303 to 313 A. D. The symbolism of this persecution we find referred to in chapter twelve, the war of Michael and the Dragon. The prize held out for the encouragement of the church is the crown of life to the faithful unto death. It is readily seen that this prize, "the crown of life," is not confined to any one time or people; but is of universal application. "What I say unto you I say unto all."

He that hath an ear, let him hear what the spirit saith unto the churches: He that overcometh shall not be hurt of the second death (vs. 11).

The importance of keeping our ears open to the truth is seen by the oft repeated injunction of the Master to do so. The precious promises are all to the overcomers. Here it is, "He that overcometh shall not be hurt of the second death." By natural instinct all men fear danger and death. Although in death there is hope of a future life, the second death cuts off all hope in that direction. It is final, leaving its subjects with nothing but the blackness of darkness forever.

And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges (vs. 12).

Pergamos, like Ephesus and Smyrna, ranked as one of the three great cities of the province, and the devotion of its kings to the Roman cause was proved by the erection on the Acropolis of a magnificent temple to Augustus. The attribute of the Master here is the "sharp sword with two edges," which is a symbol of the word of God. Eph. 6:17: "And take the helmet of salvation, and the sword of the spirit, which is the word of God." Again, "Out of his mouth goeth a sharp sword that with it he should smite the nations" (Rev. 19:15).

I know thy works, and where thou dwellest, even where satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where satan dwelleth (vs. 13).

"I know thy works," I am acquainted with all thou doest. This is by virtue of his eyes being like a flame of fire, lighting up the dark corners in Pergamos. The reader will remember that this attribute of seeing and knowing all that was transpiring in Pergamos among the saints, was after the scene given in chapter five where he receives the book from him that sat on the throne; and appeared with seven horns and seven eyes, the symbols of power and wisdom.

The reception of this attribute by the true witness is the subject of a prophecy found in Zech. 3:8, 9, "For behold, I will bring forth my servant the Branch. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold I will engrave the graving thereof, saith the Lord of hosts." He has received the divine nature in its superabundant fulness. Satan's seat is a condition, not a place. The apostasy was growing and was able to put to death Antipas, his faithful martyr. Antipas like Jezebel of Thyatira is not a person, but represents a class of Christians who opposed the exaltation of the bishops that led to the establishment of the papacy. Nevertheless there were some that held fast his name, and did not deny the faith in that time of great apostasy.

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication (vs. 14).

Some of the church had not joined the enemy, but were holding a hateful doctrine. "Thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel." Balaam had a reputation as a prophet of God. Balac needed his services to curse Israel, the which he was forbidden to do; but still Balaam wanted the reward offered by Balac, and according to Numbers 31:16 he gave Balac evil counsel, which caused Israel to commit fornication, and to attend at idol sacrifices. This was the stumbling block to Israel. And some of the church in Pergamos were tainted with the same evil doctrine. They mingled with the heathen in their sacrifices, designated here as "eating things sacrificed to idols," and also in the matter of fornication they were offensive to their Lord. To disregard the marriage vow is unclean doctrine.

So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate (vs. 15).

This same sect of Nicolaitanes, whose deeds were hated by the church of Ephesus, their Lord commending them for so doing, is here troubling the church of Pergamos, having as it appears by the language of the true witness, gained an entrance into the church, thus corrupting the pure doctrines of the saints of Pergamos.

Repent; or else I will come unto thee quickly and will fight against them with the sword of my mouth (vs. 16).

Repent, turn away from the evil deeds of the Nicolaitanes. If not "I will come unto thee quickly, and will fight against them with the sword of my mouth." This sword is the word of God which "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

He that hath an ear, let him hear what the spirit saith unto the churches: To him that overcometh will I

give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it (vs. 17).

To the overcomer of Pergamos, the spirit says, "I will give to eat of the hidden manna." This is spoken of in allusion to the bread that God fed to the Israelites in the wilderness, and is a type of Christ, the true bread that gives life to the world (John 6:32, 33).

"And I will give him a white stone." There has been a great variety of opinions as to the meaning of the white stone, which has been sought in Hebrew, Greek, and Roman customs, but none of these have proved satisfactory. The general sense is plain. He will be received with favor into the presence of his Lord and Savior, as when a candidate for admission into a secret lodge is balloted for. He will receive white balls, not black ones. The time of receiving the stone having not yet come, we cannot know the name written thereon, for no one knows but he that receiveth it.

FIERY TRIALS

"Beloved think it not strange concerning the fiery trials which are to try you, as though some strange thing happened unto you" (1 Pet. 4:12).

In reading the opening salutation of Peter we find his letter addressed to the elect. In Mark 13:27 Jesus calls those who are to be gathered unto him at his coming, the elect. In Col. 3:12 Paul calls the saints elect of God. So we conclude this exhortation of Peter is to saints of all time, and is written for our admonition (1 Cor. 10:11; Rom. 15:4).

In Scripture, fire is used symbolically many times. Fiery judgments (Isa. 66:16; Nahum 1:6; Matt. 14:42; 2 Thess. 1:8). As fire completely destroys so the judgments of Christ, when completed, entirely destroys sinners off the face of the earth. Did you ever watch a house burn to the ground? The roof, the sides, the floor, all beams, every piece of timber is burnt up. Where the house stood is a pile of ashes, but no house. So are the wicked destroyed by the fire of God's judgments administered by his anointed Son (Mal. 4:1-3).

From these and many other passages we find fire is a symbol of destruction. What then do the fiery trials in the Scripture quoted at the beginning of this article symbolize (Zech. 13:9; 1 Pet. 1:1:7)? It seems from these Scriptures that the fiery trials of the saints are to burn up the dross (sin) and make us to shine as pure gold. To let the light of truth shine forth in our daily life, that though we may be spoken of as evil, yet we may in word and deed glorify God (1 Pet. 4:14). Looking back on the times of the martyrs when saints were called upon to die for the word of truth to seal (or make sure) their faith by their death, it might seem that today saints are not tested by fiery trials. Is this a true conclusion? Let the word of God answer (John 15:20). To whom is Jesus speaking? Every branch who is in the true vine (John 15:2-5; Matt. 10:25). Here Jesus is speaking to his household (2 Tim. 3:12). All that will live godly in Christ Jesus shall suffer persecution.

If this does not come to us then are we not elect, we are not members of God's household, we are not godly, and lastly, we are not children of God (Heb. 12:8). It may not be necessary now that death come to us because of our relation to Christ. Every death suffered by Christ ones made the faith more sure to those who were to come after. There are to be no more gathered into the priestly body after this generation. Sometimes it seems that what might comparatively speaking, be called little trials are the hardest to bear. Sometimes it seems almost easier to die for Christ than to live for him.

What are some of the trials or tests given to the saints of today? Separation from those whom we hold dear, who are out of Christ. However much we may love them, however much we may do them good, there is a great gulf between those in Christ and those in the world. The loss of popularity. It is a strange trait of the human mind to desire to be thought well of by our fellowbeings—perhaps of all things most grievous to be borne. In peril by false brethren. Today nearly all tests of our loyalty to Christ come to us through these sources. But is it some strange (new) thing that has happened to us? Peter says the same afflictions are accomplished in the brethren. David says, many are the afflictions of the righteous. Paul said affliction awaited him in every city in Judea. Paul wrote to the church out of much affliction. The church in Macedonia had a great trial of affliction. Jesus says affliction and persecution must arise for the word's sake to test those professing the truth. Paul says it is given unto us not only to believe on Christ but also to suffer for his sake. Lastly, the glorification and reign with Jesus are promised only on condition that we suffer with him (Rom. 8:17; 2 Tim. 2:12). Then is it anything strange the trials that must come to saints of all ages? No; we are positively told over and over again that if these tests do not come to us it is because we are not children of God.

Jesus says that the servant shall be as the master. What they have said of the Master they will say of his servants. How can one who has come out from the world, one who has been separated by the gospel, hope to retain the honor and approval of the world? It is impossible to have a heritage in this world and in the world of righteousness to come. Jesus suffered every humiliation, every sneer, every evil thought of by the unregenerate mind. How can we escape these things and be partakers of his sufferings? What should be our attitude, grieving and murmuring because of these things? No, let us rather rejoice that we are accounted worthy to suffer for him.

"In perils among false brethren." Is this a strange new thing that has come to us? Listen: he came unto his own and his own received him not. His citizens hated him. Many of his disciples went back and walked no more with him. How did Jesus bear all these things? When he was reviled he reviled not again. Like a lamb dumb before his shearers he opened not his mouth. Let this be our attitude. Waiting upon God to make all things right, which he has promised to do. Nehemiah's course is a safe one to follow. Called to build up Jerusalem and re-establish the worship of God, when his enemies tried to get him

to come down and talk it over his reply was: "I am doing a great work; why should it cease while I come down to you?" Those who are preaching the gospel and building up the saints in the most holy faith have little time to answer criticism or false accusation. To every one who has heard the word of truth the command is, Tell it to others. Thus you see we all have a great work to do. Let us then take joyfully all the fiery trials that must come to all who are children of God, counting them as nothing compared to the glory that awaits the faithful.

And above all things let us have fervent love among ourselves. "I command you," says Jesus, "that you love one another." The spirit tells us through John that we may know we have passed from death unto life, because we love the brethren. There is nothing that brings joy and peace to us when passing through fiery trials like the love of the brethren manifested in words of encouragement and exhortation to continue in the faith unmoved by all these trials. How glad we should be that, even now, God has set some in the church as teachers and pastors, who watch for our souls as those who must give account as to how they feed the flock entrusted to their care. How thankful we should be in these times of fiery trials that God still has a little flock, faithful and true, who have not grown weary in well-doing. That as in Israel after the flesh there is a remnant who will come to Zion with songs and everlasting joy, so in the household of faith the called and chosen and faithful have their faces steadfastly set toward Jerusalem, stopping not for the fiery darts thrust at them from the wayside by the enemy, but like Israel of old, going forward under God's guidance, knowing at the end of the journey is life everlasting. It is such servants of our God who are a strength to the weaker ones in the strait and narrow path.

I want to quote from another. He says: "One of the final and most searching tests, and the one under which probably the most of those once awakened will fall, will be love from the brethren. Seemingly many will fail at this point, and be therefore, accounted unworthy of an abundant entrance into the kingdom." See Matt. 25:41 to end of chapter. Love of God and love of the brethren are linked together, and one cannot exist without the other. Without this love all else is as sounding brass or tinkling cymbal (1 John 4:20-21; 1 Cor. 13:1). Faith (doctrine) made perfect in works of love (James 1:17, 22, 24, 26).

Flora A. Wood.

"OUT OF THE MOUTH OF BABES"

Trouble had come to a Washington nursery, and when the mother entered it was to find Charlie in tears.

"Why are you crying?" she asked.

"Because Louis slapped me."

"But why didn't you slap him back?" asked mother, who evidently believed in a policy of retaliation.

"Because then it would be only his turn again"
—New York Times.

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EDITORIAL

May the 26th we enjoyed visits from Brother and Sister Fankbonner, of Unionville, Ohio, and Brother Charles Sanford of St. Louis, Mo.

The "dear" children in a family are those who are obedient, who think what father says or does is right. The Apostle to the Ephesians writes: "Be ye . . . followers of God, as dear children."

"Jesus Christ the Rock," an interesting and instructive article in last week's Restitution, appeared without the author's name by oversight. It should have been credited to Arthur L. Manous, of Georgia.

At our Sunday morning service, May the 26th, after an intelligent confession of faith, the following were assisted to put on the name of Christ by baptism: Mr. Ernest Lindow, a friend of Brother and Sister Drenske; Mrs. Wolf, a friend of Sister Mary Knowles; and Mrs. H. Harrison, the wife of Brother Horace Harrison. All of these friends were formerly identified with the Evangelical Association. They have now found the pearl of great price, and we pray that their present joy may soon find its consummation in the everlasting joy of the redeemed.

AN ENGLISH ESTIMATE OF "BIBLE LESSONS"

The first six of a series of twelve "Bible Lessons on First Principles," sent for review by the author, R. G. Huggins, Pastor of the Church of God, 10623 Lee Ave., Cleveland, Ohio; price three cents each. These lessons are plainly written, are in harmony with the truth, and contain numerous scriptural references. We understand the work is "unencumbered with financial and ecclesiastical obligations." We confess, however, we do not like the assumption of the title "pastor" by a brother in these days. It savors of ecclesiastical authority. It is true there were pastors and teachers in apostolic days, but, apparently, more than one pastor or teacher to an ecclesia. Lesson V deals plainly with some of the errors of Russellism. One error was the assumption of the title "pastor" by Russell—The Fraternal Visitor, Birmingham, England, April, 1918.

FIRST SEAL; OR THE EPHESO-SMYRNEAN STATE

"And I saw when the Lamb open one of the seals, and I heard as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer" (Rev. 6:1, 2; 2:1-11).

I. The Saints, Represented by the Four Living Ones, are Interested in the Signs of the Times

1. "Come and see" (vs. 1; 5:3; 4:8; Ezek. 10:12).

II. Simple Plan of Our Apocalyptic Exposition

1. Explain the meaning of the symbols.
 2. Then seek their application and fulfilment in history.
 3. Illustrations: Prophecies of Babylon, Petra, Tyre, Egypt, Jerusalem, Christ.

III. Symbols of the First Seal Explained

1. The Horse.

1. National ensign (Isa. 63:13; Zech. 10:3; Dan. 7).
 2. Illustrations: Persia, Ram; Macedonia, Goat; France, Frogs; United States, Eagle and Uncle Sam; England, Lion; Roman Empire, Dragon, Eagle, Horse. There are Roman coins extant which prove this.
 2. War (Job 39:19-25; Prov. 21:31; Zech. 10:3).
 3. Fleetness; speed in conquest (Joel 2:4; Jer. 4:13; Job 39:18).
 4. Strength (Psa. 147:10).

2. Color of the Horse: "White."

1. Innocence, purity, peace, triumph, victory, prosperity (Zech. 6:1-8; Judges 5:10; Rev. 6:11; 7:14; vs. 4).

3. The Archer and His Bow.

1. War (Gen. 27:3; Isa. 7:24).
2. A multitude of people imbrued with the word of God (Zerh. 9:13; Hab. 3:9; Psa. 64:2-4, 7; Eph. 6:12-18; Heb. 4:12; Isa. 66:19; Psa. 68:11; Eph. 4:13; 2 Cor. 10:5).

4. The Crown Given to the Rider.

1. Christianity conquered Judaism, and "went on to conquer" Pagan Rome (1 Cor. 9:25; Rev. 4:10; 2 Tim. 4:8).

IV Historical Application. A. D. 96

1. Were there any events in the Roman Empire which answer to this seal-prophecy? The following quotation from Gibbon's Decline and Fall of the Empire will answer this question:

"The golden age of Trajan and the Antonines had been preceded by an age of iron" (Gib. vol. 1: page 13) (1).

"Their united reigns are possibly the only period of history in which the happiness of a great people was the sole object of government" (1:128).

"If a man were called to fix the period in history of the world during which the condition of the human race was the most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus" (1:130).

(1) All quotations from Gibbon in these sermon notes are taken from Milman's edition, published by Henry T. Coates and Co., Philadelphia, Penn.

"FOR GOD LOVETH A CHEERFUL GIVER"

2 Cor. 9:7

By S. Roxana Wince

The Greek word for "cheerful" in this passage is "hilaros," from which our English word meaning "merry," "joyous" is derived, but has quite a different shade of meaning from that which we associate with "hilarious," calling up as it does the boisterous, irreverent mirth of the sinful reveller. It is a very different kind of mirth which the giver whom God loves has in his heart. His joy is the joy of gratitude, of possession, of love, of hope, of a tender, bountiful benevolence, that would fain take in the poor homeless, hopeless ones of earth and give them rest and peace.

No wonder God loves these "merry," "joyous" givers, who count not even their lives dear unto them, if in any way they can help on the cause of Christ. It is such a beautiful spirit, this spirit of self-abnegation and self-sacrifice, working against discouragement, bruising obstacles, laying hold if things that others never dream can be done, with unshaken faith that God is with them and can give the longed-for results, though long years of waiting must go by ere the harvest is won, as was the case with the missionary who translated the Bible into Chinese. It was no easy task to do this work, for it had to be done by lamplight and in hiding lest the man who was acting as his teacher lose

his head, no Chinaman in those early days being allowed to teach his language to anyone belonging to another country.

It seems but a small reward the winning of but ten converts in a life time of service, after giving the Bible, a Dictionary, and a Grammar to this people; but the missionary looked far, far into the future to those who would be brought to believe in God by the labor of the ten, and to what would be wrought by the mighty power of God working through his sacred word.

And so we look not at the results of our work for a single day, a month, or a year, but at the glad coming time when all shall know the Lord and this stricken, weeping earth shall be a veritable heaven so happy shall its inhabitants be.

We are in haste to give because we want that blessed age to come, "Haste thee along, ages of glory, haste the glad time when Christ appears!"

And "God loves a cheerful giver." Put the emphasis on "loves." Do you want him to love you? Then give not grudgingly or because you feel that you must, because others do, but with a "joyous," "merry" heart, thankful that God has given you the blessed privilege of helping to regain our lost paradise, and to put sin and death for ever away.

"Brightly beams our Father's mercy,
From his lighthouse evermore,
But to us he gives the keeping
Of the lights along the shore.

Let the lower lights be burning,
Send a gleam across the wave,
Some poor fainting, struggling seaman
You may rescue, you may save.

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THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXIV

God's Promise to the Fathers

Memory Text

"If ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

1. "Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred and from thy father's house, unto a land that I will show thee.

2. "And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing.

3. "And I will bless them that bless thee, and

curse them that curseth thee, and in thee shall all families of the earth be blessed" (Gen. 12:1-3).

4. "And he brought him forth abroad, and said, Look, now, toward heaven, and tell the stars if thou be able to number them; and he said unto him, So shall thy seed be" (Gen. 15:5).

5. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God" (Gen. 17:8).

6. "And the angel of the Lord called unto Abraham out of heaven the second time.

7. "And said, By myself have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy son, thine only son;

8. "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven.

9. "And as the sand which is upon the sea shore.

10. "And thy seed shall possess the gate of his enemies.

11. "And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice" (Gen. 22:15, 18).

12. "Then came he out of the land of the Chaldeans . . . into this land wherein ye now dwell.

13. "And he gave him none inheritance in it, no not so much as to set his foot on.

14. "Yet he promised that he would give it to him for a possession, and to his seed after him" (Acts 7:4, 5).

Practical Truths

This subject is an important one, inasmuch as it involves the oath and covenant of God. The blessing spoken of in the lesson comes to the Gentiles through Abraham and the seed. The seed is Jesus and the Church (Gal. 3:16, 39). It is a mediatorial body, Jesus being the head and the Church the members (1 Cor. 12:12, 13, 27). Through this body, then, God has made promise to Abraham, to bring a blessing to the nations. Besides this, the covenant contains a promise of land. Notice, also, that the land is promised to Abraham as well as to the seed as a possession. But he, having died without ever receiving it, there is, therefore, a resurrection contemplated and eternal life for that patriarch in order to its fulfilment. There are two sets of promises, and ought not to be confounded; one being to the seed above spoken of, and the other referring to the natural descendants of Abraham.

Notes on the Lesson

Christ.—The question has been here raised whether this term is in the possessive case or in the plural number. If in the possessive, then the sense would be, "If ye belong to Christ, then are ye," etc.; but if the plural is intended, then it would be, "If ye are anointed ones, then are ye Abraham's seed." **Heirs.**—Those who are entitled to succeed to the possession of any property after the death of its owner. Here used to show the right of the children of God through faith to inherit the promise with Abraham.

1. **Abram.**—This name was afterwards changed to Abraham. Abraham signifies, father of a mul-

titude, while Abram means high father or chief father. **Get thee out of thy country.**—Abraham at this time lived in Ur, of the Chaldees, and left all to obey the call of God. **Land.**—One part of the promise related to land, even the land of Canaan.

2. **A Great Nation.**—Whether we consider this as referring to the lineal descendants of Abraham, or to his seed through faith, in either case the promise in this respect has been fully verified.

3. **Bless.**—A term of spiritual import, and refers to the happy condition of those who shall enjoy divine favor. **Curse.**—The opposite of bless. God's favor withheld.

4. **Tell the Stars.**—Consider the stars in regard to their number.

5. **Give Unto Thee.**—Abraham, according to the terms of this covenant, is to have the land of Canaan as an everlasting possession. He died without ever having possessed it at all. The terms of the covenant must therefore reach into the future, and after his resurrection.

7. **By Myself Have I Sworn.**—The things confirmed by the oath of Jehovah are as follows: 1. I will bless Abraham. 2. His seed shall be like the stars for multitude. 3. Shall possess the gate of his enemies. 4. That the seed spoken of should bless all the nations.

Suggestive Topics and Questions

1. **The Land Promised.**—When God first appeared to Abraham, did he tell him what land he would give him (Gen. 12:1; Acts 7:3)? Did Abraham know where God would take him (Heb. 11:8)? Why did Abraham start out without any knowledge of his destination (Gal. 3:6)? Is it necessary to have a like faith in God if we would be children of Abraham (Gal. 3:7)? Was it really land that was promised to Abraham? Read paragraph 5. What land was promised to Abraham? Give the geographical position of that land. Was Abraham to be the only possessor of the land? Are the Gentile Christians heirs to that land?

2. **The Seed Promised.**—Does the promise of a seed refer to Abraham's posterity only? Or does it include those who become his children by faith? (Read Rom. 4:16, 17, 18). What is said of the number of his children? (8. Also Heb. 11:12.) Is this seed a unit seed (Gal. 3:16)? Who is the representative of this seed? Ans. Christ. Where is this seed, so numerous, represented as being one body (1 Cor. 12:12)? In what way may we become Abraham's seed and heirs to the promise? Ans. First, by believing this promise (Gal. 3:7-9). Second, by baptism into Christ (Gal. 3:27; 1 Cor. 12:13).

3. **The Blessing Promised.**—Will the blessing come to the seed or to the nations of the earth? Through whom will the blessing come? Ans. Through the seed. If Jesus Christ is the head or chief of this royal priesthood, will the blessing come chiefly through him (Gal. 3:14)? What are the conditions of receiving this blessing? Ans.: Faith and obedience. Will those who live in obedience receive the promised blessing?

4. **When Fulfilled.**—Has the promised inheritance of land been realized by Abraham? (13.) Will it ever be? Which promise was fulfilled when the children of Israel went into Canaan, that

of Gen. 15:16-18, or Gen. 17:8? Has the promise been fulfilled concerning the seed? Ans.: So far as relates to Jesus the coming of the seed is fulfilled (see Acts 13:32, 33). Have all nations been blessed through Abraham and his seed? Will this ever be done? Will it be done before Jesus comes, or will the work of blessing extend into the future?

There are thousands to point out to you, one by one,
The dangers that wait to assail you.

But buckle right in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That cannot be done and you'll do it.—Sel. by

L. V. Pickering.

ANIMALS ADMITTED TO HEAVEN

According to the Mohammedan religion, ten animals were worthy of admission to heaven. They were:

The dog "Kratim." of the Seven Sleepers of Ephesus. These martyrs were walled in a cave and slept two hundred and thirty years, the dog sleeping with them.

Balaam's ass which reproved the prophet.

Solomon's ant which reproved the sluggard.

Jonah's whale.

The ram of Israel which was offered in sacrifice by Abraham in place of Isaac.

The camel of Saleb.

The cuckoo of Belkis.

The ox of Moses.

Al Borak, the marvellous steed which carried Mahommed to heaven.

The ass on which Jesus rode into Jerusalem.—Selected by Sister Francis Russell.

It Can Be Done

There is an old saying which may be used to good advantage by the boys and girls of today. "Be sure you're right, then go ahead; don't mind what people say." When you have satisfied yourself that it is right, do not put it off. Great fortunes have been made and success attained by young men and women who did things on the principle of not putting off until tomorrow what can be done today.

"He buckled right in with a trace of a grin
And the first thing we knew he'd begun it."

Many of our young readers are amateur photographers (it is great sport: I speak from experience), and will be interested in the story of an enterprising young amateur photographer who away back in 1880, had a bright idea. He thought out certain improvements in the way of substituting a gelatine film for the heavy glass used in photographing, and he invented the name "Kodak" to apply to his camera using such films. Gradually the business has spread and grown until it literally includes the whole globe. Go where you may you will find the "Kodak" in evidence.

As a companion story we must tell about a little girl named Mary Elizabeth, of Syracuse, N. Y., whose father died leaving the family destitute. This girl's accomplishments were few but she knew how to make candy that pleased her friends. So the thought came to her to sell home made candy and help support the family. The family ridiculed the proposition, but Mary Elizabeth persisted and started by making the candy, which a kind hearted store-keeper permitted her to place on his counter. She hadn't the time to attend to the selling so she placed on each box a card stating the kind of candy, and in front of the lot a sign reading, "Home Made Candy, 25 Cents a Box. Help Yourself."

The candy counter jumped into favor the first day, and it was hard work for this girl to make enough to supply the demand. Today on one of the most prominent corners of Fifth Avenue, New York, Mary Elizabeth conducts a candy store. I am told the rent of this store is \$60,000.00 a year, which means \$200.00 for each business day, for there is no business done on Sundays and holidays.

"Somebody scoffed, 'Oh you'll never do that,'
But take off your coat and do it."

Now boys and girls, if you have a bright idea do not let others discourage you by belittling it. Of course, you must possess ability to have your plans meet with success. Patience and persever-

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification,
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verse: Micah 6:8; Titus 2:13, 14

Golden Text: 2 Tim. 2:24, 25

IT COULDN'T BE DONE

Somebody said it couldn't be done;
But he, with a chuckle replied
That maybe it couldn't, but he would be one
Who wouldn't say so till he tried.

So he buckled right in with the trace of a grin
On his face. If he worried he hid it.
He started to sing as he went at the thing
That couldn't be done and he did it.

Somebody scoffed, "Oh you'll never do that,
At least no one ever has done it."
But he took off his coat and he took off his hat
And the first thing we knew he'd begun it.

With the lift of his chin and a bit of a grin,
Without any doubting or quibbling,
He started to sing as he tackled the thing
That couldn't be done, and he did it.

There are thousands to tell you it cannot be done,
There are thousands to prophesy failure;

ence are also very necessary qualities which make for success.

The foregoing refers to worldly success, but there is another, a greater success, and that is

Godliness,

for godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." This "godliness" is gained through faith in the Lord Jesus Christ, trust in the living God, and love to mankind, especially to those of the household of faith.

Some will mock, and say godliness does not amount to anything, but we know different. So let our life show we have faith in Jesus as our Savior, absolute trust in the promises of God, and by reflecting the love of God upon all mankind we shall convince those who said, "It cannot be done," that we have succeeded in doing it.

"Trust thou in God."

| | |
|--|-------------|
| In the Lord is the salvation of Israel | Jer. 3:23 |
| I will pour out my spirit unto you | Prov. 1:23 |
| Behold the Lord's hand is not shortened | Isa. 59:1 |
| In all their affliction he was afflicted | Isa. 63:9 |
| Take my yoke upon you and learn of me | Matt. 11:29 |
| Let your light so shine before men | Matt. 5:16 |
| The epistle of Christ, known and read of all men | 2 Cor. 3:3 |

Gleanings From A Scrap Book

Brother H. H. Hawkins

The world grows by the present generation outgrowing the ideas of the past generation.

What a man earns in the day time goes into his pockets, what he spends in the evenings goes into his character.

Some people are good on criticism, but poor on construction.

The welfare of the coming generation depends on the surrounding condition we leave behind us.

Fight error with truth and theory with facts.

There is no load that will break a man down so quickly and so surely as a load of revenge. The man who tries to get even with others has few opportunities of gratifying his hatred, but he is all the time corroding himself.—W. J. Bryan.

Obedience to law is liberty.

"A wise old owl lived in an oak
The more he saw, the less he spoke,
The less he spoke, the more he heard,
Why can't we all be like that bird?"

If two men keep a horse it gets thin;
If two men keep a boat it leaks.

Some people grow under responsibility while others merely swell.

You can not corner a square man.

Our greatest glory consists not in never failing, but in rising every time we fall.—Goldsmith.
"And we know that to them that love God all

things work together for good" (Paul to the Romans).

Honesty is the filteration that insures a clean conscience.

When you do wrong, look it squarely in the face and plead guilty.

It doesn't cost anything to say "good morning" even if it is rainy. But it brings brightness and cheer to the one who spoke as well as the one spoken to, especially if it is rainy.

Others

Lord, help me live from day to day
In such self-forgetful way,
That even when I kneel to pray,
My prayer shall be for "others."

Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for "others."

Let self be crucified and slain,
And buried deep, and all in vain
My efforts be to rise aga'n,
Unless to live for "others."

"Others," Lord, yes "others";
Let this my motto be,
Help me to live for "others"
That I may live for thee.

Industry, Integrity, Idealism

In an address on "Ideals in Education," the late Professor Franklin W. Hooper urged upon our schools a greater emphasis of the three "I's" in addition to the three "R's": Industry, the teaching of the boy and girl to love work as a foundation for the building of character; the encouragement of independence, the development of will and the power of application. Integrity the inculcation of strict honesty to oneself and to others as a fundamental principle of life. Idealism, the highest conception of home, of the school, of the church, of the state and, above all, the true ideals of God. It is this side of the student's development for which the private academy is especially adapted to care. By means of wholesome tradition and loyal school spirit, by intimate association with cultivated teachers, by friendly direction of outside interests, by the direct teaching of Christian ideals of character and conduct, the student is given a clear understanding of right and wrong and a deeper and broader insight of life.

Unflinching Confidence

At a recent meeting the subject was "Unflinching Confidence," and many were the comforting thoughts expressed by the speakers. The text was 2 Tim. 1:8-14, and as a companion Scripture the chairman read Romans 4:1-3.

One brother, in his address, quoted or read the following passages, which I ask you to read, for in them we see the "unfaltering confidence" of some of the old time saints in the God of their and our salvation. Isa. 26:3, 4; Job 13:15; Psa. 23:4; John 6:39; 2 Cor. 1:7-10; 2 Tim. 4:6-8; and 1 Pet. 4:12-19.

Have you an "unfaltering confidence" in your Creator, God the Father and his Son, Christ Jesus our Lord and Savior?

Our Weekly Puzzle

"Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Who said the above? Who was it spoken to? Who is the Son of Man? What is the meaning of the word "verily"? Where can this passage be found?

Answer next issue.

Answer to puzzle in last issue:

A "parable" is a brief descriptive narrative, with a moral. A "pharisee" was one who believed more in outward form or ceremony than truth, or love in the heart, and often is used, as in this case, to describe a hypocrite. A "publican" was one who paid a sum of money to the government for the privilege of collecting taxes in a certain district, and to get his own money back with a profit, often had to harass and oppress the people, hence was looked upon with loathing and contempt. This parable was spoken by Jesus our Lord. A "temple" was the building in which the Jews worshipped God, and in which God, through the high priest, met and communed with the people. Today we, providing we acknowledge Jesus as the Christ, the Son of God, are the "temple of God," and the high priest is Jesus Christ through whom we communicate with God. Prayer is the act of communicating with God. It must be reverent, and may be either thanksgiving, confession, supplication or adoration. The petition must be made in, and through the name of Jesus. The prayer of the publican was accepted because it was honest, simple, sincere and true: the pharisee's prayer was rejected because it was uttered only for the purpose of informing those within hearing of his good deeds. He was not talking to God, but to himself, for the benefit of himself, and for his own glory and pride. The passage can be found in Luke 14: 7 to 11.

Success Through Self Control

In general there are two kinds of people in the world: First—Those who control themselves. Second—Those who are controlled by others.

There is only one way to escape being supervised, and that is to supervise yourself. If you do not want to be supervised, then you must supervise yourself. There is no third way to avoid it.

Too many of us have a silly notion of liberty. We think that liberty means that we can do as

we like. We want to be Gipsies, and at the same time have all the comforts and benefits of civilization.

Every small boy makes this mistake. His motto is, "I don't care what I do." He will not supervise himself nor be supervised. He eats a green apple because he wants to; and as a result he has horrible pains. He throws a stone at a dog because he wants to; and as a result gets his ears boxed by the owner of the dog. He plays with matches because he wants to; and as a result he sets fire to his room and gets well birched.

Gradually, by experiences such as these, most small boys learn that they cannot do what they like. They grow wiser; they learn to control themselves and to obey the advice of older people. The truth is that life is a game. It has rules. It requires skill. If we try to blunder through and do as we like, we lose. Life is not easy—never was easy—never will be easy. Why do so few learn this? Why do so many try to get what no one ever can have—an easy life?

A man takes short breaths, he sleeps with his window shut. Very well: he dies of consumption twenty years too soon.

A man bolts his food. He has no time to chew it: he gets indigestion and dyspepsia and headache and insomnia. All success is hard—but not nearly so hard as failure; all self-discipline is hard—yes, but not nearly so hard as the discipline that is imposed upon us by others.

No one in a tragic world such as this can have a good time and nothing else. The only "good times" that this world can give are the oases of friendship and achievement in the wide desert of daily work.

Everything has to be bought; there is nothing for nothing. You must either walk in the path of duty or get caught in a fool-trap. This world is too old and too wise to be deceived by a newcomer such as you.

In the long run it is far better to discipline yourself than to be buffeted into shape. It is far better to plan your own life wisely than to compel nature to put you on the anvil and pound you into a pattern.

In the long run success costs less than failure. This is one of the most glorious facts in the world.

"The heights of great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

"Do not keep the alabaster boxes of your kindness and tenderness sealed up until your friends are dead. Fill their lives with sweetness; speak approving, cheering words while ears can hear them and while their hearts can be thrilled and made happier. The kind things you mean to say when they are dead and gone, say before."

C. H. Spurgeon was once asked if he could defend the Bible. "Defend it!" he replied. "I would as soon think of defending a lion. Let it out—it can defend itself."

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"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 3:12)

VOLUME 70

CLEVELAND, O. JUNE 11TH 1918

NUMBER 22

CHRIST'S SECOND COMING

The Lord shall come! The earth shall quake,
The mountains to their centre shake;
And, withering from the vault of night,
The stars shall pale their feeble light.
The Lord shall come! a dreadful form,
With rainbow wreath and robe of storm;
On cherub wings, and wings of wind,
Appointed judge of all mankind.

Can this be he, who wont to stray
A pilgrim on the world's highway,
Oppressed by power, and mocked by pride,
The Nazarene—the crucified?
While sinners in despair shall call,
"Rocks, hide us; mountains, on us fall!"
The saints, ascending from the tomb,
Shall joyful sing, "The Lord has come!"—Heber.

Selected by Brother Patterson.

WHEN ARE THE WICKED RAISED FROM THE DEAD?

A Sermon by Robt. G. Huggins, Delivered
in Cleveland, Ohio, April 21st, 1918

In Acts 24:15 Paul says there shall be a resurrection of the dead, both of the just and of the unjust. The resurrection of the righteous and the wicked is written so clearly in the pages of sacred writ that few are presumptuous enough to deny it. We find a universal conviction on the part of all who believe the Bible, that these two classes are subjects of a future resurrection. Moreover, there is a consensus of opinion among all religionists as to when the righteous shall be raised from the dead. There may be ambiguity in the mind, and uncertainty as to the meaning of the words which they use, in making this admission, but be that as it may, all concur in the thought that at the end of the world, or at the second coming of Jesus Christ, the righteous are raised. It is only on the time when the unjust are raised that we find a diversity of opinion. Many understand the subject in this way: That at the coming of Jesus Christ there is a pre-millennial resurrection. There are none raised then but the saints. At the close of the one thousand years there is a post-millennial resurrection. There are none raised then but the wicked. They talk about a pre-millennial resurrection and a post-millennial resurrection, and one thousand years intervening between the two. They believe that the saints are raised first, and then after one thousand years intervene, the wicked are raised. To support this idea, certain texts have been misquoted, misunderstood, and distorted into a semblance of favoring such a theory. The

scriptural arguments which are advanced to prove it consist of two kinds:

Arguments for Post-Millennial Resurrection of the Wicked Stated

First—Certain chapters like 1 Cor. 15 and 1 Thess. 4, where the resurrection of the righteous is treated formally and the wicked not mentioned.

Second—They claim that there is a distinction between "the resurrection of the dead" and "the resurrection from the dead," the first applying only to the wicked, the second having exclusive application to the righteous. They claim that the saints are raised "from the dead," or "out from among the dead," leaving the unjust unraised for the time being.

Post-Millennial Arguments Answered

Now in view of these thoughts and the semblance of authority upon which they are based, our reply is brief and simple. In chapters which formally discuss the resurrection and where the wicked are not noticed, like 1 Cor. 15 and 1 Thess. 4, the standpoint of the writer accounts for the omission. In 1 Cor. 15 Paul is discoursing upon the resurrection of Christ in all its vital bearings and all the consequences that would result from his non-resurrection as effecting believers. They were still in their sins, and all who had died in Christ had perished utterly and forever. As to consequences of non-resurrection upon sinners, he cared nothing and said nothing. And 1 Thess. 4 limits the resurrection to those asleep in Jesus. The circumstances account for the writer's circumscribed purview. The circumstances were these: Some believers in Thessalonica had died, and the bereaved survivors were sorrowing to excess. Paul, writing to assuage their sorrows, says, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not go before them which are asleep The dead in Christ shall rise first." He concluded the chapter in these words, "Wherefore comfort one another with these words." He was writing to saints who were sorrowing, to comfort them about the resurrection of the dead—certainly not a seasonable time to discourse upon the punishment of the ungodly.

As for the distinction made between "the resurrection of the dead" and "the resurrection from the dead," there is no foundation whatever for the claim. Take Phil. 3:11, so often quoted by these theorists, "If by any means I might obtain the resurrection of the dead" (out from among the

dead). One writer goes so far as to say that exanastasis means a special resurrection, and then asks if Paul is to be raised along with the wicked. Why should he strive to obtain a resurrection that was going to be his whether he were righteous or wicked? But priority of time is not what makes exanastasis a "special resurrection." In the last verse of this same chapter, Paul shows that the peculiarity and the desirability of it was not a priority of time, but its nature, accompaniments, and issues: "From heaven," he says, "the Lord Jesus is coming to change these vile bodies and to make them like his own glorious body." The desirability of the resurrection consists in its nature not its time. Paul says, in Acts 24:15, "There shall be a resurrection of the dead." After saying "of the dead," he adds, "Both of the just and the unjust." The clause, "of the dead," applies to both classes. Therefore those who say "the resurrection of the saints, and the resurrection of the dead" is a post-millennial resurrection of sinners, make a distinction where there is no difference.

The righteous and Wicked are Raised Simultaneously

The scriptural teaching about the resurrection of the dead may be stated concisely thus: the unjust are raised simultaneously with the just; and the righteous and the wicked are judged simultaneously. In Dan. 12:1 the prophet says "At that time"; but let us pause here and think. A series of things are to transpire "at that time." Now beloved, notice what occurs then: Michael, the great prince, shall stand up, there shall be a time of trouble such as never was; "and many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." At the appearance of Jesus Christ every one that is found written in the book is delivered. In a time of trouble unparalleled, some awake to everlasting life, others to shame and everlasting contempt. Compare Daniel's words with John 5:29: "For the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Here is the proof in plain words that the resurrection of both classes is simultaneous.

This unanswerable evidence disturbs many, and they get busy in trying to emasculate the proof. They say the Greek word *horo* is translated "time" in 1 John 2:18. A day, they say, means more than twenty-four hours, and an hour means more than sixty minutes. Then they proceed to stretch these terms clear across the whole millennial reign of Jesus Christ. Since the "time" is indefinite, they argue that perhaps it means a thousand years; the "hour" perhaps covers all this length of time, too; therefore, the good are raised on what they call "the morning" of the millennial day, and the unjust are raised in what they call "the evening" of that day. I grant all they claim as to the meaning, the larger meaning of these terms; but there remains the fact, and it is a fact lying in the path of all who do not accept the truth as it is, that if "at that time" means a mil-

lennium, and an "hour" means a thousand years, Tertullian was right in saying that the saints are raised at different times during the millennial reign. The statement is "at that time" not only are some raised to life, but others are raised to shame and everlasting contempt. Notice, not only they that have done good, but also those that have done evil are raised to condemnation, both in the same "hour." If it were said that the resurrection begins at the coming of the Christ and takes one thousand years for completion, including both the saint and the sinner, I would have no comment upon the thought whatever; but they say the saints are raised pre-millennially and are given life and immortality before the reign of Christ begins, and then skipping a millennium into a period beyond it, called a "little season," the wicked are raised. According to this they are not raised in the same "time" or "hour" at all; they are not raised even in the same dispensation! Define it as you please; make it long or short, as you will, in the same "time" and "hour" in which the saints are raised, the ungodly are raised also.

If more Scripture and reason be thought necessary, compare 1 Cor. 15:50, 52, "the last trump" which raises the saints incorruptible, with John 5: 25, 28, 29, where the voice of the Son of God awakes both the good and the evil doers in the same hour. With these texts compare the "voice" and "trumpet" in 1 Thess. 4:16, which raises those who sleep in Jesus. The voice of the Son of God that awakens the saints, the last trump that Paul says raises those in Christ incorruptible, and the voice of the "Lord himself" descending from heaven and which raises the dead in Christ pre-millennially, raises the wicked at the same time with the saints. Here is the proof: In Rev. 11:15, 18, John says: "The seventh angel sounded"—and by the way, there were just seven angels; the seventh angel sounds "the last trump." "The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and his Christ. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, saints small and great, and shouldest destroy them that destroy the earth." The voice of the Son of God, the Savior says, awakes both classes in the same hour; the last trump that raises the dead incorruptible and the dead in Christ, is "the time of the dead" for the wicked. John says so in Rev. 11:15, 18.

If confirmation of this doctrine be needed, it may be found in Matt. 10:32, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." Here are two classes, the righteous and the wicked, those who confess him and those who deny him. He says he is going to confess the one and deny the other. The question is, when will this transaction occur? Mark 8:38 answers the question: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father." He denies them in the presence of the Father when he comes, not a thousand years afterwards.

"SHOW YE THE PROOF OF YOUR LOVE"

By S. Roxana Wince

It is a wonderful chapter, this 8th of 2 Corinthians. Never do I re-read it without finding something new, something to help me in my walk of faith, to give me confidence, to make me thankful to God. Never was there ever anything written on the question of giving that was more to the point, or more beautiful.

What stronger appeal could be made to any person, or to any church to give, than was made by Paul when he related the story of the sorely afflicted, poverty-stricken Macedonians to his Corinthian brethren? He gives us no hint as to the cause of their great trial, nor why they were so poor; not in this letter, but in other letters we gather that they were greatly persecuted by the Jews. Paul and Silas having been cruelly beaten and imprisoned at Philippi and Paul forced to flee from Thessalonica and Berea—all three of these cities belonging to Macedonia, that strange country of fertile, well watered plains shut in by a semicircle of mountains. The churches founded in these cities were greatly beloved by Paul, and became ensamples to all that believed in Macedonia and Achaia, and they are ensamples still, down to this very day.

Oh, to have such a record! "In a great trial of affliction" to have "the abundance of your joy," even though in deep poverty, "abound unto the riches of our liberality." To give like that is giving indeed. Singly, the gifts may have been small, but put together they made "riches." And to think of the abundance of joy that not only made them give, even beyond their power, but also caused them to pray Paul and his associates, with much entreaty to accept the gift and to use it in ministering to the poor saints at Jerusalem, who were at this time probably suffering not only from persecution but from a predicted drought.

Paul having told the lovely story of these Macedonian brethren, says to his Corinthian friends, "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." He did not speak, he said, "by commandment but by occasion of the forwardness of others, to prove the sincerity of their love."

And so I appeal to you, dear Restitution readers, in the very words of Paul to show to the messengers of the churches, "the proof of your love," and "the declaration of your ready mind."

I gave you this lesson when we were working for the Linotype. I can do no better than to repeat it, for if it touches your heart as it does mine, the proof of your love will be forthcoming, given from "abundance of joy."

The little girl who gave her cherished Christmas gold pieces to help buy Liberty Bonds, gave them with "abundant joy," because they would go just a little way to save our country, with God's blessing, from falling under the satanic rule of the German Kaiser. The Irish washerwoman sold her house and gave every penny of the \$2,200 that it brought for the same purpose, and with the same cheerful, joyful heart, though every dollar of the sum had been saved by bending over the

steaming wash-tub. The child, the woman, gave their all as proof of their love for country and for friends. And so it was that those poor Macedonian Christians gave, and from hearts burning with a still deeper, purer love, because it was not only love of country and of brothers, but thought of the grace of Christ who had freely given up riches and life for them and for the world. Their "weapons were not carnal but mighty to the pulling down of strongholds."

We wield the same weapons, and O what joy it is to know that we shall overcome by the blood of the Lamb, and by the word of our testimony, and that God working in and through us, is to pull down all the strongholds of evil at last, and crown us with his dear Son as rulers of the world!

I joy in your giving, dear ones. My emotions, when I received the gifts and the warm-hearted, encouraging letters of Brother Humphreys and Brother Shaw, was almost too deep for tears, and you may be sure I gave speedy praise and thanks to God for gifts, for letters and for precious prayers sent up on my behalf, as I also do for other offerings sent direct to The Restitution.

Keep on giving, remembering that God is able to make all grace abound toward you, that you always, having all sufficiency in all things, may abound in every good work. Rest in the thought that "God is able," and give without fear. He will give you the printing press and all other needful things and will bless them and use them for his glory and for the saving of souls. And do not for a moment forget that if God had not given the world a Savior; if there had never been any Christians, if there had never been any giving to forward the cause of Christ, there would now be no nations on earth to raise Liberty Bonds, no allied forces to fight for the liberty and peace of the world, no tender hearts to pour out their treasures like water that the starving, terror stricken people of Europe and Asia may be clothed and fed, Palestine be regained and the restoration of Israel be brought about, Christ's kingdom come and his will be done as it is done in heaven. Giving is behind it all; and behind all is the mercy and love of God.

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North Salem Berean Bible School, June 24-30 1918

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Tuesday 25. Principles and Methods of Teaching.

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Thursday 27. The Mind and its Analysis.

Friday 28. Stages of Development in Life.

Saturday 29. Teachers' Special Preparation of Each Lesson.

Sunday 30. Review and Summary of Week's Work.

Note: Bring note book and pencil. Come with the intention of study. Detail outlines will be distributed each day for the next day's lesson. The following detail is for the first lesson and should be prepared for recitation before you come to the Bible School. Bring reference books on methods of Teaching, Psychology, Child life, and Service Efficiency, that you may have.

Monday's Lesson Amplified

General Preparation for Christian Service

1. The Employment of our Abilities in Service

All of us have some ability, some talent, that God has given us to employ to fulfill his will in the proclamation of the Gospel.

1. **Money Ability.** The greater number of the church only have the ability to make money in the usual avocations. The employment of this money to carry the gospel to the world, and to provide the means in houses of worship, ministers, teachers, and evangelists, is laying up treasures in heaven where the Father gives each one credit according to the motive and the sacrifice in the work wrought.

2. **Brain Ability.** Some of the church have the ability to teach, preach, edit a paper, write a book, or serve as an officer in the conference organization and local church organizations. All such latent energy should be utilized. This brings us to

3. **The Application of Ability.** Every ability of every individual in the whole church makes up the effective force of the body, or rather the possible efficiency of the body. To convert the possible efficiency into active applied efficiency requires team work in combining the money ability and the brain ability in all the various activities undertaken, and makes it count for Christ.

2. Need and Opportunity

There is great need of instruction, careful and conscientious thought on these lines to revive and prosecute the work.

1. **Slothful and Inactive.** We find slothfulness in the King's business. It was voted at our last conference to raise \$1500.00 for evangelistic work this year, but less than one tenth of that amount has been used.

2. **The True Churches Opportunity.** We are living in times of great moment when the world is stirred to its very depths causing men to stop

and think of God and the future. This opens to the true church opportunities that should be made use of to the very best advantage.

3. **Ways and Means.** Some plan must be adopted, and then effort put forth to execute that plan before anything can be accomplished in any field of action. A house is built by first making plans and specifications, then securing material and workmen to execute the plans. This a logical procedure.

3. Organization of Forces

The organization of forces has been proven to be the most efficient way to accomplish any desired end in thousands of instances in the business world.

1. **It is the Aim of our New Constitution.** This efficient organization and utilization of the forces of the church body was the sole object in the adoption of our present constitution. It provides plain, concise rulers for regulating the business affairs of the church in Indiana.

2. **The Element of Money.** The Constitution is particularly careful and explicit in providing a just and workable plan for raising the necessary financial support to carry on the work. It provides that the amount asked for from each church shall be in proportion to each churches' voting power. But the principle is only used to determine the amount each church ought to pay and then it is left to the voluntary action of each church as to whether they contribute their proportion or not. It provides for the safe keeping and accurate accounting, economical expenditure, with sufficient checks to guard against error, and due reporting of the funds of the conference.

3. **The Element of Teaching Efficiency.** The constitution provides for the licensing of ministers, recognizes the state Bereans, and gives ample optional powers for the employment of other necessary agencies for the attainment of the high and noble calling of the church.

3. Channels of Expression

But after all the plans have been made, after we have prayed over them, after we have thought long and conscientiously over them, after we have contended for them, and after we have adopted them, there they lay cold and dead. The Church of God must have a voice. That voice is the preacher, the Sunday School teacher, the Berean leader and the press.

1. **The Preacher.** The preacher is the mouth-piece of the church. His work falls under two heads, pastoral and evangelistic. Pastoral work consists in feeding the church. Evangelistic work deals with the conversion of recruits for Christ. Most ministers are called upon to do both kinds of work, and they are about equal in importance. It would be foolishness to abandon either for the other.

More preachers are needed in our state. It is often said that the Church of God in Indiana has plenty of money if we could find a preacher to use it effectively. This is no doubt true. Our people are well able to support more preachers and would do it if proper ability was developed to perform the work. One object then for us to accom-

plish is to develop more and better preachers.

2. **The Sunday School Teacher.** The Sunday School is a very important auxiliary of the church. And the teacher makes the Sunday School. As a church we lack active proficient teaching forces.

3. **The Berean Organization** is another strong arm of the church, but the failure of its usefulness is largely due to a lack of tactful and qualified leaders.

4. The Ends Sought in These Lessons

There is always some object in view in whatever we undertake to do. So the things we seek in these lessons are:

1. **To Create a Desire and Arouse a Sense of Duty for Financial Support for the Work before us.**

2. **To Develop and Train Proficient Preachers, Trained Teachers, and Better Bereans.** We do not expect to accomplish but little in the actual work, but hope to do something in this direction, and lay the foundation for future work. May God bless the effort.

3. **To Establish in our Minds the True Motive for Christian Service.** To burn into our very souls the basic thought that we are workers together with God, ambassadors for Christ, and fellow sojourners upon the great highway of life. And that every thought we think, every word we utter, and act we do, should spring spontaneously from a heart wrought upon by the sweet spirit of love, to the glory of God and the praise of Jesus.

D. E. Van Vactor.

PROPHECY FULFILLED BY CURRENT EVENTS

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand" (Dan. 12:10). "But in the days of the voice of the seventh angel when he begins to sound, the ministry of God shall be finished" (Rev. 10:7). John when on the Isle of Patmos, heard a voice saying, "Come up hither, and I will shew thee things that must be hereafter" (Rev. 4:1). John looks and sees a book in the right hand of one that is able to look down the ages and shew to John the events that would take place here on this earth. This book was sealed with seven seals. Each seal as they were opened showed to John the events that would take place in a certain time under that seal. As he looks he is carried down the ages until the sixth seal is opened. He now sees a great earthquake, the dark sun, the bloody moon, stars falling from heaven, the heavens departing as a scroll, mountains and islands moving out of their places. Reader, do you not see this great earthquake in Europe today? Do you not see the sun, the gospel light, going out? Do you not see the moon, this world, drenched in blood? Do you not see the stars falling—noted men of the kingdoms? Yes, the crowned heads must go down.

We will now notice the trumpets. There are seven of them. They go with the seals. As each one

sounds John sees the events that take place under the sounding. He is carried down to the sixth trumpet, and as the sixth trumpet sounds he hears a voice saying, "Loose the four angels that are bound in the river Euphrates. And the four angels were loosed." Yes, the war dogs of this world are now, unchained, and we see the mighty army go out to slay the third part of men.

In the 16th chapter of Revelation we have seven angels with seven vials of wrath. John tells us that these are the seven last plagues to be poured out on the earth. As they are the last plagues they will be poured out in the the last days of the Gentile times. I do not think these vials go with the seals or trumpets, but likely they are all poured out at the same time, as the great earthquake goes on and the angels are loosed.

Now let us notice what takes place when the sixth vial is poured out: "And the sixth angel poured out his vial upon the great river Euphrates, and the waters were dried up that the way of the kings of the east might be prepared." This drying up of the waters looses the four angels that are bound therein. What do you now see, John? "Three unclean spirits like frogs come out of the mouth of the beast, dragon, and false prophet. They are the spirits of devils, going unto the kings of the earth and the whole world." What are they going there for, John? To gather them to the battle of that great day of God Almighty. Now as this gathering is going on we hear the voice, "Behold I come as a thief." And the seventh angel poured out his vial in the air and we hear the voice saying, "It is done." Brother, do you not now see the air planes which are now a great plague to the inhabitants of Europe? When this last plague is poured out the great earthquake is spoken of again. Hail fell from heaven, the great city, old mother church, divided into three parts, the cities of the nations falling (her daughters).

Now in the midst of all this trouble, when the tread of the mighty army of Armageddon and the thundering artillery are shaking the earth, we turn and look at the old prophetic clock: we see that the hands have moved up to the restitution hour. The white horse and his rider are coming, the armies in heaven following (Rev. 19:11). Yes, the stone will soon strike the great image and break these Gentile kingdoms to pieces.

John Weeks.

OUR LIVING LORD

Dear God, I bless thy holy name

Because I know, my Lord, thou art

Forever, always just the same,

And searching every living heart:

So help me then to keep it clean,

And always pleasing to thine eyes;

And like a little shining gleam

Oh may it reach thee through the skies.

Sister Andrews.

Most people would succeed in small things if they were not troubled with great ambitions.—
Longfellow.

THE RESTITUTION

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EDITORIAL

In response to a telephone from Sister Netts, May 30th, we left the city for Springfield, O., June 1st, to attend and officiate at the funeral of Sister Beck, the mother of Brother David Beck. About a week before her death we learned of our sister's serious illness through a communication from her daughter, Sister Poole. The large attendance and many floral offerings at the funeral bore eloquent testimony to the esteem in which Sister Beck was held by the household of faith and by friends and acquaintances of the world. Obituary next week.

Sunday, June 2nd, Mr. and Mrs. Earl, friends of Brother and Sister MacKenzie, were baptized into Christ. Brother and Sister MacKenzie are just babes in Christ themselves, but they act upon the divine precept that requires "every man to speak the truth to his neighbor." Brother and Sister Earl "had ears to hear." And now may the divine blessing attend them in their new life, and may they have joy and peace in believing, and under God be the means of doing much good.

From Brother J. J. Nagel we have received a clipping from "The San Francisco Call and Post," which reports a sermon by Albert M. Dart, a Seventh Day Adventist. Brother Nagel says: "I send it thinking it would interest you personally, not that our paper would be benefitted." Personally it has interested us, and has made us wonder

how men can read so much out of the Scriptures which are not in them at all. As samples of what we mean we give two extracts from the sermon, which we think will be about all our readers can bear:

Substantiating every statement by Scripture proof, the gifted speaker said the devil was once Lucifer, the Light Bearer, a leader among the angels in the courts of heaven. But he rebelled against the government of the Most High, and was cast out from the presence of his Creator.

That there will be a resurrection of the righteous at the coming of Christ, the Bible plainly teaches, but First Thessalonians 4:16,17 says they will not remain upon this earth.

COMMUNICATIONS

They shall make known unto you all things which are done here (Col. 4:9).

Dear Sisters of the Church:

By request of Sister Almus Adams, I am writing you to thank you for the many beautiful silk quilt blocks that went to make up such a beautiful quilt.

Sister Adams is more than worthy of the beautiful gift we presented to her. The many sacrifices she has made that others might come to know the truth, has increased our debt to her more than we can ever repay.

We thank Sister Carrie Free who, with the aid of the sisters of Blair, Neb., joined the blocks together and finished the quilt.

In these times of strife and trouble, when the end of this age must be nearing, let us cheer and help one another. The most of us are separated by distance, but we may bring ourselves closer together and nearer to our heavenly Father by writing helpful, cheery letters to each other.

Then, brethren in Christ, let us live near to those of the faith, for by so doing we bring ourselves closer to God and hasten the coming of the kingdom age, for which we are watching and praying.

Your sister in Christ,

Maude Hargleroad.

Dear Restitution:

Please find \$2.50 to be used for the printing press. Oh, may all the brothers and sisters respond to this much-needed cause. Let us all give something it matters not how limited our means may be. As it has been said:

Seek first the kingdom of the Lord, like Jesus seek to be,

And full supply of every need he'll surely give to thee.

Behold the lillies of the field

How they with beauty shine,

The Lord who makes each flower that blooms,
Knows every want of thine.

The Lord knows how to quench our thirst,
He knows we must be fed,

And he who gives the birds their food,
Will give his children bread.

Then trust the Lord for daily needs,
On him cast every care,
Give him your sorrows and your joys,
He will your burdens bear.

Your sister in the hope of eternal life which
God, that cannot lie, hath promised.

Emma Fugate.

Dear Brethren:

I believe that most of us realize that we are right in the time of the end. Realizing this let us wake up and work while we can.

We are greatly in need of the printing press, as this is a quick way of spreading the gospel. In connection with spreading the gospel to people who have never heard it, the household of faith is greatly strengthened by means of the press. I think the weekly visit of our much valued paper will keep us well nourished with spiritual food. Let us not die spiritually as so many are doing, but let us keep the oil of the Holy Spirit in our lamps, so that when the call comes to go to meet the bridegroom we will have the light burning bright.

Now, brethren, let us raise the money for the printing press in as short a time as we can. We must work fast for after the Lord comes we will not need our money. Some of us cannot give much but if each one would give some we would soon have the required amount. We should have as much zeal in the Lord's work as the Seventh Day Adventists have for their theories. Let me tell you what they raised at one collection during the conference: the amount was \$132,000. Besides this, one man gave a check for \$20,000.

Now, brethren, we should be as zealous as they. Let everybody give. Let the children give.

Yours in Christ,

Hanna M. Bark;

To All the Dear Brothers and Sisters Scattered
Abroad:

We take this way of letting you know much we appreciate what you have done for us. Words cannot express our gratitude. We have been remembered by so many dear ones of means to help our dear son. We thank you all for all you have sent, and trust it will restore his health back to him. Our doctor advised us to send him to Kearney, Neb., for some time, and then he would be ready to go somewhere else. This we did, and today's letter says he was feeling quite good and had gained weight. He eats well, and sleeps good. We hear from him every day. Now dear brothers and sisters, a dollar or dollars has helped him already, we thank you from the bottom of our hearts. A year ago tomorrow we laid away our dear daughter and the year before our daughter. We sorrow and grief are. It seems at times we most have more trouble than we can handle, but we trust in God for strength. Only a few days as it were and all trouble will be over. We thank you all.

Your brother and sister looking for the soon-coming King, when all will be joy and peace, no more sickness, sorrow, nor death, no more tears. That is the time we long to see. Happy day, soon may it come, is our prayer.

Brother Almus Adams and Family.

TRACT DAY

Dear Brethren:

I want to make a suggestion that we have June 30 as "tract day." This is almost a month, and will give us plenty of time to order and get our tracts.

I would suggest that we get up early Sunday morning and distribute before breakfast, while it is cool. Take all the family and cover as much territory as you can. If we cannot cover the territory before breakfast, let us work later in the day until we do.

I am afraid we do not all realize how much depends upon us in these last days. The fields are ready to harvest, and the body of Christ will have to be complete before the kingdom can be established. So let us take part in this work, for when the last member is sealed we understand that the Lord will come.

I would be glad to have a report through The Restitution as to how many tracts were distributed. We will hear from all who take part in this work during these perilous times. Let

“IN HEAVEN AND ON EARTH”

Francis Bacon, the great scholar, in his letter to the decipherer, explains how he came to conceal certain cipher-writings in the Shakespeare plays. He says: “One night, when a youth, while we were reading in the Scriptures of our great God, something compelled us to turn to the Proverbs and read that passage of Solomon the king, wherein he affirmeth ‘that the glory of God is to conceal a thing, but the glory of a king is to find it out.’ And we thought how odd and strange it read, and attentively looked into the subtlety of the passage”

Then Bacon says a voice spoke to him: “My son fear not, but take thy fortunes and thy honors up for thee to follow the example of the Most High God can not be censured. Therefore, put away popular applause and after the manner of Solomon the king compose a history of thy times, and fold it into enigmatical writings and cunning mixtures of the theatre, mingled as the colors in a painter’s shell, and it will in due course of time be found.”

The concealed history of the great philosopher has, as he foretold, been “found,” but how much “subtlety” still lies hidden “in the Scriptures of our great God”? It is one of those hidden, puzzling things indicated by the caption used above, that I wish to call attention.

When Jesus claims for himself “all power in heaven and on earth,” he certainly means that his Father will abdicate his throne and place the Son upon it for we read that his right hand has given an not be

Mission

cast down to the earth, and his angels were cast down with him.” Does Christ refer to this event when he says, “I beheld satan as lightning falling from heaven.”

How agreeable, too, is this understanding of heaven where the Redeemer shall reign and have power: “For he must reign till he (Jesus) hath put all enemies under his feet But when he (Jesus) saith, All things are put in subjection, it is evident that he (God) is excepted who did subject all things unto him (Jesus); and when all things have been subjected unto him (Jesus), then shall the Son also himself be subjected to him. (God) that did subject all things unto him (Jesus), that God may be all in all.”

How diametrically opposed is this to endowing the Son with “all power” on the Father’s throne, and explaining it by the idiotic reason that God and Jesus are one!

J. J. Nagel.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXV

The Promise Renewed

Memory Text

“He hath remembered his covenant forever, which covenant he made with Abraham and his oath unto Isaac and confirmed the same unto Jacob for a law and to Israel for an everlasting covenant” (Psa. 105:8-10).

1. “And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimeleck, king of the Philistines, unto Gerar.

2. “And the Lord appeared unto him and said, Get thee down into Egypt; dwell in the land which I will tell thee of;

3. “Sojourn in this land, and I will be with thee, and bless thee.

“For I will be with thee, and unto thy seed, I will give all these countries.

“And I will perform the oath, which I sware unto Abraham thy father;

“And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries;

“And in thy seed shall all the nations of the earth be blessed” (Gen. 26:1-4).

“And Jacob went out from Beersheba and toward Haran.

And he lighted upon a certain place, and there he lay down and fell asleep, and here all night because the sun was set.

“And he took of the stones of that place, and put them for his pillow and lay down in that sleep.

And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven.

And he beheld the angels of God ascending and descending on it.

And he beheld, the Lord stood above it and said, I am the Lord God of Abraham thy father, and of Isaac.

14. "The land whereon thou liest, to thee will I give it and thy seed.

15. "Thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south.

16. "And in thee, and in thy seed shall all the families of the earth be blessed" (Gen. 28:10-14).

Practical Truths

In the lesson for today we have a renewal of the promise God made to Abraham. He comes to Isaac after his father, Abraham's death, or over eighty-five years since he first appeared to Abraham, and, in the language of the lesson, makes Isaac the same promises that had been made to Abraham. We see by the memory text that God confirmed to Isaac by an oath. Several years later Jacob, Isaac's son, saw the vision of angels, and the covenant is renewed to him. At the time the covenant was made with Isaac, Abraham was dead; yet God declares, "I will perform the oath which I sware unto Abraham thy father." Though he was dead, yet God had not forgotten him, and though all the fathers were dead at the time David penned the memory text, yet they are not forgotten, for "He hath remembered his covenant forever."

Notes on the Lesson

Covenant.—A contract, an agreement or promise. **Oath.**—The oath which God made is of such a nature that he swore by himself (Gen. 22:16), the object being that we might have strong assurance (Heb. 6:18).

1. **Famine.**—A scarcity of bread or water. Notice, there was a famine in the days of Abraham, one in the days of Isaac, and also in the days of Jacob.

2. **Dwell in the Land.**—While the patriarchs dwelt in the land of Canaan, they were only sojourners and not possessors of the land. This will appear not only from the fact that Abraham bought a place to bury his dead, but also from the statement of Paul (Heb. 11:9) that they sojourned as in a strange country, although it was the land of promise, and died without having received the inheritance in possession.

3. **I Will Be With Thee.**—What a blessed assurance. Shall our lives merit such companionship with God? Amid the trials of life how sweet to know that we are in the care of this covenant-remembering Father.

4. **All These Countries.**—From the River of Egypt to the River Euphrates (Gen. 15:18-21. Read Deut. 1:7, 8). While Paul seems to favor the thought that the promise of heirship to Abraham and his spiritual seed covered the whole world (kosmos) (Rom. 4:13).

5. **Will Perform the Oath.**—How sacred God regards this promise. An assurance of his intention to make his word good to Abraham, though he was long since dead!

7. **All the Nations.**—This phrase is certainly a comprehensive one. The promised blessing extended beyond the time of the patriarchs for the development of the seed by faith, notably Jesus as the head, had not ended in the time of the Apostles, for Paul said, "If we be Christ's then are we Abraham's seed." If, therefore, the seed is yet being called out and the blessing comes to the na-

tions through the seed, the blessing extends into the future.

8. **Jacob.**—The grandson of Abraham. God also repeats the covenant to him in that wonderful vision near Haran. The same things appear in this promise that God promised to Abraham, viz: 1st. The land is promised. 2nd. A numerous seed. 3rd. Through this seed a blessing to all the nations of the earth.

Suggestive Topics and Questions

1. **The Wonderful Dream.**—In our last lesson we learn that God made a covenant. With whom was this covenant made? What were the things promised in that covenant? Ans: A land, a seed and a blessing. Who was Jacob? In what country did Jacob live? What did Jacob see in his dream? Who stood above the ladder? What was going up and down on the ladder? What did God say to Jacob concerning the land upon which he was lying? Was this promise fulfilled during Jacob's lifetime? What was said by the Lord concerning the nations? Through what means will this blessing reach the nations? Do these covenants of promise involve redemption through Jesus? Why is this a wonderful dream? Ans.: Because the history of the whole world is involved in its fulfilment—all nations are included.

2. **Faith and Obedience.**—What was one of the chief characteristics of Abraham (Gal. 3:7)? Where is he called "faithful Abraham" (Gal. 3:9)? Is God pleased at our exercise of faith (Heb. 11:6)? With whom shall the faithful ones be rewarded (Gal. 3:9)? Will the exercise of faith in this promise be required of the Gentiles (Gal. 3:8; Rom. 4:16)? Besides faith, did God require obedience (Jas. 2:17-24)? Does he require obedience of us? What does Paul say of those who obey not the gospel (2 Thess. 1:8)?

Summary.—God made an agreement with Abraham, renewed it with Isaac, and repeated it to Jacob in the wonderful dream. God requires faith in the agreement in us in order to be heirs of the promise. He also requires obedience to all the commandments and precepts of his word.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

C. E. Anderson \$ 1.75
A Sister 1.50

The only way to regenerate the world is to do the duty that lies nearest us.—Kingsley.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: 1 John 4:10, 11

BROTHER LOVE

Forgive me, Lord, if e'er a brother heart
My heartless coldness hath repelled in vain;
If stoney stare has made the tears to start
In eyes that sought for sympathy in vain.

Forgive me, God forgive me, if instead
Of lifting up his leaden weight of woe,
I've passed unkindness sharp upon his head
And by my harshness bent his shoulders low.

Forgive me, if a heart that throbs on thine,
That bleeds and slays itself for loss of thee
No comfort finds in this cold heart of mine,
No brother love, no warmth of charity.

Forgive me, purify this heart of clay
With hallawed fire from thy heart of love,
My brother hearts to cheer upon the way
With brightest beacon from thy home above.

Second Timothy, Three Sixteen

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

No book ever published is like unto the Bible. It was written by men specially selected and ordained by God for the purpose. Its pages contain all we can know regarding God, his plans and his purposes. In the Bible are printed the prophecies concerning the first advent of Jesus. It is in the Bible we read the story of his birth, his life, his death, his burial, his resurrection, his ascension, the promise of his second coming. It is in the Bible we read of the creation of man, his downfall, and what he must do, and what he must become, to again merit the favor of his Creator.

Do you care for poetry? Read the Bible; the finest poetry ever written can be found therein. The same can be said regarding "love stories." The names of the greatest patriots and heroes, together with the stories of their lives, the men of strength and of valor, the history of great battles, all are there.

You not only go to the Bible to find out about God, and about Jesus, but also about yourself and you will not come away empty. "Doctrine, reproof, correction, instruction in righteousness." What more fundamental or important things. Read your Bible, study it, absorb its spirit, then you will find it a perpetual mentor. It will never desert you. When you have sinned it will reprove, no doubt about that. When you have erred, if you

approach your Bible in a humble spirit it will correct you perhaps in the words of the loving Savior himself. When you thirst after righteousness—and who does not at times long to be better, purer, nobler?—here is the spring where you may drink your fill. Go to your Bible thus and you, too, will "find yourself." It will reflect you as you are. It will lay bare your heart with all its sin and weakness, aye, and with all its grand capabilities. It will show you life with its meaning, its possibilities, its hopes, its despair, its aspirations, its achievements, its baseness, its nobleness. It will give you a right perspective, a sense of proportion. This and much more will it do if you use it and use it aright.

The world is a needy world. It seems to present to our view a myriad of outstretched human hands, pathetic hands, entreating hands. What shall we put into them? These children's hands, reaching up for guidance; these emaciated hands stretched from the bed of the dying; these wrinkled hands of the aged; these trembling hands of the heart broken; these confiding hands of orphan girls; these strong hands of hopeful youth; these shackled hands between prison bars; these hard hands of honest workmen; these heathen hands groping for the light—what shall we put into them? I say confidently and hopefully that you will help everyone of them by putting into these pleading hands the blessed Bible, the word of God.

A PRAYER

The following prayer is found on the calendar of the Central Congregational Church.

Let me do my work each day; and if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours that found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river, when a light glowed within me, and I promised my early God to have courage amid the tempests of the changing years. Spare me from bitterness and from the sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world knows me not, may my thoughts and actions be such as shall keep me friendly with myself. Lift my eyes from the earth, and let me not forget the uses of the stars. Forbid that I should judge others lest I condemn myself. Let me not follow the clamour of the world, but walk calmly in my path. Give me a few friends who will love me for what I am; and keep ever burning before my vagrant steps the kindly light of hope. And though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for life, and for time's olden memories that are good and sweet; and may the evening's twilight find me gentle still.

Pray and Work

Yes, pray and work—pray first and work after; and thus you will realize in yourself the ideal perfection of human life, which is the blending of work and prayer in as perfect a manner as possible.

The Result of Prayer

Probably the greatest result of the life of prayer is an unconscious but steady growth into the knowledge of the mind of God and into conformity with his will; for after all prayer is not so much the means whereby God's will is bent to man's desires, as it is that whereby man's will is bent to God's desires.—Brent

The Good Shepherd

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel; there shall they rest on the green grass and shall be fed in fat pastures upon the mountains of Israel

I will feed my sheep; and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and that which was driven away I will bring back again; and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve, and I will feed them in love and mercy and kindness.

"Lord, whence are those bloodstains all the way, that mark out the mountain's track?"

"They were shed for one who has gone astray ere the shepherd could bring it back."

"And where are thy hands so rent and torn?"

"They were pierced tonight by many a thorn."

And in the wilderness (as thou hast seen) the Lord thy God hath carried thee, as a man is wont to carry his little son, all the way that you have come, until you come to this place

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through
Ere he found the sheep that was lost.
Out in the desert he heard its cry,
Sick and helpless and ready to die.

The flocks of my pastures are men, and I—the shepherd—am the Lord your God.

What is Expected of Us by God

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

It excepts nothing—"do all"; it instances only the very least things, what our Lord includes under "daily bread," that so we may stop at nothing short of all, but our whole being, thinking, willing, longing, having, loving, may be wrapt up together, concentrated in the one will and good pleasure of our God. Does any ask, How can such little things be done to the glory of God? Do them as thou wouldst do them if thou sawest Christ by thee.

The Spirit of One's Doing

A tendency which today threatens the Church, writes George H. Trabert, in "The American Lutheran Survey," is "a dependence upon work-righteousness, and not on true and living faith in Christ." He deplors this tendency, going on to say:

How people today often dote upon their doing! They seek praise for themselves, but it is not for the sake of honoring God. They want to make themselves a name, and often, when they do not receive the credit they crave, are offended, showing that the motive was purely selfish. This is one of the greatest dangers threatening the church today. Correct living and deeds of charity are regarded as sufficient to merit favor with God. This spirit threatens to make our nation a nation of infidels, and tends to undermine the principles over which our nation alone can stand so as to enjoy God's favor. Work-righteousness was the great error in the Church of Rome in Luther's time. Through Luther's work the Church and the State were rescued from decay.

Our Weekly Puzzle

"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God loveth his brother also."

What is the meaning of the word "commandment"?

Who issued this commandment? Who is the "him" referred to?

Who wrote the above passage? To whom was it written? Where can it be found?

Answer next issue.

Answer to puzzle in last issue:

The remark was made by Jesus Christ who is the Son of God, to his apostles "who had forsaken all and followed him."

The "Son of Man" is this same Jesus who soon is again coming to set up the kingdom of the most high God and to rule the earth in equity and peace, while he sits on the throne of his ancestor David.

The meaning of "verily" is beyond the shadow of doubt, absolute truth.

The passage can be found in Matthew 19:28.

The conscious utterance of thought by speech or action, to any end, is art.—Emerson.

The Restitution Publications

FOUR PAGE TRACTS

Age to Come Not a Heresy.

Can You Believe?

State of Man in Death.

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VOLUME 70

CLEVELAND, O. JUNE 18TH 1918

NUMBER 23

THE AGE TO COME

O'er yonder in the age to come,
 Our Savior soon shall reign;
 The righteous there shall sing his praise,
 And shout their glad refrain.

The earth renewed, brought back from sin,
 To Eden's state once more;
 The glory of that age to come,
 Shall reach this wide earth o'er.

All nature clad in youthful bloom,
 No blight shall ever know;
 And luscious fruits abundant there,
 Forever more shall grow.

The songsters 'mid those groves of green,
 Shall trill their songs of praise;
 While all creation joins in one,
 Their anthems loud to raise.

And thus shall ages roll away,
 No end shall ever come;
 No exile stranger there shall be,
 But all shall dwell at home.

Thus sorrow banished from the earth,
 And death a thing unknown;
 When Jesus reigns o'er all this orb,
 Upon his heavenly throne.

J. E. Hogarth.

PULPIT ECHOES

Synopsis of Discourse preached by
 Brother Huggins, Sunday Evening, May 26, 1918*

AN EXPOSE OF RUSSELLISM

"For I know that my Redeemer liveth, and in the last day I shall rise out of the earth, and I shall be clothed again with my skin and in my flesh I shall see my God, whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom." (Job 19:25-27, Douay Version).

When a writer publishes his book, or a public speaker gives an address, the book or address ceases to be his own; it belongs to the public, and is open for approval or condemnation, for favorable or unfavorable criticism. The right of criticism in things pertaining to questions political or religious is accepted and acknowledged by all thoughtful and intelligent minds.

*Reported for The Restitution by Brother G. B. Alldridge.

The members of the International Bible Students Association (the late C. T. Russell being its founder and head,) are active Bible students, tireless workers, moral and good living people. In many ways we may profitably imitate them in their zeal and loyalty. Like the followers of Mrs. Eady and Mrs. White and other modern cults, the last and only court of appeal is to the teachings of their leader and founder. His or her interpretations must be considered final, however it may conflict with others or even their own judgment.

Conversion of Sinners Not the Business of Russellism

The I. B. S. A. make no effort to convert sinners: their whole energy is directed in proselyting; members from among the various organized and established religious bodies. Their claim is that now God is only interested in the saints; sinners will be given a "Fair Chance" in the coming age. There are many glaring errors in their doctrines and teachings. The chief is respecting the most prominent doctrine of the Bible, viz: the resurrection. They claim that a material body, or body of flesh will not be raised in the case of Christ and his saints. To them it is all spiritual, something ethereal, incorporeal, mystical, unseen.

1st. They teach that during the years 1878 Christ raised the dead saints, and as each present living saint dies, he is instantly changed into a spiritual being and is at once ushered into the presence of Christ, who is now reigning with the saints upon the earth.

2nd. These saints may materialize and assume human form as they claim Jesus did during the forty days following his resurrection.

3rd. This supports the teachings of modern spiritualism. It is spiritualism in a new dress.

4th. This view of Christ's resurrection makes him a deceiver, and the whole doctrine of the resurrection of the body a fallacy.

Resurrection of Christ Physical

If the Bible supports this doctrine we must accept it as true; if not true then we must throw it out of court as false and unscriptural. In Matt. 28:5, 6 we read: "And the angel answered and said unto the woman, Fear not ye: for I know that ye seek Jesus which was crucified. He is not here: for he is risen, as he said, Come see the place where he lay." May I ask what was crucified, and what was placed in the tomb? Did the angels seek to deceive these women? Read the following verses, especially verse nine: "And they came and held him by the feet and worshipped him."

In Luke 24:3: "And they entered in, and found not the body of the Lord Jesus." Note it was his body that was missing. In verses 15 and 23 we

find that "Jesus himself" communed with them, and that the angels told them that the one they sought in the tomb was alive. In verses 36 and 43 all doubts are removed and Jesus himself as they knew him appeared unto them.

John 20:12, 13, 17, 24-29 reveals Jesus to his disciples possessing a body of flesh and bones, the same body that was laid in the tomb. All these references agree that it was the same Jesus, the same person which was crucified, the same body that was nailed to the cross. Jesus appeared ten times to his disciples before he ascended to heaven, and upon each occasion it was in a body of flesh and bones. If Christ assumed or materialized a body, then he deceived his disciples, and he stands forth the arch deceiver of all ages.

Russellite Arguments Stated and Refuted

What arguments does Mr. Russell advance to prove that the body of Christ did not rise from the tomb? Surely not one based upon the Scriptures.

1st. The claim is that when God pronounced the sentence of death upon Adam because he disobeyed him, that death was eternal death (Gen. 17; 3:19; Rom. 5:12; 6:23). These Scriptures declare that death is the penalty, and states no more.

2nd. Adam, as the result of sin, is lying in death and can only be delivered from that condition or restored to life, by a perfect man not under condemnation of sin, dying and taking his place, his body of flesh to be always lying in the death condition to satisfy the justice of God. Hence they claim Christ could not take back his body of flesh and yet pay the penalty of Adam's sin! Before quoting several Scriptures we wish to direct your attention to Acts 2:23, 24: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain: whom (Jesus) God hath raised up, having loosed the pains of death; because it was not possible that he should be held of it." Why? Peter answers our question in 1 Pet. 2:22: "Who did no sin, neither was guile found in his mouth." Well, why did Jesus die? Paul makes this clear. First: "But this man (Jesus) after he had offered one sacrifice for sins (Jesus) sat down at the right hand of God" (Heb. 10:12). Secondly: to redeem himself! Listen to Heb. 9:12: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption." "For us" is not in the original text, as all Bible students know.

Jesus declares that he was the living bread which came down from heaven: if any man eat of this bread he shall live for ever: and the bread that I will give is my flesh (life) which I will give for the life of the world" (John 6:51). John understood this clearly, for in 1 John 2:2 he says: "And he is the propitiation (act of appeasing) for our sins: and not for us only, but also for the whole world." David in Psa. 16:8-11 speaking of Christ declares that his flesh shall rest in hope. Peter upon the day of Pentecost quoted this very Psalm (Acts 2:25-28). Brethren, what sees corruption at

death? You answer the flesh, the body. A child knows this. David and Peter both declare that God's Holy One (Jesus, his soul) should not remain in the grave and thus see corruption, but God would raise him. What did Jesus lay down in death? Isa. 53:10 says: "When thou shalt make his soul an offering for sin." Verse 12: "Because he hath poured out his soul unto death." The soul, body, being—the whole man is one. The soul constitutes a sentient being. The only thing that goes into a state of corruption at death is the soul, the whole being, minus the spirit, or life principle which returns to the great fountain of life, God (Eccl. 12:6, 7).

Life is Not a Personality

There is no personality in life. The principle of life animates all living things and derives its source from God, the great and original fountain of life. There must be an organism before there can be a personality; the principle of life animating the organism produces the personality. When the organism dies, or the principle of life is withdrawn, the ego or personality ceases to exist. In John 10:10, 17, 18 Jesus claims to be the true shepherd; all others are robbers; he alone is able to lay down his life and to take it up again on behalf of his sheep. Isa. 53:8-12 deals with the personality of Jesus. 1 Tim. 2:6 declares it to be "himself." The robbers took away his life (John 9:12). God permitted this; but God restored it to him because of his obedience (Rom. 8:32-34). Christ died; Christ is risen again. Paul says in 1 Cor. 15:44: "It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body."

A Spiritual Body is a "Body"

Paul and Jesus both reasoned by analogy, let us do likewise. We speak of a windmill, a waterwheel and an electric motor. Do we understand by this that the windmill is wind, the waterwheel water, or the electric motor electricity? Of course not! We mean the windmill is driven by the wind, the waterwheel revolves by the power of the water, and the electric motor is energized by the current of electricity flowing through its mechanism. When we speak of a spiritual body do we mean a body composed of naked spirit, some ethereal, vaporized thing floating around without shape or parts; a fleshless, boneless, formless nothing? In Numbers 16:22; 27:16; and Psa. 78:39, we learn that flesh is spirit. Then a spiritual body is a fleshly body animated by the Holy Spirit. A body of flesh, blood, bones, and spirit is a body of incorruption (1 Cor. 15:53-55; Phil. 3:21). "For Christ also hath once suffered for sins, the just, for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit" (1 Pet. 3:18; 1 Cor. 15:3, 4). See also Hab. 12:29; 1 Cor. 15:35-50; Heb. 1:14. Paul says in 1 Cor. 13:13: "And now abide faith, hope, love, these three; but the greatest of these is love." Can any one possess these emotions without a body? We cannot read Job 19:23-27; Isa. 26:19; Dan. 12:2, 3; John 5:25-29 and the whole chapter of 1 Cor. 15 without believing and accepting a literal resurrection as the great basic fact of Christianity.

The Spiritual Body Illustrated by the Mazda Nitrogen Arc Light

In conclusion, as an illustration study the Mazda Nitrogen Arc Lamp: it will burn anywhere without air, even if submerged into the depths of the sea. It depends for its life and existence solely upon the electric current properly connected. On the other hand, an oil or gas lamp depends not only on the oil or gas but must also have oxygen to exist. We can extinguish its light without injury to the lamp itself. God will raise our fleshly bodies but instead of (like the gas or oil lamps) depending upon oxygen and blood for their existence (Gen. 9:4; Lev. 17:10-14), God will energize and animate them with his Holy Spirit, hence they will then be spiritual bodies. The only way in which a spiritual body may lose its life, or power of existence, will be like the Mazda lamp, by either shutting off the current or impairing the organism. In this case it will be impossible to destroy the life because "as the Father hath life in himself, so hath he given to the Son to have life in himself." We are to become like Jesus (1 John 3:1; Col. 3:3, 4). Since God is eternal and immortal it follows that those like him will be the same. For Jesus' sake God forgave us our sins (Eph. 4:32) because we believe and are not ashamed of the gospel (Rom. 1:16, 17). This we have proven by our obedience in baptism (Gal. 3:26-29).

The Spiritual Body of Believers "One Flesh" With Christ

Paul in Eph. 5:22, 23 makes this very clear. By marriage the law places upon the wife the husband's name. This entitles her to an equal right to all his possessions be they much or little. Paul says they become "one flesh." Our union with Christ places upon us his all-saving name, and by this union we become one flesh. Hence in the resurrection whatever nature he now possesses will be ours also. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you" (Rom. 8:11). "Knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you" (2 Cor. 4:4).

WORDS OF COMFORT

Written for All who are Looking for Jesus

The coming of the Lord Jesus is the only true source of comfort for the death-stricken, perishing sons of men; and in view of the ephemerality of the present order of things we need again to look at the foundation of our hope—those things, though we see them not, are eternal. There is nothing that can give such satisfaction to the people of God as the contemplation of the words of him who spake "as never man spake." When about to leave his sorrowing disciples he said: "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many abiding places. I go to prepare a place for

you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also" (John 14:1, 2).

Although not spoken directly to us, these words give great comfort to all who belong to the class of whom Peter wrote, "Whom having not seen, ye love." Yes, we love him because of the many wonderful works he did when here before, and which are an assurance of what he will do when he comes again. "But," continues Peter, "though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." It is believing that makes us rejoice now; what will it be to see his face and receive the comfort of his words.

Of all his gracious words none have given greater comfort than his promise, "I will come again." They are still potent to encourage watchfulness and godly living. Everything depends on his coming again. When he counselled his disciples to seek the kingdom of God he also said: "Let your loins be girded about and your light burning, and be ye yourselves like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh they may open unto him immediately." When Jesus was taken up into heaven the disciples looked steadfastly towards heaven as he went up, and behold two men in white apparel stood beside them and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

The same prominence is given to the Lord's return in the writings of the apostles. Peter tells us that it is at his appearing we shall realize the object of our faith—our salvation. Paul prayed for the brethren at Thessalonica in the words: "The Lord direct your heart into the love of God and into the patient waiting for Christ." At the close of his eventful life he still cherished the same blessed hope, for he said: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing" (1 Tim. 4:8). To help us realize our present position as the children of God, Paul used these words: "Our citizenship is in heaven, whence we look for the Savior, the Lord Jesus Christ, who shall change the body of our humiliation, that it may be conformed to the body of his glory, according to the working of his power whereby he is able to subdue all things unto himself." In the epistle to the Hebrews the same sublime thought is expressed thus: "Christ was once offered to bear the sins of many, and unto them that look for him shall he appear without sin unto salvation" (Heb. 9:28). "Looking for that blessed hope, and the appearing of the glory of the great God and our Savior Jesus Christ," are words that express the true hope and earnest desire of every follower of Jesus. John in his third epistle, inspires confidence in all believers with these words: "Beloved, now are we the sons of God, but it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." That looking and watching and loving his appearing is the key note of our hope. It is at his ap-

pearing and kingdom that Christ is to judge the living and the dead; then he gives rewards to his servants the prophets, and to the saints, and to them that fear his name, small and great: then shall his name be in their foreheads and they shall follow the Lamb whithersoever he goeth. When he comes, his "work is before him." That great work which God has entrusted to him: the giving of life to the righteous dead and exaltation to a seat with him upon his throne; the bringing in of the times of restitution which God has spoken by all the holy prophets since the world began.

But there are times when the hope is more comforting than at others for, says an apostle, "ye are in heaviness through manifold temptations." We have trials. The wicked triumph; death robs us of our loved ones: the earth is filled with violence, and our hope seems to be mocked; but these trials drive us to the refuge where we find strong consolation. Then we are assured that we have not followed cunningly devised fables when we hope for the coming of the Lord, for it becomes an anchor to the soul both sure and steadfast. We are kept by the power of God through faith—but it must be faith—the belief of something not promised will not be accepted by God as confidence in him. Theorizing about his ways will not alter his plan nor change his purpose. He is well pleased with our acceptance of what is written, and then bids us to cast our burden on the Lord and trust his constant care.

"Be of good cheer," says Jesus, "I have overcome the world." He did it by faith. If we have strong faith we too will be overcomers and enter into his joy and sit down on his throne. Then joy and gladness will take the place of sorrowing and mourning. There will be no room for mourning then because there is to be fulness of joy. Everlasting life will crown our trials if we hold fast the rejoicing of the hope firm unto the end. Then the darkness of the night and the loneliness of our pilgrimage will give place to sunny peacefulness and rest in the kingdom of our God. The tabernacle of God shall then be with men, and he shall wipe all tears from off all faces, and there shall be no more pain, no more sorrow, no more sighing, no more parting, no more death, for the former things shall have passed away. Beloved in Christ, let us cherish the blessed hope more and more, and may the language of our hearts ever be, "Come, Lord Jesus; come quickly."

W. S. Tomlinson.

BIBLE LESSON IV

With Texts Quoted in Full

The Things Which Compose the Kingdom

First, The King: Jesus

"Rejoice greatly O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just and having salvation; lowly and riding upon a colt, the foal of an ass" (Zech. 9:9).

"And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name

one" (Zech. 14:9).

"And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth, the King of the Jews" (John 19:19).

"Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I unto the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:34).

Second, the Associates of the King:

The saints of all generation, immortalized by resurrection, if dead; changed to immortality (in the twinkling of an eye) if living when Jesus comes.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out" (Luke 18:28).

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth" (Rev. 11:18).

"For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not precede those who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:15-17).

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isa. 26:19-21).

"Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5:28, 29).

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one who seeth the Son and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:39, 40).

"And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:14).

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ. Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1Cor. 15:50-58).

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King (Jesus) say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:31-34).

Rena Endsley.

WHY THEY STAY AWAY FROM CHURCH.

A parish visitor has tabulated the reasons assigned by persons upon whom she has called, for not attending church. Thirty-one excuses have been given by as many people, as follows:

1. Too deaf to hear the sermon.
2. Too lame to walk up the hill.
3. Cannot get the family up to breakfast; too late when breakfast is over to dress.
4. Clothing too shabby.
5. Cannot get in the way of going—have stayed away so long.
6. Not been to church since son died, who was organist; cannot stand it to hear anyone else play.
7. "Some way we always have company on Sunday."
8. Do not go because they have the windows open; cannot stand the draught.
9. Children too young to leave, and no servant.
10. Clothing so shabby that people look at her.
11. Does not go because they do not open the windows.
12. Has to go to New York every Sunday to see the doctor.
13. Lost two children in ten days; does not think it just, so does not come.
14. Choir sings too loud, affects her head.
15. Cannot stand such long sermons as the minister preaches.
16. Lost a child recently, and the minister not being prompt, the funeral was delayed a half hour; gave great offence.
17. Had trouble with the choir.

18. Pastor preached on giving one-tenth of your income; cannot go and listen to such things; don't believe in it.

19. Don't believe in the doctrine the pastor is preaching at the present time.

20. Don't go to church because the minister does not call on them.

21. Cannot get home from morning service in time to get a warm dinner.

22. Don't like the minister's family.

23. No one in the congregation notices her.

24. Recently buried only daughter; cannot come to church; makes her sad.

25. Pastor never gave the children's baptismal certificate as promised.

26. Does not go to church because she always sees the man there who persecuted the former pastor.

27. Does not go to church because she is not on good terms with her husband.

28. Pastor corrected son in Sunday-school; cannot forgive it.

29. Pastor's family do not call.

30. Pastor did not visit member of family who was sick.

31. Don't approve of the pastor's sermons.

—Living Church.

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God said: "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Lord, fill us then that we might know
 The things that thou wouldst have us do:
 I know I am unworthy, Lord,
 But now I long to obey thy word.—Sister Andrews.

THE RESTITUTION

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

That is a good book which is opened with expectation and closed with profit.—Alcott.

On account of low funds, Lesson X of the Bible lesson series will not be published until July.

Brother and Sister Cordill, of South Bend, Ind., have moved to the city. They called on us Sunday, June 9th.

For the summer we have lost the valued fellowship of Brother and Sister Herron and Sister Murphey, all of whom have moved to Unionville, O. We commend them to the ecclesia there.

Rightness expresses of actions what straightness does of lines; and there can no more be two kinds of right action than there can be two kinds of straight lines.—Herbert Spencer.

During the week our number has been augmented by the return of Sister Myrna Lang, from Pennsylvania, and Sisters Minnie and Vira McIlrath, from New Jersey. We have had a pleasant call from Brother Ashford Lehman, and appreciated visits from Sister Florence Westfall and her sister Mae.

ANALYSIS OF "BIBLE LESSONS"

Contents in the Interrogative Form, Giving
 the Reader a Review of the Lesson.
 The Numbers Refer to Pages

INTRODUCTION: THE IMPORTANCE OF BIBLE STUDY

Lesson I

3. Did Christ endorse Daniel as a prophet?—Did Daniel understand his own book?—Did he study his own book?—Why and when did God command Gabriel to assist him to understand?
4. On what day did God decide that Daniel must understand the truth?—Did all the prophets have to "search" their own writings in order to understand them?—Did God love Daniel, and why?—What "books" of "the Scriptures of Truth" did Daniel read?—Find the chapter and verse in Jeremiah to which reference is made in Dan. 9:2.
5. What are the requisites of Bible knowledge?—Of whom is it said, "None (of them) shall understand?—Why do not the wicked understand the Bible?—Is the reasons intellectual or moral—which?—Who "come to the light," and who remain in darkness?
6. How did David get "understanding"?—How is wisdom obtained?—How do we attain to the understanding of any question?
7. When God gave Daniel understanding, did the gift come to the prophet through means or without means?—How many years did Daniel attend school?—Is God ever sought in vain?—If not, explain Amos 3:11, 12.—Why do many "seek to enter in," and fail?
8. Why are "the great things" in the Bible "strange things" to the world?—Why do so many religious people say "Lord, Lord," and yet are disowned by God?—Do the "wonderful works" of Christendom commend them to God?—Has God "showed" us plainly what he wants us to do?—Is doing something else than he has required well-pleasing to God?—What is meant by "works of supererogation"?
9. Has God required "great things" of us?—Is doing things which God has not required as acceptable to him as doing what he says?—What is meant by "the volume of the book"?—Where may the "commandments" and "will" of God be found recorded?—Will God crown "good people" if they strive unlawfully?—Did Christ allow people to call him "good"?—If not, are you not ashamed to call any man good?
10. What are "the principles" of the gospel?—Can you quote Acts 8:12 verbatim?—Is a belief in the gospel antecedent to baptism?
11. Is the immersion of an unbeliever valid baptism?—Is "obedience of the faith" possible prior to faith?—Does "reading" the Scriptures have anything to do with salvation?—Does knowledge have any connection with grace?
12. Can a sinner "come to Christ" without being taught?—Did the old prophets read the word of God? the angels? the Son of God?—Are "all" God's children taught?—The moment we dedicate ourselves to study the Scriptures, what promise does God make to us?—Like the prophets, the angels, the Son of God, and all of God's family, will you not become a student of the Scriptures, dear reader?

Wisdom is radiant and fadeth not away.

COMMUNICATIONS

Brother Huggins:

Find enclosed post office order for \$2.50 for help on the Printing Press. I also wish to correct an error in a recent issue of The Restitution where it is said that there are none of the faith here. I have lived in Sunnyside for eight years, and have been a member of the Church of God for twenty years, and am not ashamed of my belief. I pray God that I may be faithful at all times. These are trying times. Our faith must be tried by fire.

A sister in hope of the soon coming of the Son of God,

Louise Sullivan.

Dear Brother Huggins:

Please find enclosed one dollar for the Printing Press Fund that Sister Roxana Wince is raising among the friends and family of The Restitution. We hope you will soon be able to install the best possible equipment for your noble work. Our family have been readers of The Restitution for many years, and our dear husband and father, who fell asleep last February, thought it the finest paper of its kind in circulation. With many kind wishes for your success, we are your in the blessed hope.

Mrs. J. S. Allen and Mrs. Clara Gilbert.

Dear Brother:

Enclosed find one dollar for which please send four dozen "Bible Lessons on First Principles"; also find one dollar additional to be used where you deem best. We are using your lesson outlines in our mid-week Bible study, and are finding them exceptionally interesting. We were greatly rejoiced to learn of another addition to the household of faith in Sister Mary Knowles' friend. We are all quite well here excepting Brother Robison, who is quite weak and short of breath. He has been speaking evenings and Sister Robison in the mornings, and in that way we are getting along very nicely.

Hoping this finds all well with you, I am your brother in Christ,

O. A. Pottorf.

Dear Brother Huggins:

I have enjoyed your "Bible Lessons" very much, and have given some sent me by the Berean Society to those whom I thought might be interested. They are the best things out in lines of truth. One point in Lesson VI on the thousand years I have never seen as you do, that is, the judgment mentioned Rev. 20:11-15. I have thought that the passing of the heavens and earth was the judgment mentioned by Peter and Isaiah, and occurred at the beginning of the thousand years, instead of at its end. Do you think the millennial heavens and earth are also to pass away and that new ones will follow them? I am a little puzzled here since reading your lesson and would be glad if you would explain at your leisure, either privately or through the paper. You know that at times the book of Revelation ends one subject and goes back

to the beginning of another; and that is where I have been mistaken, if I am wrong on this point.

I have had quite a lengthy debate with an Advent Christian minister, or rather two of them, on the age-to-come question since writing on the "Two Extremes," but I suppose they are now satisfied, as it has been a long time since I have heard from them. One was a Mr. Harvey, who lived, when he began the discussion, at Fort Smith, Ark., but moved to Magnolia, Tex., where a Mr. Fritch lives, and who has been boasting of being an age-to-come killer, in "Our Hope"; but he has made inroads which I can follow that kills every Advent Christian doctrine by making symbols out of literal language. I showed him in my last reply where he had landed himself.

I hope you will get the press and be fully equipped to do your own printing and stitching. May heaven's blessing rest upon you and all the household of faith.

Yours in Christ,

J. J. Heckman.

MARRIAGE

Welcome Gale Skiles and Bessie May Shafer were united in marriage at 5:30 p. m., June 1, 1918 at the home of the bride's parents near Lakeville, Indiana. The ceremony was performed in the presence of the immediate relatives of the contracting parties. A bountiful 8 o'clock dinner was served and greatly enjoyed by all.

Mr. Skiles is a young man of many manly qualities. He is a carpenter by trade and in association with his father in the town of Lakeville where they are engaged in the building craft. Having reached his majority during the last year he will have to register on June 5, and will remain temporarily at home till after his physical examination and it is determined whether he will have to go into military training or not.

The bride is the youngest daughter of Mr. and Mrs. Hugh B. Shafer, and was reared in the neighborhood of Plymouth and North Salem. She is a member of the Plymouth Church of God, but has been associated with the North Salem and South Bend churches recently. She has been occupied as clerk in Wyman's store for some time. Her varied experience in life has given her the necessary qualifications to become a real helpmeet in the newly established home.

These excellent young people have the best wishes of their many friends for a successful and happy life. May God add his blessings to them.

D. E. VanVactor.

BAPTISM

Brother J. A. Croy was baptized in St. Joseph River immediately after our service at South Bend, Sunday, June 2, 1918. Brother Croy was formerly a Baptist minister, and was led into a search for the truth in regard to the teaching of the Scriptures in reference to the natural immortality of the soul by Brother R. C. Railsback, who offered him a prize to find such teaching in the Bible. His vain search finally led him to take the step here

recorded. Having had considerable experience as a preacher we expect some good work from Brother Croy. May God bless him, and keep him, and use him to his own glory, to the laud of Jesus, and to the blessing of many of his fellow men.

D. E. VanVactor.

MARRIED

At the home of Mrs. Lou Warne, aunt of the bridegroom at St. Paul, Neb., Mr. Pearley Eugene Brown, of Dannebrog, Neb., and Miss Mabel Adams of Plattsburgh, Neb., May 29th, 1918, at 8 o'clock P. M.

Brother Brown is principal of the public school of Dannebrog, also vice-president of the Nebraska State Conference. He is one of those fine noble characters one so rarely meets. Miss Adams is well fitted to be the life companion of one so refined as the choice she has made. The Lord grant that their lives may be free from trouble and filled with sunshine, and finally be of the bride when the bridegroom comes. They will make their future home in Dannebrog, where Brother Brown is chosen principal for the third time.

Almus Adams.

OBITUARY

Eva M. Beck was born July 13, 1838, and died May 30, 1918, at the home of her daughter, Mrs. L. E. Lotton. She was a member of the church for forty-six years. She learned the truth in Kansas. She moved to Springfield in 1884. She identified herself with the church here, of which she was a faithful member, both in the Sunday School and in the study of the Bible. She expressed her confidence and trust in God, knowing that when she had fallen asleep that she would behold his face in righteousness on the morn of the resurrection. "Blessed are they who die in the Lord, for they rest from their labors, and their works do follow." she leaves four sons, Frank, David, Albert, and Charles; and four daughters, Mrs. Walter H. Poole, Mrs. Mary Staley, Mrs. Alma King, and Mrs. L. E. Lotton.

The funeral was held at the home of Mrs. Walter H. Poole. Words of comfort were spoken by Brother Huggins from John 11:21-26. Sister Mabel Netts sang favorite songs of Sister Beck's. Burial was made in Ferncliff Cemetery.

David Beck.

A STARTLING PROPHECY;

Concerning the Outcome of the World War.

In his book, "The Old Documents and the New Bible," Dr. J. Paterson Smyth of the Church of Ireland notes the fact that the Sedar Hagadah (Passover Service Book) of the Jewish people, translated from the Chaldee and published in 1831, contains the following solemn Passover hymn of ancient days, the interpretation being taken from

the small edition published by Vallentyne, Bedford Square, London:

1
A kid, a kid, my father bought
For two pieces of money.
A kid, a kid.

The kid, a clean animal, refers to Israel, "the one peculiar people upon the earth," which God purchased (Exodus 15: 16) for himself by means of the two precious tables of the Law.

2
Then came the cat, and ate the kid,
That my father bought
For two pieces of money.
A kid, a kid.

The cat refers to Babylon. "Ate the kid" is descriptive of the Babylonian captivity, which swallowed up Jewish nationality, A.M. 3338.

3
Then came the dog, and bit the cat,
That ate the kid,
That my father bought
For two pieces of money.
A kid, a kid.

The dog means Persia, by whose power Babylon was overthrown.

4
Then came the staff, and beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money.
A kid, a kid.

The staff is Greece, which put an end to the Persian dominion.

5
Then came the fire, and burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money.
A kid, a kid.

The fire refers to Rome.

6
The came the water, and quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money.
A kid, a kid.

The water refers to the Turks, descendants of Ishmael, who wrested the Holy Land from the power of Rome.

7
Then came the ox, and drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money.
A kid, a kid.

The ox means Edom (the European nations), who will in the latter days rescue the Holy Land from the possession of Ishmael. (See Abarbanel on Ezekiel 39.)

8

Then came the butcher, and slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money.

A kid, a kid.

The butcher refers to the fearful war, which will then succeed, when the confederated armies of Gog and Magog, Persia, Cush and Pul will come up "like the tempest" to drive the sons of Edom from Palestine (Ezekiel 38; 39).

9

Then came the angel of Death, and killed the butcher,
That slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money.

A kid, a kid.

The Angel of death is a great pestilence, in which all the foes of Israel shall perish.

10

Then came the Holy One, blessed be He!
And killed the angel of Death,
That killed the butcher,
That slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money.

A kid, a kid.

The last verse describes the establishment of God's kingdom on earth, when Israel shall be restored under Messiah, the Son of David (who is also David's "Lord." See Psalm 110: 1). The reader will have already noted that this ancient Passover hymn constitutes a history, in parable, of the Jewish people. All of the events dealt with in the first six verses have already taken place. The event referred to in the seventh verse, namely, "the rescue of the Holy Land from the possession of Ishmael," that is, from the Turks, is now taking place! The ox, or "Edom" is, by present day fulfillment, clearly and unmistakably identified with and as, the Allies. "Gog and Magog, Persia, Cush and Pul" may, for the same reason, also be clearly and unmistakably identified with, and as, the Central Powers.

In rescuing the Holy Land from the Turks, in order to place it in possession of the Jewish people, the Allies are working in direct harmony with, and as the instruments for the fulfilment of, the promise of God given his ancient people, the Jews, of the possession of that land in the latter days. If God's pledged word is to be fulfilled, the Allies must win: for they are fighting to make good his promise, which cannot fail of fulfilment! In

light of the previous ad present amazing fulfilment of the prophecies of this ancient hymn, it appears that the remaining events prophesied therein might reasonably be expected to take place in due course! And then shall be fulfilled the Word of the Lord spoken through Zechariah the prophet, saying: "And the Lord shall be King over all the earth; in that day shall there be one Lord, and his Name one" (Zech. 14:9).—Brooklyn Daily Eagle, May 27, 1918.—Sent by Brother Alex. Donaldson.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Eyerson St., Brooklyn, N. Y.

Memory Verse: Micah 6:8; Titus 2:13, 14

Golden Text: 1 John 4:8-10

A MOTHER TO HER SON

Do you know that your soul is of my soul a part,
That you seem to be the fibre and core of my heart?
None other can prize me as you, son, can do;
None other can please me or praise me as you.

Remember the world will be quick with its blame,
If shadow or stain ever darken your name,
"Like Mother, like Son" is a saying so true,
The world will judge largely of mother by you.

Be this then your task, if task it shall be?
Go force this proud world to do homage to me;
Be sure it will say when its verdict you've won,
She reaps as she sowed, "This man is her son."—Sel.
by Sister E. Betts.

Mother Love

What a wonderful thing is the love of a mother! How pure, how strong, how powerful! No earthly thing can compete with it. Love has truly been called "the greatest thing in the world." But the acme, the pinnacle of all human love is that of a mother to her child. No matter how wayward the child may be, the mother will willingly sacrifice her all in her unselfish devotion, her protecting care, her desire to shield the child of her bosom. The theme of the love of a mother to him whose "heart is of her heart a part," as well as the "fibre and core of her heart," has filled poetry and song and story since brains began to think and hands commenced to write. In the Scriptures we have many allusions to it. In the forty-ninth chapter of Isaiah the prophet asks the question: "Can a woman forget her sucking child, that she should not have compassion on her son?" This is in regard to the wilful waywardness of the people of Zion who, in their sin said, "The Lord hath forgotten us." And in answer the Lord God, speaking in the spirit through the prophet Isaiah answered it in these words: "Yea, she may forget, yet will I not forget thee."

In this little story the "mother love"—which we all know, have experienced, and can understand—is used to illustrate the love of God to his people. And in the comparison we find that the love of God far exceeds that of the natural mother, strong, powerful, pure, and unselfish though it be. As the love of God toward Israel was unchangeable in the days of the prophet Isaiah, so is the love of God unchangeable to us (his people) now. Have you any doubt of this? Turn with me to the eighth chapter of Romans, and when you have found the thirty-eighth verse, read: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

If you take love out of the world we could not live; and if you take the love of God out of the Bible there would be no Christianity, for Christianity is built on the love of the Most High. Do you remember the record that the apostle John left in his third chapter? "And as Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up: that whosoever believeth in him should not perish but have everlasting life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

When you realize what your mother's love means to you, and comparing it with the love of God, find God's love the greater, you do not lessen mother's love: on the contrary, you magnify it. For on earth there is none other thing whereby God's love can be likened or compared than the love of mother.

The love of God for me began
 Long before I became a man;
 Before my lips could speak his name,
 Before from out the dark I came!
 Within his mansions I was known
 Before he made a cross his Throne,
 When not a seer with him had talked!
 Where with him not a saint had walked!
 Where melt in clouds man's hidden ways,
 Deep in the dim eternal days,
 His eyes across time's troubled sea,
 Went peering forth in search of me.

Storing Up For A Rainy Day

What to do when the skies are blue
 And the heart overflows with laughter:
 Tuck a smile away for a rainy day
 That may be along hereafter.

"And now abideth faith, hope, love, these three;
 but the greatest of these is love."

Applause is the spur of noble minds, the end
 the aim of weak ones.—C. C. Colton.

Training Little Children By Bertha Goodkind

Many parents fail to realize that the child born to them is not a possession, is not a thing to mold according to their own desires, their own personal ambitions, or their own social aspiration. We must rid ourselves from the very start of this sense of ownership and begin from the cradle to look upon the child as an individual being, whose sacred right it is to unfold his own self with the help, care, nurture and love due him.

What definite means can the home adopt for the best development of the child in the first six years of his life?

As for moral influence in the home, it is the words the child hears us speak, the things he sees us do which will have the greatest effect on his nature, such as respectful care and tender affection toward the grandmother, the grandfather, the aunt, the uncle; our attitude toward those in our employ, etc. Family festivals will make ever glorious impressions on the child's mind.

The spirit of charity should permeate the home. The little child is too young to know how to help the less fortunate, but he will imbibe the home spirit and with his growing understanding adopt the ideals by which he is surrounded.

Above all influences the most telling is that which the parents create by means of their relationship to each other. If peace reigns supreme and father and mother live as one, having a deep, true, earnest affection for each other, facing together the joys and sorrows, and supplementing each other's strength at every turn, there is no greater legacy parents can leave their children than the influence and memory of such a home.

Thoughts for the Day

| | |
|--|--------------|
| Fear not, let thine hands be slack | Zeph. 3:16 |
| Take unto you the whole armor of God | Eph. 6:13 |
| To him that knocketh it shall be opened | Matt. 7:8 |
| Always abounding in the work of the Lord | 1 Cor. 15:58 |
| Study to show thyself approved unto God | 2 Tim. 2:15 |
| The angel of his presence saved them | Isa. 63:9 |
| If God be for us, who can be against us? | Rom. 8:31 |

Show Us The Father

Outside of Scripture I know no better answer to the demand of Philip, "Show us the Father," than these lines. A mother speaks, a mother, that blessed brooding personality of earth most like the Infinite Personality to whom we look up "through dark and death":

My child is lying on my knees,
 The signs of heaven she reads;
 My face is all of heaven she seeks,
 Is all of heaven she needs.

And so I sit in thy wide space,
 My child upon my knee,
 She looketh up into my face,
 And I look up to thee.

Our Weekly Puzzle

"Children obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise: that it may be well with thee, and thou mayest live long on the earth."

What is the meaning of "honor"?

What is the meaning of "promise"?

What is it to "obey"?

What is the promise for obeying this command to "honor father and mother"?

Where in the Old Testament can this command be found and of what is it a part?

Who wrote this command, and who told him to write it?

Where in the New Testament can the above be found?

Who wrote it and to whom was it written?

Answer next issue.

Answer to puzzle in last issue:

The meaning of the word "commandment" is "an authoritative mandate or order."

The commandment in our last issue was issued by Jesus (John 13:34; 15:12).

The "him" referred to is Christ Jesus our Lord, who is the Son of the living God.

The passage was written by the apostle John; and is supposed to have been written to the churches in Asia. It may be found in 1 John 4:20, 21.

I Do!

Don't you ever want to fly
Like a bird—oh, very high,
Till your fingers touch the sky?
I do! Don't you?

Don't you like to watch a star
Twinkling, twinkling—oh, so far,
Till you wonder where you are?
Don't you? I do!

Don't you ever want to go
Where the little new moons grow?
See them waiting in a row?
I do! Don't you?

Don't you ever want to glide,
With a long and lovely slide,
Down a rainbow, for a ride?
Don't you? I do!

A Little Child

Dear Lord, I do not ask
That thou shouldst give me some high work of thine,
Some noble calling or some wondrous task;
Give me a little hand to hold in mine.
Give me a little child to point the way
Over the strange sweet path that leads to thee;
Give me a little voice to teach to pray;
Give me two shining eyes thy face to see.
The only crown I ask, dear Lord, to wear
Is this—that I may teach a little child.

I do not ask that I should ever stand
Among the wise, the worthy or the great;
I only ask that softly hand in hand,
A child and I may enter at the gate.—Selected by
Sister A. A. Johnson.

Why Not Today?

"Do not keep the alabaster boxes of your love and tenderness sealed up till your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten their homes before they leave them.

"If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intended to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy.

"Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way."
—Henry Ward Beecher.

Imitation

If we must be imitators let us follow after Christ in good deeds.

People who live with a man who limps sometimes will unconsciously contract the habit to some extent.

A popular boy at school, who stutters, will set his playmates going to some degree before they realize it.

Almost all of us are imitators, though—in many cases without intending to to be and probably are not aware of it either.

Habits of profanity and exaggerations in speech are generally picked up from association. Hence the need of carefulness in selecting our companions and in choosing places to work where we can avoid contaminations.

"Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God."

"The love of money is the root of all evil: which while some covet after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."

Let every man be occupied, and occupied in the highest employment of which his nature is capable and die with the consciousness that he has done his best:

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CLEVELAND, OHIO

from State College
Chicago, Illinois

The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF
"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 3:12)

VOLUME 70

CLEVELAND, O. JUNE 25TH 1918

● NUMBER 24

THE SAVIOR

Hail to the Lord's Anointed,
Great David's greater Son,
Hail in the time appointed,
His reign on earth begun.

He comes to break oppression,
To set the captive free;
To take away transgression,
And rule in equity.

He comes with succour speedy
To those who suffer wrong,
To help the poor and needy,
And bid the weak be strong.

To give them songs for sighing;
Their darkness turn to light;
Whose souls, condemned and dying,
Were precious in his sight.

By such he shall be feared
While sun and moon endure,
Beloved, obeyed, revered,
For he shall judge the poor

Through changing generations,
With justice, mercy, truth,
While stars maintain their stations,
Or moons renew their youth.

He shall come down like showers
Upon the fruitful earth,
And love, joy, hope, like flowers,
Spring in his path to birth.

Before him on the mountains
Shall peace the herald go,
And righteousness in fountains,
From hill to valley flow.

Arabia's desert ranger
To him shall bow the knee;
The Eth'opian stranger
His glory come to see.

With offerings of devotion,
Ships from the isles shall meet,
To pour the wealth of ocean
In tribute at his feet.

Kings shall fall down before him,
And gold and incense bring;
All nations shall adore him;
His praise all nations sing.

For he shall have dominion
On river, sea and shore;

Far as the eagle's pinion
Or dove's light wing can soar.

For him shall prayers unceasing,
And daily vows ascend;
His kingdom still increasing,
A kingdom without end.

The mountain dews shall nourish
A seed in weakness sown,
Whose fruit shall spread and flourish,
And shake like Lebanon.

O'er every foe victorious,
He on his throne shall rest;
From age to age more glorious,
All blessings and all blest.

The tide of time shall never
His covenant remove;
His name shall stand forever;
That name to us is love.—Montgomery. Sel.

by Brother J. E. Hogarth.

HARD NUTS FOR SEVENTH DAYISTS

By Rev. H. S. Moeller

In the Church of the Second Advent, Greene Avenue, near Tompkins, yesterday morning, the pastor, the Rev. H. S. Moeller, preached by request a sermon on the Seventh Day question, "Hard Nuts for Seventh Dayists." The text was from Colossians 2:16, 17, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." M. Moeller said:

While it is an admitted fact of history that the Seventh Day Baptists antedate the Seventh Day Adventists in the point of origin, yet it is equally true that it has remained for the latter sect to give the present undue prominence to the tenet of seventh-day Sabbath observance. Church statistics show that Seventh Day Baptists are decreasing, while Seventh Day Adventists are gaining. The former denomination has been harmless, but the latter, through its ceaseless activities in proselytizing Christians of other faiths, has become a menace. Its teaching that seventh-day observance is essential to salvation forms a part only of a vast propaganda which centers about Mrs. White's last-day visions of vagary, which are at once insidious, delusive, and destructive of true faith. The correct scriptural solution of the problem is important. As an Adventist, but not of the seventh day school, I propose to prove the repudiation of the seventh day Jewish Sabbath and the institution

(not substitution) of the first day of the week for Christian worship.

Proof for the seventh day position is not found within the covers of the Bible, but rather in the hallucinations or dreams of Ellen Harmon White, who, as practical founder of the Seventh Day Adventists, is to that cause what Mrs. Eddy is to Christian Science. God directs us "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Contradictions and revisions of her visions for which she claims inspiration have been numerous. Jeremiah says God is against false dreamers. From youth, beginning at the age of 17, this prophetess, who was of delicate health, being hysterical and having a nervous temperament, imagined she received revelations from heaven. Records of these visions were carefully preserved, and later published in a volume under the title, "Testimonies," purporting to be "precious rays of light from the throne." On one occasion she claims to have been privileged to have Jesus lift the cover of the mercy seat for her and that she saw the broken tables of the Ten Commandments. She states that a halo shone around the Fourth Commandment.

Personally I greatly deplore that the Protestant Church refers to the commemoration of the Lord's resurrection on the first day of the week as the "Christian Sabbath." The Sabbath is distinctly Jewish. God gave the Sabbath to Israel as a remembrance of her deliverance out of Egyptian bondage. The hallowing of the seventh day by God at the close of his work of creation has no counterpart in the Jewish Sabbath. The Sabbath as such was unknown until so instituted in the wilderness journey. As stated by the apostle Paul in the text, the Sabbath is only a shadow of things to come. The observance of the seventh day as compared with the first day is in direct contrast. Gentiles were never commanded to observe any particular day prior to Christ's resurrection. In admitting even tacitly that the Sabbath obligation is binding today, the theory of Sabbatarians is strengthened. Christ being the end of law and the law being only a schoolmaster to bring us to Christ, Christians are no longer bound by the ten commandments. In fact the whole law, which means more than the ten commandments, is done away with in Christ as evidenced when the veil of the temple was rent in twain at the hour of his death. Therefore, the old covenant Sabbath may not be imposed on new covenant Christians. We are told to observe all things whatsoever Christ has commanded us. Everyone of the ten commandments and the whole law of Moses, with the one exception of the fourth commandment, is referred to, ramified and intensified by Christ. Salvation according to the law of Christ does not depend upon Sabbath observance but simply on faith in Christ. This Judaizing idea was prevalent in the apostles' time. They found it necessary to call a council on the subject. Their testimony is to the effect that it seemed good to the Holy Spirit and them not to lay any such burden on the Church.

Christians being dead to the law are no longer beholden of it nor do they return to it after, finding the Savior. Married to Christ, they shun the law, for to embrace it again is to make them adulterers. This conclusion may not be evaded by the claim that there are two laws—one ceremonial and

one moral—and that only the ceremonial laws have been abolished. There is no such distinction in the Bible. But even granting such a classification it is readily seen that a moral law is inherently right and stands forever, but a ceremonial law only becomes binding as long as the ceremony is required to be performed. In no case can the law of the Jewish Sabbath be shown to be a moral precept. Being given as a commemoration of an event (deliverance from Egyptian bondage), when the occasion for ceasing to remember the event arrived it of necessity abolished the need of the law. In that category the law of the Jewish Sabbath must be placed. Christians need not remember the deliverance of Jewish forefathers, for now we have a greater deliverance to bring to mind, i. e., the pledge of our resurrection life because Christ was raised from the dead.

Admitting the premise of the seventh day advocates that we are debtors to the law, we learn from James that if we are guilty of one point of the law, we are guilty of all. God does not give commandments which are impossible of observance. There is not a person living in the world today (even a Jew) who is keeping the law of the Sabbath as recorded in Moses' writings. Glaring inconsistencies are apparent in the lives of seventh dayists who profess to keep the law.

The law requires every man to remain in his dwelling on the Sabbath. Do Sabbatarians comply? The law requires the observance of Sabbatical years and jubilee years in marked ways. Seventh Day keepers have yet to fulfill this requirement. No fires are to be kindled on the Sabbath. No work is to be done. By the express command of God one caught gathering sticks on the Sabbath day was stoned to death, and the law requires that fate to be meted out to all who break it. Why is it that Sabbatarians do not practice circumcision?

The impracticability of keeping the seventh day, Jewish Sabbath, as the Israelites were enjoined is plain. The law requires the Sabbath to be observed from sundown to sundown. In Greenland the sun only shines six months in the year. How can the matter be regulated for observance there? The Sabbath could not be observed on the same day throughout the earth. It is a known fact that in traveling round the world a difference in time of two days is encountered before returning to the starting point. The untenable position of seventh dayists is evident as the Bible requirements are brought to view. It takes courage to openly oppose the entire artillery of heaven's truth. God's word will stand for ever, and not one jot or tittle will pass; no effort of man will ever succeed in breaking down its impenetrable bulwarks. But, of course, the supporters are not without an answer. Their retaliation much resembles the words of a Hebrew regarding his faith which also is as sadly lacking in its observance of God's commands as other seventh dayists. "Judaism is a living religion which has at all times proved its elasticity and adaptability to its environments or it could not have survived. We know Judaism has been influenced by its environment and, while yielding no essential, has accommodated itself to necessary external changes." With the same liberty to abandon any laws of God which are incompatible with their surroundings, seventh

dayists have made bold to permit expediency to give place to explicit command. It will not do. The system either stands or falls as a unit.

The one great claim made by seventh dayists is that the Roman Catholic Church changed the day from Saturday to Sunday, stating that those who observe the first day of the week are worshipping the image of the beast, and have received the mark of the beast, which means that they will be annihilated with the beast. I make bold to say there is not a word of truth in this declaration. Just because the Roman Catholic Church claims that they changed the date (without being able to support their case) it is not then made a fact. Cardinal Gibbons, writing in the *Mirror* of September 23, 1893, says: "The Catholic Church for over a thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday." But no proof is adduced. What pope did it and where is a copy of the edict? It is interesting to note in contradiction to what the cardinal says that the Catholic Encyclopedia gives this account of the observance of Sunday: "Sunday was the first day of the week according to the Jewish method of reckoning, but for Christians it began to take the place of Jewish Sabbath in apostolic times as the day set apart for the public and solemn worship of God." Who is right?

The actual historical fact is that the first day of the week was observed without change, commencing the following "first day" after the Lord rose from the grave. Examining the cardinal's statement further we see that he practically admits that the Catholic Church issued no order until somewhere between 500 and 600 A. D., for he says it was done 1000 years before there was a Protestant. If this claim is true, then the Church observed the seventh day for five centuries.

Ignatius, Bishop of Antioch, 101 A. D., a disciple of John wrote: "Those who were concerned with old things have come to newness of confidence no longer keeping Sabbaths, but living according to the Lord's Day on which our life as risen again through him depends." "Let no more Sabbatize."

Barnabas wrote: "We keep the eighth day with joy, on which day Jesus also rose from the dead." "Let every friend of Christ keep the Lord's Day as a festival, the resurrection day, the queen, the chief of all days."

Tertullian of Africa, A. D. 200, wrote: "The Lord's Day is the holy day of the Christian Church. We have nothing to do with the Sabbath." "Sundays we give to joy. We observe the day of the Lord's resurrection free from hindrance of anxiety and duty, laying aside our worldly business."

Augustine, who died about A. D. 430, contradicts the claims of both the Roman Catholic Church and the Seventh Day Adventists: "The Lord's Day was established by Christ." "The Lord's Day was by the resurrection declared to Christians and from that very time it began to be celebrated as the Christian festival."

Innumerable testimonies might be added to the list already given, but enough surely has been stated to prove to the candid mind seeking truth that the first day of the week was observed by the early Church and that it was not changed by any act Constantine, in A. D. 321, did publish an edict but in approving he simply confirmed or re-

established a custom then in existence.

Origen of Egypt, A. D. 225, declares, "To keep the Lord's Day is one of the marks of the perfect Christian." But Sabbatarians audaciously claim that observance of the first day of the week is to receive the mark of the beast.

Elder D. M. Canright, who was an ardent advocate of the seventh day, after twenty-eight years of careful investigation, renounced the whole faith. In his book, "Seventh Day Adventism Renounced" he says, "Not a single historian in all the annals of the world has ever stated that the Pope changed the Sabbath. Not one line of discussion, objection, protest or even doubt as to the duty of observing Sunday can be found in all the writings of the first three centuries. It is impossible that Sunday keeping could have thus been universally introduced into all the churches without a word of objection unless it had been started at the fountain-head with the apostles themselves."

The Scriptures teach clearly that Christ rose on the first day of the week, that the apostles met on the first day of the week, that while Paul reasoned with the Jews on the seventh day, he met with the believers on the first day of the week and that without deviation the true Christian Church has been commemorating the resurrection of the Lord on the proper day.

The Revelation of Jesus Christ to his Church to tell them of things shortly to come to pass in the world is the last message. It is dispensational truth which unfolds as the events happen. It is ever fresh and timely and needs no addendums. In fact the curses written in the book are to be the portion of any who adds to or takes from the last testament of the Lord Christ to his servants. May God free us for ever from error's chain and keep us free in the glorious liberty of the gospel of the Son of God.—"Brooklyn Daily Eagle," May 27, 1918. Sent by Brother A. D. Donaldson.

THE LEVER OF ARCHIMEDES, AND THE GOSPEL LEVER

By S. Roxana Wince

Archimedes the famous mathematician of Greece who, 224 B. C., demonstrated the properties of the lever, and declared that if he had a lever long enough he could move the world. It was an idle boast. The hand of puny man is not strong enough to place on its fulcrum a lever so long, nor to move it when placed. Could an ant pry up a fallen elephant? And Archimedes had forgotten, or did not believe the theory of Aristarchus of Samos who nearly lost his life 280 B. C. for maintaining that the earth turns on its axis and revolves around the sun, or possibly had never heard of it, and did not know all other parts of the problem being possible—that while he was putting his hand on his lever and pressing it down, the earth would have fled away.

But there is a lever that can move the world—the stubborn disobedient world of men. It is the gospel of our Lord Jesus Christ. Place this lever on the fulcrum of love and press down on it with the hand of faith, and what miracles can be performed, are being performed, have been performed in the past!

Look at that babe in the manger: what can he ever do toward enlightening the ignorant, uplifting the debased, civilizing the savage, overturning kingdoms, freeing the enslaved, covering the sea with ships, making the wilderness, the very wilderness blossom as the rose.

Yet he has done it. His life, sought as a child, cruel hate dogging his steps as a man, e'en while he went about with love's healing message to bless and to save. Showing men of his purity, his unselfishness, his kindness, his gentleness, his goodness, his hatred of sin, his wonderful deeds of mercy, his pity for the poor, his love of justice and truth, just what they ought to be and what it was possible for them to become, walking in the way that is "perfectly straight," and in the path that God has "most exactly leveled for the righteous,"—godlike and sons of the living God.

Never has there been such another man, never before or since one who could truthfully say of himself, so perfect was the likeness of character between them, "He that hath seen me hath seen the Father also."

But look at him in the palace of Herod, a prisoner, standing before Pilate, "the Javelin man," accused of treason. See him mocked, and scourged, and crowned with thorns, and then led away to die on the cross. Look at him dead! dead! See wrapped by tender, loving hands in the cerements that belong to the last sad sleep of human kind, he is borne to Joseph's new tomb and laid therein, a great stone is rolled to the door, and later it is sealed, and a Roman guard is set to watch. What hope now that the world will ever be moved by the lever of God's power as made manifest in the gospel? What can a dead man do, seeing "the dead know not anything, neither they that go down into silence?" How can he redeem Israel or save the world? His followers are poor, craven cowards who fled at the first hint of danger. Who will go with the message now? And what use to go if he, whom they supposed was to "set up again the tabernacle of David that had fallen down" and to "reign over the house of Jacob forever" was to be held in the grim power of death?

But "the day of holy convocation" or the feast day passes, the sabbath comes and goes, and the morning of the first day of the week, or "wave-sheaf day" is dawning. There is a great earthquake and, like the lightning's flash, an angel of the Lord descends from the sky and though the stone that closed the door of the tomb was exceedingly large, "he rolled it away, and he sat upon it"! Meaning that henceforth no stone, no seal, no soldier guard, could bar the grave when God's time should come to release the prisoner therein!

The sun had risen. The two Marys come to the tomb and find the stone rolled away and the body of Jesus gone. Mary Magdeline tells Peter and John, that they have taken away the Lord out of the tomb and she does not know where they have laid him. And while she is absent, two angels appear to the other women who had come with her and the other Mary to anoint the beloved form of the Master and say unto them "Why seek ye the living among the dead? He is not here, but hath been raised!"

Entering the tomb, they see another angel who tells the same glad story and away they speed "in

fear and joy" to tell the disciples. Peter and John come to investigate, and finding the tomb empty Peter "wonders" but John "believes."

Mary Magdalene, loitering at the tomb, also sees and talks with the two angels, and turning to the rear, comes face to face with Jesus, himself, and the other women meet him as they are hastening to bear the happy tidings of his resurrection to his brethren, and he bids them "rejoice."

But the disciples, when assured by Mary and the other women that "he lives," and that they have actually seen and talked with him, do not yet understand nor believe, not even when he appeared to Simon Peter and to the two on their way to Emmaus; nor scarcely when he suddenly stands in their midst; but tremble with fright, until he shows them his hands, his feet and his side, upbraids them for their unbelief and hardness of heart in not crediting those who had seen him upon being raised, and recalls to their minds what he had told them; that "it was necessary to fulfill all things written in the law of Moses and the prophets and the Psalms concerning himself." "That thus it is written, and so likewise did it behoove the Christ to have suffered, and to rise up from the dead the third day, and reformation to be preached in his name and forgiveness of sins in all nations, beginning at Jerusalem." But Thomas, who did not happen to be at this meeting, would not even then believe, not until eight days later when Jesus again mysteriously stands in their midst—the doors being shut as before—and commands him "to reach his finger thither, and see his hands, and reach out his hand and thrust it into his side, and be not unbelieving but believing" (Totten's translation)—then without looking at the scars, he at once cries out, "My Lord and my God."

Ten times in all Jesus appears to his disciples, and then having blessed them "he is lifted up and is taken away into the sky." All now believe, convinced by "many infallible proofs" that Jesus lives, and will die no more. They are cowards no longer. As witnesses for Jesus they can face the world: do anything he asks, go to the ends of the earth with his message, can die, if need be, for him who has given all for their sake. The lever is in their hands and it is no silly Archimedean dream. They test it and it does move the world. A single sermon of Peter's added three thousand to the church. "And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith."

And so it was everywhere, in Asia, in Europe, in Africa, and in the British Isles. And so it has been down to the present day. This world is still bad enough, but it is a very different world from what it would have been had it not been for the gospel of our Lord and Savior Jesus Christ, and for the giving, the ceaseless giving of his followers, that the gospel might go into all lands and to the myriad isles of the sea. It is an almost incredible miracle the thing that God has wrought through the Crucified One. And the battle is not yet won, others are to be brought into the fold; so we must work on, give on, never faltering, never doubting; faith ever growing stronger as we give; love deepening, hope mounting up as on eagle's wings. It is a joy to know that "having given our-

selves to God," we can have part in the work that is at last to bring the whole world under the feet of Jesus.

The Printing Press is to be a factor in this work, and we are going to get that press, thank God! for hard as the times are the dear ones are not forgetting what Jesus said: "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over shall men give unto your bosoms."

PRINTING PRESS FUND

| | |
|-------------------------------|------------------|
| A. C. Boyer | \$ 5.00 |
| John and Mac Miller | 3.00 |
| B. F. Smith | 3.00 |
| Kitty Watt | 3.00 |
| B. N. Berry | 3.00 |
| Susan A. Howard | 5.00 |
| John F. | 2.00 |
| Lanie Lovelace | 5.00 |
| B. M. Payne | 1.50 |
| W. D. Root | 10.00 |
| John and Mable Fisk | 5.00 |
| Previously acknowledged | 225.75 |
| Total | \$ 271.25 |

EVANGELIST REPORT FOR MAY

Sermons

| | |
|----------------------------|-----------|
| Omaha 12th | 2 |
| Palmer 19th to 21st | 4 |
| Loretta 22nd to 26th | 6 |
| Total | 12 |

Money Received

| | |
|---|-----------------|
| Brother A. R. Johnson, Hector, Minn. \$ | 10.00 |
| Palmer Church | 6.50 |
| Mr. McMillin | 2.00 |
| Brother Kieffer Zeller | 1.50 |
| Brother Courtney | 10.00 |
| Total | \$ 29.00 |

Expenses

| | |
|------------------------------|------------------|
| Omaha to Central City | \$ 2.64 |
| Central City to Palmer | .34 |
| Fullerton to Albion | .78 |
| Dinner | .40 |
| Albion to Loretta | .14 |
| Loretta to Omaha | 2.85 |
| Total | \$ 7.15 |
| Salary | 100.00 |
| | \$ 107.15 |
| Endorsed | \$ 29.50 |
| Baptized | 6 |

Remarks

Upon returning from Palmer we found our sick son had taken cold and was in a critical condition.

We had the doctor attending him for a couple of weeks. Then he had so far improved that we could take him to the hospital, where he is now, and we praise the Lord that he seems to be improving slowly. Brethren, pray for us. I want to say that when we read of Brother Alldridge losing his son, we knew of their deep sorrow and assure Brother and Sister Alldridge they have our sympathy and prayers. Oh may the glorious day soon come when "the inhabitants will not say, I am sick." Our anxiety becomes more intense with each passing day. The whole world is full of strife. Who would not want the Savior to come?

Sickness hindered us in getting to our appointments as early in the month as we had planned. We went to Palmer on the 17th and had a good meeting. Sunday evening the house was well filled. From there we responded to a call from Brother Courtney, at Loretta, arriving Tuesday and stopping over the following Sunday. I had not met Brother and Sister Courtney for twenty years. When we last met we little dreamed of the long interval before we would meet again. It was truly good to meet these faithful ones again this side of the great gathering.

During the time of our last meeting and the present we were surprised to find they had reared a boy to young manhood, and also a namesake. Here is one home where the latch string hangs out to all believers. Anyone who could not be entertained by this worthy couple, would surely be a grouch beyond redemption. The busy season and rainy weather interfered with the meeting in a degree, but the interest was good. We talked on the war as related to prophecy, and on baptism, its mode and significance. At the conclusion four took a stand for the truth, so Brother and Sister Courtney have some more to stand with them in the truth. At Palmer two young ladies took a stand for the truth, both teachers. These young ladies will be an ornament to the church. All those at Loretta were bright young people, and are under the care of a good teacher for Brother Courtney is well posted and qualified in every way for an instructor.

Now we must set our face toward the west where they are calling, "Come over and help us." Some who heard us last fall are now anxious for baptism. May the Lord help us to be faithful and do our part in the completion of the bride. There never was a time when the necessity was greater for unity than now. But how sad for any to talk unity publicly, and privately work division! "God is not mocked." We must do as we preach or suffer. It does no good to talk chastisement unless we are ready and willing to receive it willingly, and profit by it. Sometimes when a child is chastened he gets mad and kicks over a chair when he thinks you are not looking or maybe kicks the poor innocent dog and threatens to run away. So sometimes when the child of God is chastened he acts very much that way. Instead of accepting the whipping in the spirit the heavenly Father gave it, he talks back and threatens to leave home (the church), kicks some innocent person and acts up badly—all of which is very wrong. How meek we should be in these troubled times, and get ready for the glorification of the saints.

Almus Adams.

THE RESTITUTION

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EDITORIAL

Once in a while you meet a man who is so careful of his religion that he uses it only on Sundays.—Jesse Titman.

June 16th the brethren and sister were much gratified by a "surprise" visit from Brother Harold Baker, of Chillicothe, O.

In answer to a telephone call from Sister Buckman, of Salem, O., in company with Brother Charles Moore, we attended the funeral of Mr. Albert Burton, June 14th. Mr. Burton was the husband of Sister Esther Burton and father of Sister Annie Burton. He was a personal friend of ours, and being a man of affairs, widely known and generally esteemed, the attendants at the funeral were large. Sister Burton and her daughter have the sympathy and prayers of all the brotherhood in their bereavement.

NOT ONE BIBLE

Aurora, Ill., June 17th.—B. W. Scoggin, cashier of the State bank at Millington, came to Aurora to buy a Bible. Not a store had a volume. He met with the same answer at each one: "We have very few calls." Then he went to the Y. M. C. A. and the Y. W. C. A., but these places also were barren of Bibles.—The Cleveland News, June 17; 1918.

ANALYSIS OF BIBLE LESSONS

Contents in the Interrogative Form, Giving the Reader a Review of the Lesson. The Numbers Refer to Pages.

THE BIBLE IN THREEFOLD ASPECT

Lesson II

4. What does the word "inspiration" mean?—How many persons are required in the act of inspiration?—Which one is the author, and which the amanuensis?—Does the one inspired have equal authority with the inspirer?—Why were men who wrote the Bible called "men of the spirit"?—Were they, of themselves, wiser or holier than other men?
5. Does the "will of man" express itself in the Bible?—Why are the men who wrote the Bible called "earthen vessels"?—In what way does God make it appear that the Bible is of God, and not of men?—Are the Scriptures "in truth" the word of the Lord?—When inspired men were "moved" to write or say what God wanted, did they have power to change it?—Whose mind, will, words, and wisdom does the Bible contain?—Is the Bible authority in moral and religious truth?
5. Is the Bible exclusive authority?—What are we divinely charged to preach?—Is walking "after the imagination of the heart" safe conduct? Is trusting in our hearts divinely reprobated? What is deceitful above all things?—Where do all the blighting sins of mankind originate?—May we trust in man?—Dare we trust in ourselves?—In whom, then, can we trust?—Does thinking wrong is right make it right?
7. Has killing men been thought by any to be service to God?—Does God ask us to "forsake" our thoughts?—Is conscience always a reliable guide?—Can you name a wicked man who thought he was righteous?—May a man have a "pure conscience" and the man himself be defiled?—May a man have a "good conscience" and yet be a sinner?—What is conscience?
8. Why does conscience need light?—What was Lock's definition of conscience?—When conscience "accuses," "excuses," and "witnesses," what is implied?—What does a "scared" conscience permit men to do without rebuke?—When men sin without shame and have become so hardened in iniquity they cannot blush, what condition is their conscience in?
9. What is meant by a "partial conscience"?—Does conscience always rebuke sin?—May men have an "erroneous conscience"?—Explain what is meant by a "scrupulous conscience."—Does conscience ever acquit when it ought to condemn and condemn when it ought to acquit?
10. What is the tap root of all sin?—Is having "our own way" the best way?—Can you quote a Scripture from Hosea which shows that trusting in our own way and in "the multitude" is a sin?—Can a sinner be pardoned unless he "forsake" his way?
11. Can we obey our wills and do right?—Did Christ's will ever revolt at the right?—Whose will was superior to Christ's?—Where may we find "the good, acceptable, and perfect will of God"?—Do the blessings of salvation depend upon an understanding and belief of God's word?—How can we become "approved of God"?—By what are we judged at the last day?
12. Quote from memory five texts which solemnly and eloquently declare that a rejection of the Scriptures forfeits salvation and makes certain eternal retribution.

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Dear Brother:

The Restitution has been coming to us for sometime through the kindness of someone. Enclosed find bank draft for five dollars; two dollars to be used for The Restitution and three dollars for the Printing Press Fund,

Your in hope, John and Mae Miller.

Mr. and Mrs. Huggins:

Find enclosed three dollars for expired and this year's subscription to The Restitution, and twenty-five cents for one dozen of Bible Lessons, three each of lessons IV, V, VI, and IX.

Mr. Huggins a young lady from Mount Vernon is in Cleveland, and she has become interested in the gospel, and I request you or someone of the church there to go and teach her the truth. You will find her very interesting to talk with. In the evening or Sunday afternoon would be the best time to see her. She said she would be pleased to meet you and Mrs. Huggins. I will send you her address.

During the winter an evangelist of the church of Christ preached a sermon on the second coming of Christ, and he said he recently had learned that Christ was coming to Jerusalem. Then I thought if he had learned more about the kingdom of God he could preach a more interesting sermon. But he did not know a thing about the kingdom, for we asked him to preach a sermon on the kingdom of God, and he said the kingdom of God is within us. So Mr. Spindler wrote the answer to that from "The Bible: Its Principles and Texts" and handed it to him, and we gave him some of the Bible lessons on the kingdom. We requested that he return them when he read them. He has not given them back. I hope he is reading them yet.

One of the Elders of the Church of Christ said he did not want his mind poisoned with that kind of doctrine we had taken up with. Another Elder said it would take four hundred years to convert him to that belief. We meet with those kind of people, and many offensive words have been said about us because we have learned the true gospel. But we pray, "Lord, forgive them; for they know not what they are saying." Well, I am adding to my faith virtue, and to virtue knowledge since I learned the truth. How is "Baby Huggins"? I would love to see her.

Lovingly,

Mrs. A. T. Spindler.

To The Dear Restitution:

I wish to thank the dear sisters that have written to me in my trials and troubles. Sisters Wood and Wince have given me much help. When we are alone in the faith a good Christian letter does much to strengthen one. I have felt sometimes my burden was more than I could carry, and it seemed as though God sent me a letter, as I see a piece in the paper which has given me strength to go

through. I now trust God more and more every day of my life. I do not think he will let me have more trials than I am able to bear. My husband left home the 13th of last January to have an operation. He had one and we did not expect him to live through it. When the doctors found out how bad he was they were afraid he could not live; but he came home the 11th day of April and stayed till the 20th of May. From the first operation till the 27th of May he was in pain all the time. He went back to the hospital for the second operation, and I went to be with him. He has had it and is not suffering pain now. When he went to the operating room I gave him into God's care. I told him God would not let him die, unless it was for the best. I put trust in God. When he left the room I dropped on my knees and asked God to spare his life, if it was his will. I want him to live till he can take the name of Christ upon him as he was intending to do as soon as he was able. I asked him to see the Methodist minister and see if he would baptize him, and he said he did not want to be a Methodist, for he did not believe as they do.

Now let me thank Sister Wince for the piece she put in the paper; it did me a lot of good. I am going to put five dollars in this letter for the Printing Press, and I shall trust in God that he will not let me suffer. I hope this letter will be good enough to appear in the paper, that the sisters may see why I have no time to write to them.

Yours in the faith, Sister Susan Howard.

Editor's Note.—Sister Howard will read with interest a letter in this issue from Sister Gillott. Like Mr. Howard, we would not want a Methodist minister to immerse us. The custom of appealing to a preacher to administer baptism, even when the preacher is acknowledged to be out of the truth, is a dishonor to the gospel of the Son of God. Every saint is a king and a priest unto God, and can legitimately officiate in any capacity of the gospel. Sister Howard ought to baptize her husband herself.

Dear Brethren:

Enclosed herewith find check for \$3.00; two for renewal subscription to The Restitution and one for "Bible Lessons on First Principles" numbers VII, VIII, IX, and X, one dozen of each when X is ready.

From Lesson I up these lessons are fine, and it would seem that there was no room for doubt as to the Bible truths which they contain.

I believe every member of the Church of God should get a supply and use them freely whenever the opportunity presents itself, or where Bible proof on any of the subjects treated seemed to indicate; also for home study, familiarizing ourselves with the Bible references and quotations connected with the various subjects, arming ourselves with the sword of the spirit, the word of God.

Lesson IX certainly knocks the last prop from under the doctrine of inherent immortality of the soul, and should be widely circulated, as this false doctrine is the greatest hindrance to a correct understanding of the gospel, and the one most generally believed and taught. If this fallacy could be

eliminated from the minds of the masses, ministers and laymen alike, the true gospel would be more readily accepted. There are ministers among the various denominations claiming to believe in the coming of Christ much the same as we do, but when mixed with immortal soulism it befogs the mind and clouds the understanding, thereby doing a vast amount of harm.

I love the dear old Restitution. It is better than ever and I want to help swell the Printing Press Fund so as to enable the management to carry on the good work with more ease, greater speed and, if possible, a higher standard of efficiency. It is well worth the \$2.00, and I would not be without it if the price was \$5.00, as long as I could raise the amount.

Now a word to the Editor: If you desire to quote from the above I will submit to a little publicity for your sake and the gospel's, and the dear old Restitution. God bless you and the work. I want one or two of the new song books also when they are ready.

Yours hoping and waiting for the soon coming of Christ to make the world safe for righteousness. Then autocracy will be a thing of the past, and the Kaiser will not be dreaded any more.

R. A. Daniels.

work. I have no acquaintance of any kind with Brother Jones, but I think any brother who is worthy and wishes to preach and defend the gospel, should have all the encouragement we can give. And in these days when every walk in life demands a good education, it seems that we should have some organized plan by which any who would take up the ministry could be assisted, if necessary, by the church in completing their education. For even in Paul's day God chose him, an educated man, to be the greatest apostle and carry out the greatest work.

The popular churches have their theological schools from which a stream of educated men are supplied to fill their pulpits, and they have plans without limit to gather millions to further their work. The "Disciples" in my own community are getting as much as five hundred dollars from individuals of very moderate means for their "men and millions" movement; and if we who have the truth sit idly by and do nothing, will we not be unprofitable servants? Can we not awake to the opportunity and lay foundation for a harvest in the future, if the Lord tarries, and if he comes be found of him "Workmen that needeth not to be ashamed"?

A. C. Boyer.

Dear Brother:

Today my dear mother, who is anything but strong, and myself went out to Miss Fleming's, and she put on the sin-covering name. We then gathered round "the table of the Lord" and partook of the emblems, and felt that "where two or three are gathered together in my name there am I in the midst of them."

It is very hard to be isolated as we are here, and has been rather discouraging to have held weekly Bible studies for nearly two years and not have any of the members take enough interest to even ask questions, but they come and we try to sow the seed and will try, God giving us strength, until our Master comes, if we are spared. Miss Fleming has manifested a very great interest from the first. There are two sisters, she being the elder. The other one is a lovely character in every way, only the pride of life is very strong, and she has much to overcome; but we are praying that she may be given strength "to make her calling and election sure," and would ask dear brother, that you would add your prayers to ours.

Please thank Brother Griffiths for the very liberal supply of "The Restitution" which he sent. We do miss them so much as they keep us in touch with God's people, and we use "the Lessons" and "Discourses" in our studies; they are so helpful. God grant that we may be found with the faithful when our dear Lord returns, is the prayer of your sister in the truth,
Lillie Gillott.

Dear Brother Huggins:

Enclosed find small donation for Printing Press Fund.

I note with pleasure in a recent issue of "The Restitution" a letter from Brother Owen Jones, in which he desires to engage in regular ministerial

COMMENTARY ON THE APOCALYPSE

Chapter 2

And unto of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flaming fire, and his feet are like fine brass (vs.18).

This is the first instance in which the speaker represents himself as the "Son of God." In the introduction, chapter 1:13, John sees him in the midst of the seven golden candlesticks as the "Son of Man." It may be on account of severe rebuke he gives to the church in Thyatira, for tolerating that woman Jezebel that he deems it necessary to represent himself as the "Son of God." "Who hath his eyes like unto a flame of fire," indicates that he sees everything going on in the dark places of Thyatira. "And his feet are like fine brass." In chapter 1:15 it is added, "As if they burned in a furnace." Value and purity are here symbolized.

I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than than the first (vs. 1:1).

I know thy works." He knew all, good and bad. He knew their charity, love, and service, for love prompts to service. When the Master said to Peter, "Simon, son of Jonas, lovest thou me?" the answer came, "Thou knowest that I love thee;" then "feed my sheep." Love begets action. They had faith, without which it is impossible to please God; and patience, the crowning virtue of the Christian life; "and thy works." Lately their works and labor had been more than they were at the beginning.

Notwithstanding I have a few things against thee because thou sufferest that woman Jezebel, which calleth

herself a prophetess to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols (vs. 20).

Before going further in this investigation, we should endeavor to learn something about this woman Jezebel, whom the church of Thyatira suffered to teach, and to seduce Christ's servants to commit fornication, and to eat things sacrificed to idols. The history of the early church is as silent as the grave concerning any woman of this name that appeared in the church of Thyatira. The prophetic nature of this book may give us a clue to the identity of this woman Jezebel, which troubled the church, as did the Nicolaitanes with their hateful doctrine. This woman Jezebel may prove a deciding factor, with the aid of the death state of the church of Sardis, and the open door of the church of Philadelphia, to solve the question of the construction of the messages to the seven churches, and thereby, to be able to know who this woman Jezebel is; and the chronology of her appearance in Thyatira.

Jezebel the wife of Ahab, king of Israel was a Phoenician princess, daughter of Ethbaal king of the Zidonians. Her marriage with Ahab was a turning point in the history of Israel. She was a woman in whom, with the reckless and licentious habits of an oriental queen, were united the sternest and fiercest qualities inherent in the Phoenician people. In her hands her husband became a mere puppet (1 Kings 21:25).

The first effect of her influence was the establishment of the Phoenician worship on a grand scale in the court of Ahab. At her table were supported no less than 450 prophets of Baal, and 400 of Astart (1 Kings 16:31, 32). God's prophets were by her orders attacked and put to the sword (1 Kings 18:13; 2 Kings 9:7). First Kings chapter 21 records how she caused the death of Naboth the Jezreelite by procuring false witnesses to testify that he blasphemed God and the king; the object being to get his vineyard which he refused to sell.

After the death of Naboth, the Lord, by the prophet Elijah, said to Ahab, "I will make thy house like the house of Jereboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin." "And of Jezebel also spake the Lord, saying The dogs shall eat Jezebel by the walls of Jezreel." "But there was none like Ahab which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up" (1 Kings 21:22-26).

Now remembering the prophetic nature of the book, and that it was given to John by signs let us say that, "that woman Jezebel," is a metaphor, not a literal woman. The meaning may be expressed this way: old Jezebel is alive again in the papacy. A woman as the type or symbol of the church was quite familiar in Israel. The marriage of Ahab to Jezebel was the type of the union of the church and state in the gospel dispensation. In both instances it was the turning point from the true worship of Jehovah to that of idolatry.

As Jezebel stirred up Ahab to evil deeds, so the papal church stirred up the civil power to persecute and put the saints to death. Jezebel used the

authority of Ahab; wrote letters in his name to accomplish the death of Naboth. So the papal church turned over to the state for execution her condemned victims.

The symbols, similitudes, and metaphors of the Revelation generally if not always, have their roots in the Hebrew prophets. If we say that man is a fox; we use a metaphor. If we say that man is like a fox; we use a similitude. A metaphor is a similitude reduced to a single word, and here the one word is "Jezebel." Why was Jezebel in Thyatira? Because the Christians in that stage of the church had apostatized until their acts formed a likeness to the acts of Jezebel. Therefore Jezebel was in a similitude alive and in Thyatira.

In Isaiah, chapter one, we have an exact likeness to the language and conditions that existed in Thyatira: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken. I have nourished and brought up children and they have rebelled against me Except the Lord of hosts had left unto us a very small remnant we should have been as Sodom, and we should have been like unto Gomorrah." "Hear the word of the Lord, ye rulers of Sodom; and give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me?" etc. In Israel there was a remnant that saved them all from Sodom's doom: and in Thyatira there was "the rest" that had not the evil doctrine; "nor known the depth of satan."

In Ephesus, the first stage of the church, there were false apostles which the church proved to be liars. In Smyrna the same parties claimed to be Jews (in the true sense) were present; the spirit reveals the fact that they belong to the "synagogue of satan" (Rom. 2:29). In Pergamos, they were the slayers of Antipas, and followed the teaching of Balaam, committing fornication, literal and spiritual. In Thyatira the apostacy is full grown. In the fourth century the church adopted two grave errors.

First, it was an act of virtue to lie when such act was to the interest of the church.

Second, the church under certain conditions had the right to punish heretics with corporeal punishment. The former of these errors was of long standing and produced numberless frauds (Mosheim's Church History, page 94).

And I gave her space to repent of her fornication, and she repented not (vs 21).

The Master was not anxious to condemn this, his apostate church, but gave ample time for her to repent of her evil deeds; however she repented not. Chapter nine, where the followers of the prophet of Mecca, under the symbols of locusts were sent as a plague on the idol worshippers and fornicators seems to be a parallel to this passage (ch. 9:20, 21). The same parties repented not.

Behold I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent their deeds (vs 22).

The woman here is joined to the state, and is thereby an adulteress; the papacy full grown. The bed, and the great tribulation threatened, is the

condition that existed during the crusades, when Europe was bled to paleness of men and money. When death rode the pale horse, hell (the grave) followed with him, and so did the sword, hunger, and pestilence, and the wild beasts of the earth (chap. 6:8). Millions perished during the crusades. It is aptly called the Delirium-tremens of the harlot.

And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works (vs. 23).

Jezebel not being a literal woman, her children are not literal but converts to her evil doctrine. The divine rule is everything after its kind (Gen. ch. 1). And in violation to this rule, many learned expositors have made great mistakes. See notes on ch. 12. "I am he which searcheth the reins and hearts." This he is well able to do by virtue of his divine attributes; which it is declared he is worthy to receive (ch. 5:12). "And I will give unto every one of you according to your works." To those that have embraced Jezebel's doctrine; and to those that have remained faithful to the truth. This is the rule by which God will judge all men.

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depth of satan, as they speak; I will put upon you none other burden (vs. 2).

There is no intimation here as to how many of the church had remained faithful to the pure doctrines of the gospel, nor how many had fallen into the snare of the apostasy, as represented by "that woman Jezebel." To as many as have not left the truth, nor known the depths of satan, the Master is inclined to be gracious, and to put upon them no unnecessary burdens. The pure doctrine of the gospel, instead of burdening men with the works of superstition and ignorance, gives light and liberty, opening the prison doors, and freeing the captives. In harmony with this principle, the Master says, "I will put upon you none other burdens."

But that which ye have already hold fast till I come (vs. 25).

They, the church of Thyatira were already acquainted with the doctrines of the gospel; and the true witness here exhorts them to hold them fast, to keep a tight grip upon them, till he comes.

And he that overcometh and keepeth my works unto the end to him will I give power over the nations (vs.26).

To the overcomers all the precious promises are made. The choicest ones are distributed to the overcomers of the seven churches. The beauty of the distribution is that the overcomer of any one of the seven churches is heir to all the promises on the condition that he prove faithful unto the end. "To him will I give power over the nations." It is a clearly expressed doctrine of the Scriptures that the saints with Christ will be rulers of the world to come.

And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father (vs. 27).

"And he (the overcomer) shall rule them with a rod of iron." This is in reference to Psa. 2:9: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." The allusion in the Psalm is to the Messiah reigning triumphantly over the nations; and the idea here is that his saints, the "overcomers," will be associated with him in the rulership of the earth. This is in harmony with Daniel 7:27, "And the kingdom and dominion, . . . under the whole heaven shall be given to the saints of the Most High."

And I will give him the morning star (vs. 28).

"And I will give him the morning star," that is Christ himself. See ch. 22:16, "I am the root, and the offspring of David, the bright and morning star."

He that hath an ear, let him hear what the spirit saith unto the churches (vs. 29).

This oft repeated admonition gives emphasis to the necessity of keeping our ears open to the words of the spirit. There is a prophecy that reads, "And they shall turn away their ears from the truth, and be turned unto fables" (2 Tim. 4:4).
Geo. Francis.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Romans 6:8-10

MOTHER KNOWS

Nobody knows of the work it takes
To keep the home together,
Nobody knows of the steps it takes—
Nobody knows but mother;
Nobody listens to childish woes,
Which kisses only smother,
Nobody's pained by the mighty blow—
Nobody—only mother.

Nobody knows of the sleepless care
Bestowed on baby brother,
Nobody knows of the tender prayer—
Nobody knows but mother;
Nobody knows of the lessons taught,
Of loving one another,
Nobody knows of the patience sought—
Nobody—only mother.

Nobody knows of the anxious fears
Lest darling may not weather
Storms of this life in the coming years—
Nobody knows but mother;

Nobody knows of the tears that start
The grief she'd gladly smother,
Nobody knows of the breaking heart—
Nobody—only mother.

Nobody clings to the wayward child,
Tho' scorned by every other,
Leads it so gently from pathways wild—
Nobody can but mother;
Nobody knows of the hourly prayer
For him, our erring brother,
Pride of heart, once so pure and fair—
Nobody—only mother.—Sel. by Sister E. Betts.

A Parable

Or the Story of a Hero who overcame a
Monster, taking from him his keys of
power, Turning his dungeon into
a sweet resting place for the
Saints of God.

My Dear Children:

You were not expecting to see Father Thomas this morning, were you? I have been noticing your little company for some time; and this morning I just felt like I would love to have a cozy little chat with you and get better acquainted.

Now what shall we talk about? The chickens, pigs, horses, cows, etc.? No! Well, how about parties, dances, movies, baseball, and fun of that kind? No? Well, dear ones, Father Thomas is glad to know that you prefer to think and talk of higher and more important things than these, occasionally; so if you please he will tell you a little story, and it is a true story, too.

Many years ago, a terrible and hideous monster began to capture men, women, and often innocent little children, and confine them in a fearful dungeon, or prison. It was so deep, cold, and dark; never any light, and so strong that no man had ever been able to break open the door, or get out. Now these poor helpless persons had a very dear friend outside, that the monster had never been able to capture. He was not only a very good and noble man, but very strong, powerful, and wise as well; and his heart bled for his loved ones who were confined in this horrible prison, so he concluded to relieve them. But with all his strength and courage, he was not able to do so from the outside. So one day he marched boldly up to the door of the monster, and surrendered to him: and oh my! you should have seen the old beast grin, as he threw the hero into the dungeon with his friends, and double locked the door; for he thought he now had the strongest of all his enemies under his thumb.

But his triumph was short, for very soon the noble captive outwitted him, and walked out, taking the keys of the dungeon with him; and he sent back word to his friends, that although it had been impossible for him to release them when he escaped, yet he had the keys of the prison, and in due time he would surely return and release them also. How they laughed and shouted for joy, and snapped their fingers at the old monster; for they knew their hero was strong and brave; and he said he would come. They had never known him to lie,

nor fail to perform what he promised; so each morning they said, "I wonder if he will come today!" And each night they said, "Perhaps he will come tonight!" and in their joy and faith in the promises of their hero, they almost ceased to fear the monster that held them captive.

Now dear ones, I will tell you the meaning of this little parable, but no doubt most of you have already guessed it. The loathsome monster is death, and the damp, cold prison is the grave; the hero so noble and strong, so brave and true, who escaped and took with him the keys of death and of hades, is the Lord Jesus Christ. Dear ones, never forget to thank God for such a strong and noble friend.

Father Thomas

Our Weekly Puzzle

"I am he that liveth, and was dead; and behold, I am alive for ever more. Amen: and have the keys of hell and of death."

Who is the "I" that speaketh?

What is the meaning of the word "Amen"?

What is the meaning of the word "hell"?

Where can this passage be found?

Answer next issue.

Answer to puzzle in last issue:

The meaning the word "honor" is to regard with respect, to revere or worship. And let me here state there is no honor too great for us to bestow on our parents; for it is through their love that we realize the love of God.

The meaning of the word "promise" is a covenant or an assurance backed by the honor of the one making it. As this promise was made by God, "who cannot lie," there is no danger of it not being fulfilled.

The word "obey" means to yield our judgment to that of our parents, to submit to their dictation; in other words, to do as we are told.

The promise for obeying and honoring our parents is that thy days may be long upon the land which the Lord thy God giveth thee.

The Old Testament reference is found in Exodus 20:12, and is part of what is known as the Ten Commandments. The command was written by Moses at the command of God.

The New Testament reference can be found in Ephesians 6:1-3. It was written by Paul "to the saints which are at Ephesus, and to the faithful in Christ Jesus."

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ROBT. G. HUGGINS

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CLEVELAND, OHIO

The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF
"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70

CLEVELAND, O. JULY 2ND 1918

NUMBER 25

COME, LORD!

Come, Lord! and tarry not;
Bring the long looked-for day;
Oh, why these years of waiting here,
These ages of delay?

Come, for thy saints still wait;
Daily ascends their sigh;
The Spirit and the Bride say come!
Dost thou not hear them cry?

Come, for the good are few;
They lift the voice in vain;
Faith waxes fainter on the earth,
And love is on the wane.

Come, for love waxes cold,
Its steps are faint and slow;
Faith now is lost in unbelief;
Hope's lamp burns dim and low.

Come, and make all things new;
Build up this ruined earth;
Restore our faded paradise,
Creation's second birth.

Come, for creation groans,
Impatient of thy stay,
Worn out by these long years of ill,
These ages of delay.

Come, and begin thy reign
Of everlasting peace;
Come, take the kingdom to thyself,
Great King of righteousness.—Sel.

PETER'S SERMON ON PENTECOST

There has been much controversy over the contents of the second chapter of Acts. One school of religionists taking for their favorite theme the baptism of the Holy Spirit; another the facts stated as the gospel, viz., the death, burial, and resurrection of Christ Jesus; still another "the determinate counsel and foreknowledge of God." Truly did Solomon say that "God made man upright, but they have sought out many inventions." And yet they claim that the purpose was that man was so differently constituted that they could not agree on all points of doctrine. Men of the different schools claim that we may worship God according to our conscience, whereas Peter wrote that we are to answer a good conscience toward God. It is God's and not man's conscience, that is to be satisfied.

Peter's sermon on Pentecost consisted of six hundred words. It is a wonderful sermonette.

The leading thoughts in this sermon relate to the outpouring of the Holy Spirit and the covenant of David concerning the perpetuity of his throne and kingdom. When the apostle stood up that memorable morning, he quoted from the prophet Joel and said, "This is that which was spoken by the prophet Joel." He then quoted a part of the Joel prophecy and applied it to the fulfillment of the promise made by Jesus in the first chapter of Acts where the promise is made, "ye shall be baptized with the Holy Spirit not many days hence." If our readers will compare Acts 2:16-21 with Joel 2:28-32, and then study Joel 2:23-27, they will see that the Joel prophecy applies to Israel when restored to the land of Israel. This will take place in its fulness then. Then Jehovah will give to Zion the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain, in the first month.

The outpouring of the Holy Spirit was a gift to the apostles who had been with Jesus from the beginning. It was to endue them with power as his witnesses. They were to preach in his name and have power to perform miracles. This did fulfill the promise made to them concerning the comforter. It was to guide them into all truth. This gift was a mere foretaste of what Israel will enjoy in the kingdom age. The Joel prophecy further promises, "And the floors shall be full of wheat, and the fats shall overflow with wine and oil." And further Jehovah will restore to Zion the lost years wherein their land has lain desolate. Under this blessing the curse would be removed. No destructive insects can exist. Again Zion (Israel) shall eat in plenty and be satisfied and praise the name of the Lord. Your God hath dealt wondrously with you. The Lord's people shall never be ashamed. This prophery relates specially to the future of the land of Israel and her people. After stating that this event on Pentecost was a special gift to the apostles he refers to the covenant made with David concerning his son whom they had put to death, but God had raised him from the dead. It was impossible that he could be held by death, as Jehovah had promised not to leave him in the grave, neither would he see corruption.

Mr. A. Campbell, in announcing the Pentecostal gospel, lost sight of the reason why Jesus was raised from the dead. He announced that the message concerning the gospel of the kingdom of God as given in the life of Christ was no longer necessary, but that the church is the kingdom, and the gospel consists of the three facts, viz., the death, burial, and resurrection of Jesus the Christ. He failed to grasp the why of the raising of Jesus which Peter says (Acts 2:30) was to sit on David's throne. The apostle says, concerning David, that he is both dead and buried, and that his sepulchre is with us unto this day; also that his flesh saw

corruption. These Scriptures were given to show that this or these prophecies could not allude to David. Before he could enjoy the blessings promised to his kingdom through his son he must be raised from the dead. Then David will be Israel's king (Ezek. 37:24). He further states that David is not ascended into the heavens, that is, has not been blessed with the exalted position and honor of the kingship. It is strange that men have failed to see that the future pouring out of the Holy Spirit in its fulness is reserved for the restored Israel. The nominal churches teach that this outpouring was for the church.

In closing we wish again to refer to the Joel prophecy. Beginning with Joel 2:28 we find it reads: "And it shall come to pass afterward that I will pour out my spirit upon all flesh." Israel will become the beneficiary of this great blessing which will restore the land and the people, and constitute them the instrument that will restore peace and plenty to all flesh. Note, please, that this blessing was or is to come after the pouring out, not at that time. The conditions expressed in Joel 2:23-27 are to follow the Pentecostal incident. The time between the two incidents constitutes the time of the Gentiles. During this time God is calling out from all people a special class who will become rulers in the age to come. This great blessing belongs to "the world to come," of which we can only have a foretaste now. It is the earnest of the spirit which is given through our acceptance of the gospel and our obedience to the same in baptism. This, Peter says, is the answering a good conscience toward God. If we remain in our alienated condition we shall find ourselves without Christ, having no hope, and without God in the world (Eph. 2:12). The number who believe the gospel in its fulness and simplicity are few. We are living in the darkest hour of this world, when men's hearts are fearing for what is coming upon them. But one thing will lift this dark cloud, and that is the coming of the living Son of God. We shall still hope and pray for the coming of the kingdom. So come, Lord Jesus.

D. C. Robison.

EVER WITH THE LORD

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord (1 Thess. 4:16, 17).

If the dead saints rise and the living are changed in a moment, in the twinkling of an eye, as the apostle declares in 1 Cor. 15:51, 52, and caught up together to meet the Lord in the air, and are ever with Lord, it positively precludes the possibility of a mingling of mortal and immortal in the future age; in fact, there is none to mingle with; the transgressors have been "destroyed together;" the tares have been burned; the goats sent into eternal punishment; there is none but the saints left to inherit the earth; the wicked are cut off;

the Lord has gathered out of his kingdom all things that offened, and them that do iniquity, and cast them into a furnace of fire.—Herald of Life.

Editor Restitution:

I am selecting a clipping from an Advent Christian paper of recent date in regard to the "Age to Come." The writer is very positive that there will be no mortal people in the kingdom under Jesus and the saints. He does not give any proof for his theory, but wishes us to take it for granted, as he does, that he is right.

We are told that there will be "nations in the kingdom." The Jews, the twelve tribes of Israel, are to be gathered into their own land which was promised by God to Abraham, and the twelve tribes shall be ruled over by the twelve apostles Matt. 19:28: "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." We are told that there will be "nations" in the kingdom. See Zech. 2:11: "And many nations shall be joined unto the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee." This looks to be fairly good proof that the nations will not all be destroyed when the Lord comes. Zech. 14:16: "And it shall come to pass, that every one that is left of the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles."

The writer claims that all sinners are to be wiped off the earth when Jesus comes, but we see that there is to be nations in the kingdom, and they are to be mortal; if not, they could not be punished, as immortal people can not suffer, so those people must be mortal, as they can be punished by withholding rain from them. We all know that Jesus and the immortal saints can not suffer in the age to come; no more than God can suffer himself.

We also see that those people are called "heathen," which proves that they were not converted in this life, are not the "little flock." Matt. 13:41: "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." This will be after the kingdom is established, and will take some time to accomplish it.

Now for proof that there will be mortal people during the thousand years' reign of Christ. See Rev. 20:7: "And when the thousand years are expired, satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth. Gog and Magog, to gather them together to battle: the number of them is as the sand of the sea. And they went up on the breadth of the earth, and compassed the

camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them." Now when the fire devours them, will they die? If they die they are mortal. This looks like good proof that there will be mortal people in the kingdom during the "age to come." Will our friends please copy this, and give their reasons for not believing the Bible.

J. E. Hogarth.

BEREAN COLUMN

Edited by National Berean Society

Leota B. Hanson, Editor,
5189 Cates Ave., St. Louis, Mo.

Make plans to attend the National Berean Conference at Omaha. It will be in August. The date will be given later.

The following are extracts from letters received: "The Berean Society has done so much for us. There are members who are active in the work of the Church who would have done nothing if it had not been for the Berean work."

There has come a statement where there is a group of Bereans too poor to send for one to immerse them and the writer says: "When will the National Bereans have money enough to send someone out on those calls?"

"I am a little girl only ten years old, and I want to be a Berean."

"Words cannot tell what the letters received from Bereans have meant to me."

Humility and Exaltation

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name (Phil. 2:8, 9).

In these last days we must cultivate the spirit of humility, forgiveness, and brotherly love, as we never have before. It is necessary to acquire these before we can lay any claim to an inheritance in God's kingdom.

In the above Scripture we note that Christ humbled himself. He is our example and we, being more sinful than he, have greater need of humbleness. After he had humbled himself, not before, God exalted him. We can study the Bible from cover to cover and become well versed in all its subjects, but if we fail to put into practice its example of humility and forgiveness we have studied in vain. For if we have not this humbleness of mind, we have the opposite, which is pride, arrogance, and a high estimate of one's own worth.

If we have not a deep sense of our own unworthiness, we cannot be penitent for our sins, or submit to God's will. "Before honor is humility." Never will we gain honor or exaltation before we acquire this humble spirit for Peter says, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Pet. 5:6).

When we have done wrong it is human nature to endeavor to make it seem right. It is hard to admit our wrong doings, even to ourselves, but this we must do and even to others if it concerns others than ourselves. We are commanded to "be subject one to another and be clothed with humility. For God will resist the proud and give grace to the humble" (1 Pet. 5:5).

After we have the spirit of humbleness, we are then in a position to forgive the weaknesses of others. But the proud are seldom merciful. In these trying days when we have before us the fulfilling of the prophecies, which gives us the undoubted proof of the nearness of Christ's coming, we must work with heart, mind, and strength to perfect ourselves for that time. We must ever keep our eyes and mind on the object we have set out to gain, and allow nothing to get between us and that object. For the calling away of the saints may come at any time, and if we are found seeking after the things of this world, partaking in petty quarrels which cause divisions and hard feelings, then we can expect to be left behind with those who are like us.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ (1 Thess. 5:9). Our duty now is to exhort, comfort, and edify one another. "Warn them that are unruly." Be patient and ever on guard for ourselves. "Pray without ceasing." "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God" (Micah 6:8).

L. V. Pickering.

Dear Bereans:

Before honor is humility (Prov. 15:33). By humility and fear of the Lord are riches and honor and life (Prov. 22:4). Whosoever therefore shall humbel himself as a little child, the same is greatest in the kingdom of heaven (Matt. 18:4). Humble yourselves in the sight of God and he shall lift you up (Jas. 4:10). Read also Col. 3:12-18. Humble yourselves therefore under the mighty hand of God that he may exalt you in due time (1 Pet. 5:6).

If God has called you to be really like Jesus (our example in mind or spirit) he will draw you into a life of crucifixion (Gal. 5:24; 2:20). They that are Christ's have crucified the flesh with the affections and lusts (Luke 14:11). "Whosoever exalteth himself shall be abased and he that humbleth himself shall be exalted," and put upon you such demands of obedience that he will not allow you to follow other people, and in many ways he will seem to let other good people do things which he will not let you do. Others may push themselves, pull wires, work schemes to carry out their plans, but you cannot. If you attempt it you will meet with such failure and rebuke as to make you surely penitent.

Others may brag about themselves or their work and success, but you will not be permitted to do so. Others can succeed in making money or in having luxuries, but it is likely God will keep you poor, because he wants you to be something far better than gold, and that is, a helpless dependence upon him, that he may supply your needs day by day out of an unseen treasury. Others

may be honored and put forward but you will be hid away in obscurity because he wants to produce some choice, fragrant fruit for his coming glory, which can only be produced in the shade. Others can be great, but you must be small; others can do a great work and get the credit for it, but you can work and toil without knowing how much you are doing, and then, to make your labor still more precious, others will get the credit for the work which you have done. But this will make your reward much greater when Jesus comes to reward everyone as their works shall be. Whom the Lord loveth he chasteneth, so let us rejoice that we are worthy material for God to fashion for his coming glory.

Others may say and do things we cannot say or do, for God will wrap us up in a jealous love and let others do many things which we cannot do. So when the great Ruler sees fit to tie your tongue, chain your hands, or blind your eyes, in ways others are not dealt with, let us rejoice, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works (Titus 2:13, 14).

Then let us say: Help us our Father to get into harmony with thy purpose concerning us. Thou dost seek our spiritual, not material, our eternal, not temporal, our highest, and not lowest, good. Help us to see in the events and experiences of our lives, be they sunshine or shadow, thy providence, making all things work together for our good. May we trust thee implicitly, believe thy precious promises, take thee at thy word. As the passengers on shipboard, in a dark night on the trackless ocean, trust the hand at the helm, so teach us to trust thy almighty hand that guides our lives, and help us to hold fast our faith, rooted and grounded in thy work and service and in our love for thee. Though our lot be sad, though it be all night and darkness, yet we know all things work together for good to those who love thee. We rejoice in the security this promise vouchsafes to us. The very angels encamp round about us a defending wall. We are not to be overcome as we are encircled by thy omnipotent arm. As the shadows of a great rock in a weary land, as a bubbling fountain in a sandy desert, as a guiding star through the rifting clouds, as a mighty anchor to a tossing ship on a stormy night, so may thy precious promises be to us in our time of need.

Mrs. May Moore.

BIBLE LESSON IV

With Texts Quoted in Full

The Things Which Comprise the Kingdom

Third, The Laws: such as Christ and his associate rulers (the saints) shall make and by which they will govern the world in justice and love. Then will be peace, perfect peace on this earth, as in heaven.

"And many people shall go and say, Come ye,

and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:3, 4). "He shall not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for his law" (Isa. 42:4).

"And it shall come to pass, that every one that is left of the nations which came against Jerusalem, shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles" (Zech. 14:16-19).

Fourth, The Subjects: both Jews and Gentiles, the twelve tribes being the first dominion, and the Gentiles the second.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:12).

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him; and keep him as a shepherd doth his flock" (Jer. 31:10).

"Thus said the Lord of hosts; Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God in truth and in righteousness" (Zech. 8:7, 8).

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant and her that was cast off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth even forever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the Kingdom shall come to the daughter of Jerusalem" (Micah 4:8).

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:31-33).

"And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

"And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee" (Zech. 2:11).

Mrs. Rena Endsley.

"TODAY"

We wish to consider facts with reference to the expression "today," found in the Savior's answer to the penitent thief—"Verily I say unto thee, today shalt thou be with me in paradise." But did Jesus himself go the day of crucifixion to paradise, to his Father in heaven? No. He says three days later, "I am not yet ascended to my Father." (John 20:17). Then the expression, "Verily I say unto thee, today shalt thou be with me in paradise," does not teach that Jesus and the thief went to paradise the day of crucifixion. How then shall the phrase, "today," be understood? Does this adverbial phrase, "today," modify the verb "say," or the verb "shall be"? In Mr. George Townsend's New Testament, which he claims to have been "punctuated according to the best critical text," the passage under consideration is punctuated thus: "And Jesus said unto him, Verily I say unto thee, today shalt thou be with me in paradise" (Boston, 1837). In his "Emphasised New Testament," twelfth edition, revised, newly translated (1887) from the Greek text of Tregelles, Mr. Rotherham translates and punctuates the text thus: "And Jesus said unto him, Verily, to thee, I say, this day, with me shalt thou be in paradise." About nineteen years later—in 1897—Mr. Rotherham issued in London his "Emphasised New Testament," a new translation "adjusted to the critical text of Drs. Westcott and Hort," in which he renders and punctuates the passage as follows: "And he said unto him, Verily I say unto thee this day: with me shalt thou be in paradise." With this punctuation the text is in harmony with the Savior's words three days later, "I am not yet ascended to my Father." The thief asks to be remembered when Jesus should come in his kingdom. Jesus that very day and hour promised that he should be with him in paradise when he himself should receive the kingdom and return.

Erroneous Punctuation

It should be remembered that there is no inspiration in punctuation in the Bible. This being an invention of man long after the Scriptures were completed. There are a number of erroneous punctuations of the Scriptures. For example, in Acts 19:12, the present punctuation in our Authorised Version gives us "sick handkerchiefs or aprons," instead of sick people. Others have corrected it. In Acts 26:23, our present punctuation makes Christ the first that should "rise from the dead," whereas there were a number who were raised before he was. For example the widow's son (1 Kings 17:22), the son of the Shunammite (2 Kings 4:35), the unknown man (2 Kings 13:21), the son of the widow of Nain (Luke 7:15), the ruler's daughter (Luke 8:55), and Lazarus. From these Scriptures it is evident that the punctuation

in Acts 26:23 is erroneous. Others punctuate it: "That Christ would suffer death, and be the first to proclaim salvation to this people and to the Gentiles by a resurrection from the dead" (Wakefield's Trans., and others).

We might multiply like examples, but let these suffice to put us on our guard with reference to the punctuation of the Bible. And let us also remember that neither Christ nor the thief went to heaven nor paradise the day of crucifixion—John 20:17—but that on that day, when hanging upon the cross, Christ promised the penitent thief that when he should come in his kingdom he should then be with him in the paradise of God, with all the redeemed (Rev. 2:7). So let us, dear reader, live "soberly, righteously, and godly, in this present world," that we too may be remembered by Jesus when he comes to take his faithful servants to the home where there will be no more death (Titus 2:12; Rev. 21:4; John 14:1-3).—Arthur L. Manous in "Words of Life."

WEDNESDAY CRUCIFIXION AGAIN

The following will have to be disposed of before Wednesday crucifixion can be established:

"Ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it" (Lev. 23:10, 11).

When the priest waved the sheaf, it was necessary that he lift it from the ground where it had been lying and raise it up before God.

Read this in connection with 1 Cor. 15:20: "Now is Christ risen from the dead and become the first-fruits." And Christ rose from the dead and became the first-fruits on "the morrow after the sabbath." The morrow after the sabbath was the first day of the week. Don't forget it.—Messiah's Advocate.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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No man is born without ambitious worldly desires—Carlyle.—Selected by Sister L. Atwell.

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EDITORIAL

"The Bible Advocate" has editorial thanks for publishing one of the Bible lessons in its pages.

Brother A. B. Luther, of Geneva, Ohio, has returned to us after an absence of several months.

A sinner must "come to himself," as did the prodigal, before ever he will come to Christ.

Some sinners repent with an unbroken heart. They are sorry, and yet go on, as did Pilate and Herod.

Bible Lesson X, "The Resurrection of the Dead," will be ready to mail July 5th. Lessons XI and XII will be published in August and September, if the Lord will.

The consummation of madness is to do what, at the time of doing it, we intend to be afterwards sorry for; the deliberate and intentional making of work for repentance.

It is not every broken heart which constitutes the sacrifice of God. It depends on what has broken it—whether the experience of misfortune or

the sense of sin—the sorrow of the world, or the sorrow of God. Both break the heart, but it is a different fracture in one case from what it is in the other. God values the latter; the hearts so broken he mollifies, mends, and makes whole.

"Analysis of 'Bible Lessons,'" now appearing in The Restitution, is both a table of contents and a review of the lessons. If they are published in book form this analysis will appear as part of the book, making it a complete course of Bible Study by mail. "It shows," one brother writes, "what an amazing amount of matter is contained in one lesson of twelve pages."

SECOND SEAL; OR PERGAMO-THYATIRIAN STATE

"And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword" (Rev. 6:3, 4; 2:12-29).

I. Symbols of the Second Seal Explained

1. The Red Horse.

1. The word is very expressive in the Greek, being *purros*, which means "fiery red," arterial blood (2 Kings 3:22; Zech. 1:8, 12).

2. The Rider of the Horse.

1. A multitude composed of two parties: true and nominal Christians (Rev. 2:12-29; Psa. 68:18; 1 Cor. 15:45-49; Col. 3:9, 10; Rom. 1:21-32).

3. "Take Peace From the Earth."

1. "The peace" (Greek). When peace in general is referred to the word is used without the article (Matt. 10:34; Luke 1:79; 2:14; 19:38; Mark 5:34; John 14:27; 16:33).

2. "The peace" of the first seal was internal; for "the earth" of Rome waged war against the Persians, Jews, Quadi, etc., during the reigns of Trajan, Hadrian, and the Antonines.

4. "A Great Sword."

1. The Greek is "dagger"; "a large knife, rather an assassin's than a soldier's weapon," say Liddell and Scott.

2. An emblem of authority, slaughter, and carnage (Rom. 13:4; Isa. 34:5; Rev. 19:15, 18; Matt. 10:34).

3. As "the bow" of the first seal represents a multitude proclaiming the truth, so the "great sword" of the second seal is symbolic of a multitude of blood-shedding assassins as rulers of state (Psa. 17:13; Zech. 9:13; Jer. 51:20; Rev. 19:15).

II. Historical Application, A. D. 183

1. "The Peace" of the First Seal.

"The beloved son of Marcus succeeded to his

father, amidst the acclamations of the senate and armies; and when he ascended the throne, the happy youth saw round him neither competitor to remove, nor enemies to punish. In this calm elevated station, it was surely natural that he should prefer the love of mankind to their detestation. The mild glories of his five predecessors to the ignominious fate of Nero and Domitian" (Gibbon 1:137).

2. The Peace Taken From the Earth and the Great Dagger.

1. "Beginning with the assassination of Commodus, A. D. 193, assassinations of emperors continued without intermission till A. D. 284; in all ninety-two years. During that time thirty-two emperors and twenty-seven pretenders to the throne alternately hurled each other from the throne" (Gibbon 1:138, 140, 148).

ANALYSIS OF "BIBLE LESSONS"

Contents in the Interrogative Form, Giving the Reader a Review of the Lesson. The Numbers Refer to Pages

THE GOSPEL OF THE KINGDOM THE ONLY TRUE GOSPEL

Lesson III

2. What does the word "gospel" mean etymologically?—Scripturally?—What does the definite article "the" signify when applied to the gospel?
3. Why do some people think the gospel was first preached at Pentecost, A. D. 33?—Did Christ preach the gospel before his death?—Can you quote some texts which say he did?—Did John the Baptist preach the gospel?—Did "the ministry of the prophets" prior to John, preach it?
4. Was the gospel preached "with the Holy Spirit sent down from heaven" in the Old Testament as well as in the New?—Name a man who preached it before the flood.—Is the gospel older than the law of Moses?—Is the gospel as old as the Scriptures?
5. Has the gospel been contemporaneous with all ages?—Where may the gospel be found, in heaven, over the sea, or on the earth?—In what "book" may we read it?—Can we believe the gospel before we hear and understand it?
6. What kind of "seed" is the gospel called?—Can farmers raise wheat without sowing the seed?—Can a man become a Christian without understanding the gospel?—Quote a text which tells who are the brothers and sisters of Christ.—Is belief anywhere called a "Commandment"?—Can you be saved if you do not believe the gospel?
7. What is meant by "calling on the name of the Lord"?—Is the "confession of faith" to be confounded with the confession of sin?—Is the confession of faith a commandment?—Did Christ make it, and before whom?—Is it required of us?—How long will this obligation of confession remain in force?
8. What does "the confession of faith" mean?—Must it be made with the "mouth"?—Are witnesses a requirement in the case?—Does standing up, raising the hand, or signing a card at a protracted meeting, equal mak-

ing "the good confession"?—Why not?—Is believing the gospel enough to save?—Will faith in the gospel, if followed by confession, secure salvation?—Is obedience a condition of salvation?—Does obedience have anything to do with baptism?

9. What must be heard, believed, and obeyed?—What is the gospel about?—Is preaching the gospel and the kingdom of God the same?—Did Christ preach the gospel?
10. Did the apostles preach the gospel?—Did they know about the death and resurrection of Christ at the time?—If not, could they preach these facts about Christ?—What, then, did they preach for the gospel?—What is the difference between the gospel before the death of Christ and afterwards?—Did the kingdom of God remain the gospel after Christ's death?—Does the kingdom have precedence over the things pertaining to Christ?
11. Quote three Scriptures in which the kingdom of God is placed first and the things concerning Jesus second, in the gospel order.—State reasons why the gospel of the kingdom remains the gospel without change today.—How are the "things of the kingdom" and the things concerning Jesus Christ and his name tied together in Acts 8:12?—Can a man be ignorant of these "things" and yet believe the gospel?
12. Name three gospels, two false, and the third the true one.—What is "the gospel of Christ"?—If angels or men change this gospel, what penalty awaits them?—Quote from memory Gal. 1:6-9.

CALIFORNIA CONFERENCE PROGRAM

The second California Conference will be held Thursday, July 11. The event can be made one of combined edification and comfort and should be largely attended by all interested people living in the southwestern part of the country.

All expecting to attend should correspond immediately with the secretary, Miss Grace Steffa, Pomona, Calif. It is necessary in order to make arrangements for rooms, etc.

Below is the program:

PROGRAM

Pomona, California, July 11th to 14th.

Thursday

8:00 P. M. Sermon..... O. J. Allard
Civil and Ecclesiastical Powers
Our Duty Towards Them
Friday 12th

10:30 A. M. Bible Study Lesson Earl R. Taber
... The Resurrection of the Dead
2:00 P. M. Bible Study Lesson Eva L. Stearns
Study of Matthew 24
8:00 P. M. Sermon J. E. Wilson

Saturday 13th

10:30 A. M. Sermon J. C. Smith
1:00 P. M. Bible Study Lesson J. W. Pyatt
Closing Events of the Sixth Day
3:00 P. M. Business Session
7:30 P. M. Prayer and Social Service C. E. Hatch

8:00 P. M. Sermon A. J. Dolan

Sunday 14th

10:30 A. M. O. J. Allard
 2:30 P. M. Sermon J. E. Adamson
 Christian Citizenship
 8.00 P. M. Sermon O. J. Allard
 Times of Restitution

**"BLESSED ARE THE DEAD WHICH
 DIE IN THE LORD"**

Rev. 14:13

Who are blessed? Those that are dead, if they die in the Lord. What of those who do not die in the Lord? They are not blessed. Are they cursed? "The people who knoweth not the law are cursed" (John 7:49). "For the nation and kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted" (Isa. 60:12). "But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord" (Jer.12:7). "And I will send the sword, and the pestilence among them, till they be consumed from off the land. I will utterly destroy them" (Jer. 24:10; 25:9).

Who die in the Lord? All those who become members of the body of which Christ is the head. How do we become members of that body? By believing the gospel that Christ preached, and being baptized into Christ, we put on Christ, and become one in him. Then when we die, we die in the Lord, and become subjects of the resurrection of life. And when raised, they partake of the blessing that God promised to Abraham and his seed, and will live and reign with Christ forever over the nations. This is the blessing the nations receive, and fulfills the promise that in thee and thy seed shall all the nations of the earth be blessed. The rulers are blessed first by a resurrection, which changes them from a flesh and blood nature, to a spiritual nature, and they can die no more. They are righteous rulers which will make the nations rejoice. In this way they are blessed.

E. W. Knapp.

PRINTING PRESS FUND

| | |
|-----------------------------------|------------------|
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| A Sister | 1.00 |
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Good works, apart from faith, cannot save. Those who try to climb over the wall into the kingdom are "thieves and robbers" (John 10:1-9).

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
 Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verse: Micah 6:8; Titus 2:13, 14

Golden Text; James 3:2

DID WE BUT KNOW

If I had known in the morning
 How wearily all the day
 The words unkind
 Would trouble my mind,
 I said when you went away.
 I had been more careful, darling.
 Nor given you needless pain;
 But to vex "our own,"
 With look and tone,
 We may never take back again!

For though in the quiet evening
 You may give me the kiss of peace,
 Yet it might be
 That never for me
 The pain of the heart should cease,
 How many go forth in the morning
 That never come back at night!
 And hearts have broken
 For harsh words spoken
 That sorrow can ne'er set right.

We have careful thoughts for the strange:
 And smiles for the some time guest,
 But oft for "our own"
 The bitter tone,
 Though we love "our own" the best.
 Ah! lips with curves impatient!
 Ah! brow with that look of scorn!
 'Twere a cruel fate
 Were the night too late
 To undo the work of the morn.—Margaret Sangster.

How Much Do You Owe?

A lad named Sydney, who had reached the age of ten, overheard a conversation about certain bills which had to be paid, and conceived the idea of making out a bill for what he himself had done. The next morning he quietly laid on his mother's plate at breakfast the following statement: "Mother owes Sydney—For getting coal six times, 12 cents. For fetching logs lots of times, 12 cents. For going errands twice, 8 cents. For being a good boy, 5 cents. Total, 37 cents."

His mother read the bill, but said nothing. That evening Sydney found it lying on his own plate with the 37 cents as payment; but accompanying it was another bill, which read as follows: "Sydney owes mother—For his happy home for ten years, nothing. For his food nothing. For nursing him through illness, nothing. For being good to him, nothing. Total, nothing." When the lad had looked at this, his eyes were dim and his lips quivering.

Presently he took the 37 cents out of his pocket, and rushed to his mother, flung his arms round her neck, and exclaimed, "Mother, dear, I was a mean wretch! Please forgive me, and let me do lots of things for you still!"

Jesus Christ has done everything for us; are we doing all we can for him? What he most wants us to do is to let others know that he died to save them, and to do this by letting "our light so shine" that others will know we have the love of God in our hearts, that we have placed ourselves in his keeping, and that our faith and hope are centered in Jesus Christ our Lord. And how are we to "let our light shine"? By doing unto our neighbors (that means every one we meet) such things as God through Christ has done for us. We are to be thoughtful, gentle, kind, affectionate and true. We are to live a clean, unselfish life. Our pleasures are to be such as will be acceptable to God. We are to think, we are to speak, we are to feel, we are to act in such a way that people will know the good we do is not for self-glory, but in praise of Jesus Christ to the glory of God. And at every opportunity—at times we have to make the opportunity—we must plainly make known the fact that Jesus Christ is "made unto us wisdom and righteousness, and sanctification, and redemption."

Two Sides

When you're busy, busy working,
 In your tense, industrious way,
 Does it cheer you if a neighbor
 Comes to interrupt your labor,
 Just to pass the time away,
 Just to pass the time of day?
 Does it cheer you? Is he welcome?
 Do you love him fondly?
 Say!

Then when he is busy working,
 In his tense, industrious way,
 Why should you stop short the labor
 Of your brisk, industrious neighbor,
 Just to pass the time away,
 Just to pass the time of day?
 Will he welcome your intrusion?
 Say!

Your Mother's Heart

Your mother's heart is a safety deposit full of love and sympathy, of which it can never be robbed.

Your mother's heart is a revelation of whatever is needed in time of greatest trouble.

Your mother's heart is a never-ceasing well of happiness over her children's joys.

Your mother's heart is the strongest link in human life.

Your mother's heart is able to lift you from the blackest mire in the gutter without shrinking.

Broken, your mother's heart can never lose faith in you, nor hope for your future.

Your mother's heart forgets never that first

thrill of exultation and realization that your spirit has come to life beneath it, and the dearest touch in the whole world to her is the pat of your baby hand, while celestial music speaks to her alone in the first articulate sounds which are plain to her as "Mamma."

Can you go back on love like this?

Sandpaper

You tell me that there are many unpleasant things troubling you in the place in which you work. If you can answer without betraying a secret, would you mind telling me if you ever knew of velvet being used successfully as a substitute for sandpaper? The unpleasant, the hard, the trying, the temper-testing things are the sandpappy aids that smooth you off, that train you, that fit you to shoulder bigger responsibilities and to resist more trying troubles later on. So be thankful for the sandpaper.

What's That?

Polite to yourself? you say with a rising inflection. How can I be polite to myself? Why, by treating yourself as you would like to have other folks treat you. You want folks to be careful in their treatment of you—so be careful in your treatment of yourself. If you want others to treat you as a gentleman, then treat yourself as a gentleman. Somehow we have an idea that if you start out by being polite to yourself you won't have others to bother about being polite to. It will come natural.

The Child's Prayer

"Do you make your children say their prayers?"

That is a question that more than one troubled mother is asking other mothers. The feeling persists, even in the minds of a good many non-praying parents, that childhood is the proper time for praying, and that the individual that does not acquire a sense of reverence while he is a child, seldom acquires it at all, and so loses something out of his life experience.

The natural joy of the little child in rhythm and repetition offers the wise parent a wonderful opportunity to develop a spirit of reverence as a part of the unfolding character. If the child had the attraction of something new to say he would undoubtedly feel much more the meaning of what he said. But where are parents to put a hand up new and interesting prayers for their children day by day?

This surely is a charming prayer for a little child—a prayer taken from an anonymous author:

I close my eyes and bow my head;
 Before my words of prayer are said,
 I try to think to whom I pray,
 And try to mean the words I say.

And here is an evening prayer for a little child:

If in my work, or in my play,
I have done any wrong today,
Forgive me ere I sleep, I pray.
O keep us all in peace tonight,
And let us wake at morning light,
To love thee more, and so do right.

"Our Father which art in Heaven"

An Analysis of Our Lord's Prayer

| | |
|------------------------|---|
| The filial spirit | Our Father |
| The catholic spirit | Our Father |
| The celestial spirit | Which art in heaven |
| The reverential spirit | Hallowed be thy name |
| The prophetic spirit | Thy kingdom come |
| The submissive spirit | Thy will be done |
| The dependent spirit | Give us this day our daily bread |
| The penitential spirit | Forgive us our trespasses |
| The forgiving spirit | As we forgive them that trespass against us |
| The watchful spirit | Lead us not into temptation |
| The adoring spirit | For thine is the kingdom. |

—The Messenger.

Alphabet of Proverbs

A grain of Prudence is worth a pound of craft.
Boasters are cousins to liars.
Confession of faults makes half amends.
Denying a fault doubles it.
Envy shoots at others and wounds herself.
Foolish fear doubles danger.
God reaches us good things by our hands.
He has hard work who has nothing to do.
It costs more to avenge than to forgive.
Justice lives with benevolence.
Knavery is the worst trade.
Learning makes a man fit company for himself.
Modesty is a guard to virtue.
Not to hear conscience is the way to silence it.
One hour today is worth two tomorrow.
Proud looks make foul work in fair faces.
Quiet conscience gives sweet sleep.
Richest is he who wants least.
Small faults are little thieves that let in greater.
The boughs that bear most hang lowest.
Upright walking is the only sure walking.
Virtue and happiness are mother and child.
Wise men form their own opportunities.
Xamine yourself before condemning others.
You never lose anything by doing a good turn.
Zeal without wisdom is fire without light.

Hope

Let us keep up hope in these trying times. We have the same sun and sky and stars; the same God and heaven and truth; the same duties and the same helpers. Hope thou in God.

Charity

An old proverb reads, "Charity begins at home," and so it does. A person is worse than foolish that squanders time, talents or money on strangers when his own family is in need. In 1 Tim. 5:8 the apostle says, "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." So we are safe in saying—for we have apostolic sanction for our belief—that we cannot be "in Christ" if we neglect the support of our family. The same apostle in writing to the churches of Galatia (chapter 6 verse 10) records: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." So we see while "charity begins at home" we make a grave mistake if we let it end there. As we read and understand Scripture, its whole teaching is that we must do good wherever necessity presents itself; but in so doing we must not neglect our family nor those of the "household of faith." Read 1 Thess. 5:14, 15, and 1 Tim. 6:17-19.

Daily Thoughts

| | |
|--|-------------|
| He hath remembered his mercy and his truth | Psa. 98:3 |
| To you is the word of salvation sent | Acts 15:26 |
| Before they call I will answer | Isa. 65:24 |
| While they are yet speaking will I hear | Isa. 65:24 |
| He hath filled the hungry with good things | Luke 1:53 |
| So the Lord alone did lead them | Deut. 32:12 |
| Sealed with that holy spirit of promise | Eph. 1:13 |

Our Weekly Puzzle

And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

This week we have a real puzzle and that taken directly from the Bible.

How was God manifested in the flesh?
How was God justified in the spirit?
How and where was God seen of angels?
How did God preach unto the Gentiles?
How was God believed on in the world?
How and when was God received into glory?
Who wrote, and to whom was the above passage written?
Where can the passage be found?

Answer to puzzle in last issue:
The "I" who spoke was Jesus the Christ. See Romans 6:9, 10.

"Amen" means truly, hearty assent. It is my opinion that as here used it is the same as if we took an oath or affirmed that the words just spoken were absolutely true.

The meaning of the word "hell" is the grave, or the place of the dead.

The passage is found in Revelation 1.18.

What is Good ?

"What is the real good ?"
 I ask in musing mood.
 Order, said the law court,
 Knowledge, said the school;
 Truth, said the wise man,
 Pleasure, said the fool;
 Love, said a maiden,
 Beauty, said the page;
 Freedom, said the dreamer,
 Home, said the sage;
 Fame, said the soldier,
 Equity, the seer.
 "Spake my heart full sadly,
 "The answer is not here."
 Then within my bosom
 Softly this I heard:
 "Each heart holds the secret;
 Kindness is the word."

Bible Society Gives Testaments

The New York Bible Society has distributed more than 100,000 Testaments and 50,000 gospel portions, including the Psalms of David, to soldiers and sailors. The society is trying to give one to every man in the service, who leaves New York.

An official of one of the large transports recently wrote: "I shall take great pleasure in distributing the 1,500 copies of the New Testament with the messages from Gen. Pershing and Col. Roosevelt. There will be many opportunities for conversation with some of the men on the way over. These books will be much appreciated as most timely and welcomed gifts."

The Testament distributed by the society is called the "Active Service" Testament. It is probably the smallest Testament with clear type given to the men. It can be carried in the shirt pocket. It contains a list of selected passages to read in times of emergency and a decision form to be signed.

Daily Thoughts

| | |
|--|-------------|
| The wise in heart . . . receive commandments | Prov. 10:8 |
| I will watch and see what he will say unto me | Hab. 2:1 |
| He filled the hungry soul with goodness | Psa. 107:9 |
| Walk worthy of the Lord unto all pleasing | Col. 1:10 |
| I would have you without carefulness | 1 Cor. 7:32 |
| Your Father knoweth ye need these things | Luke 12:30 |
| Cast not away therefore your confidence | Heb. 10:35 |
| Rest in the Lord and wait patiently for him | Psa. 37:7 |
| The steps of a good man are ordered | Psa. 37:23 |
| But seek ye first the kingdom of God | Matt. 6:33 |
| The eye of the Lord is upon them that fear him | Psa. 33:18 |
| Our God, for he will abundantly pardon | Isa. 55:7 |
| Man shall not live by bread alone | Matt. 4:4 |
| Jesus said unto them; I am the bread of life | John 6:35 |

To resist with success the frigidity of old age one must combine the body, the mind and the heart; to keep these in parallel one must exercise, study and love.—Bonstetten.

The Cheerful Giver

Only a drop in the bucket—
 But every drop will tell;
 The bucket will soon be empty
 Without the drops in the well.
 Only a poor little penny—
 It was all I had to give;
 But as pennies make the dollars,
 It may help some cause to live.
 A few bits of ribbon and some toys
 They wern't new.
 But they make the sick child happy,
 Which makes me happy, too.
 Only some outward garments—
 They were all I had to spare;
 But they'll help to clothe the needy,
 And the poor are everywhere.
 God loveth the cheerful giver,
 Though the gifts be poor and small;
 What does he think of his children
 When they never give at all ?

A Chance To Give

What about the Printing Press ? Do you not feel that you would like to assist in its purchase ? Do good to yourself. Make Auntie Wince happy. Cheer Brother Huggins. Help "The Restitution." Spread the gospel of Christ, of which you should not be ashamed. Make known the love of God. Do all these things and many more by sending in a subscription to the Printing Press Fund. Do it now !

"God loveth the cheerful giver
 Though the gifts be poor and small;
 What does he think of his children
 When they never give at all ?"

"The liberal soul shall be made fat."—Bible.
 "He which soweth bountifully shall reap also bountifully.—Bible.

The riches we impart are the only wealth we shall always retain.

No communications can exhaust genius. No gifts impoverish charity.

Liberality consists rather in giving seasonably than much.

The way to have nothing to give is to give nothing.

Captains, if they are wise, lead the way. I have heard that a Turkish officer says to his men, "Go along," and stops behind and watches the soldiers; but a British officer cries, "Come on!" and leads the way. That is what our Lord has done. In the sternest fight he is always conspicuous; and there is no weary march that he bids us tramp in which he does not foot it at our side. You shall never climb so high that you will not find the footprint of the Crucified there; nor shall you be called to descend even into the depths of the sea, but you shall find that he has been there, too.—Unknown.

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CLEVELAND, OHIO



The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 3:12)

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HOME

There is a home prepared for me,
 Its pearly gates by faith I see;
 Its jasper walls, its streets of gold,
 That by the prophets are foretold.

King Jesus there for aye shall reign,
 And sin shall ne'er be known again;
 His throne forever more shall stand,
 Amid that glorious holy land.

The city fair with jasper walls,
 With temple grand, and spacious halls;
 And crystal streams that ever flow;
 There luscious fruits ne'er cease to grow.

God's will on earth shall then be done,
 By every one beneath the sun;
 Man no more shall practice greed;
 The lion with the lamb shall feed.

Peace and joy for aye shall reign,
 When God shall rule this vast domain;
 The sun shall bathe with a crystal flood,
 A world that's ever fair and good.

Then come, dear Jesus, we humbly pray,
 And usher in that glorious day;
 When kings shall come with presents meet,
 And place their offerings at thy feet.

J. E. Hogarth

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson X

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THE RESURRECTION OF THE DEAD

I. Resurrection: the Term Defined

Resurrection is a future awakening to life and consciousness of people who are dead and in the dust of the earth (Job 14:13,14; 19:26,27; Psa. 17:15; 49:15; Isa. 26:19; Dan. 12:1,2; 1 Cor. 15).

II. The Subjects of the Resurrection

Those who are raised from the dead consist of two classes only: the just and the unjust, the righteous and the wicked, both of which have enjoyed the privilege of a knowledge of the gospel (John 3:18,19; 9:40,41; 15:22,24; Jas. 4:17; Rom. 4:15; Acts 17:23,30,31; Luke 12:47,48).

III. The Reward of the Righteous

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The righteous are those who have learned, believed, and obeyed the gospel. They come forth at the resurrection invested with immortality (in company with "the changed" among the living, 1 Cor. 15:50-54) to reign with Christ as joint-heirs of the kingdom, co-possessors of the earth, and joint-administrators of God's authority among men in everything. The kingdom of God is the inheritance to which they are called by the gospel, and it is that which is presented as the object of hope (1 Thess. 2:12; Luke 12:32; Jas. 2:5; Matt. 25:34; 2 Pet. 1:11; Luke 13:29; John 3:5; 1 Cor. 15:50; 6:9).

IV. The Destiny of the Wicked

That class which is called "the unjust" embraces apostates and all others who have known the gospel whether they have believed and obeyed it or not. They come forth at the resurrection and, in company with the wicked who are alive at the time, are

(a) Cast into hell (Mark 9:43; Isa. 66:24; Matt. 19:28; Jude 7; Isa. 34:8-10; Matt. 3:12; Psa. 21:8,9; Heb. 12:29; Mal. 4:1-3; Rev. 21:8; Rom. 1:32),

(b) Where they are consigned to death with attendant circumstances of shame and suffering (Psa. 37:10, 20,34; 2 Thess. 1:9,10; Job 20:5-8; Psa. 146:20; 104:35; Job 21:30; 2 Cor. 2:10; Prov. 13:13).

V. The Resurrection of the Righteous and Wicked is Simultaneous

Both classes have

- (a) A simultaneous resurrection; and
- (b) A simultaneous execution of judgment.

(a) Dan. 12:1,2; John 5:28,29; 1 Cor. 15:51,52; 1 Thess. 4:16; Rev. 11:15,18.

(b) Matt. 10:32,33; Mark 8:38; Rev. 21:7,8; 22:12-15; Matt. 16:24-27; 7:21-23; 25:10,14-46; 13:38-43; John 5:28,29; Acts 17:31; Rom. 2:5-16; 2 Cor. 5:9-11; 4:5; 2 Thess. 1:6-10; 1 Cor. 3:12-15; Col. 1:28; Heb. 13:17; 1 Thess. 2:19,20; 1 John 2:28; 4:17; Rev. 3:5; 1 Tim. 5:24,25; 2 Tim. 4:1.

SYNTHETIC REMARKS ON THE LESSON

I. Resurrection: the Term Defined. The word "resurrection" is translated from three Greek words in the New Testament: egerais, "a raising," anastasis, "a standing or rising up," and exanastasis, "a standing up out of" (Young). Resurrection raises up him who has fallen down, and restores to him the life which he has lost. It means the living again of the same man who once lived (Job 14:13,14). It awakes the dead (Psa. 17:15), redeems the soul from death (Psa. 49:15), and restores the dead to life again (Isa. 26:19). "The resurrection of the dead," a phrase of repeated occurrence in the fifteenth chapter of First Corinthians, shows that "the dead" are revived by resurrection instead of the liberation of an immortal soul from prison at the death of the body. Those who are asleep in the dust of the earth shall awake to life and consciousness by resurrection (Dan. 12:1,2). The Psalmist said, "I will sing praises unto my God while I have any being" (Psa. 146:2). This singer of God's praise foresaw a temporary pause in his songs and said, "The dead praise not the Lord, neither any that go down into silence" (Psa. 115:17). The

"silence" here spoken of is not a silence of the body only, but of the soul also; for "unless the Lord had been my help, my soul had soon dwelt in silence" (Psa. 97:17, Revised Version). When David's "being" is restored by resurrection the long pause in his melody will be over and his psalmody will resound forever (Isa. 26:19).

II. The Subjects of the Resurrection. The theory of man's natural immortality necessitates universal responsibility. The monster-fiction of the immortality of the soul makes all men amenable to God by nature with a heaven of bliss or a hell of woe the only alternatives. The Bible tells a different story. With the truth of man's mortality discerned there opens to the mind the fact that human responsibility arises from human capacity to discern good and evil; and power to act upon enlightenment. Beasts may kill and devour men without committing murder because responsibility rests upon circumstances and capacity. That amenability to God's law is conditioned upon knowledge and is limited in its scope of operation, the Scriptures explicitly affirm:

"Where no law is, there is no transgression" (Rom. 4:15).

"If ye were blind (ignorant), ye should have no sin" (John 9:41).

"The times of this ignorance, God winked at" (Acts 17:30).

"Man that is in honor and understandeth not, is like the beasts that perish" (Psa. 49:20).

"This is the (ground of, Greek) condemnation, that light is come into the world, and men loved darkness rather than light" (John 3:19).

With the immortality of the soul out of the way we can understand conditional responsibility and appreciate the varying shades of accountability that correspond to the degree of light enjoyed. The divine principle is that responsibility God-ward is only created where contact with divine law begets understanding. Responsibility is always commensurate with knowledge. "To whomsoever much is given, of him shall much be required" (Luke 12:47,48). The logic of this statement is apparent to any mediocre mind, and elaborated it stands thus: To whom much is given, much is required; to whom little is given, little is required; and to whom nothing is given, nothing will be required. As illustrating these gradations of responsibility from the greatest to the least, which is nothing in this case, we may start with Israel, to whom "much was given." Their responsibility originated in natural constitution, supplemented by the obligations of election. This relation to God was special and privileged, and involved resurrectional responsibility (Ex. 24:3,7; Amos 3:2). From them we descend to a lower amenability among those nations who lived contiguous to Israel and who came into direct contact with them and the oracles of God of which they were the custodians (Rom. 3:2). As they were only given "little," temporal punishments satisfied temporal accountability (Ezek. 28:13,14; 26:2,3; 25:3,4,8-11,12,13,15,16). Lastly are others to whom nothing was given who, "alienated from the life of God through the ignorance that is in them" (Eph. 4:18), perished in Adam without law, inheriting death without resurrection. As they had neither the privileges of sainthood nor the responsibilities of enlightened rejectors of the gospel (John 12:48), at death they perished in the bottomless profound to which the law of Eden consigned them. Like the animal creation in their ignorance of God, his law, and will, they were "as a beast before God" (Psa. 73:11), and had no more to do with a future state, either for weal or woe, than

the vegetation which chokes the forests this summer and then passes away forever with the winter (1 Pet. 1:22-25).

III. The Reward of the Righteous. The righteous are composed of those whose faith is counted to them for righteousness (Rom. 4:9; 1 Cor. 1:30). There is no recompense for them until the resurrection (Luke 14:14); they do not even possess life until "the resurrection of life" (Dan. 12:2; John 5:29). In addition to life they shall then be given the kingdom of God, the inheritance to which they are called by the gospel; and the thing presented as the object of hope. Of course this proposition destroys the current idea of "going to heaven" and of enjoying "kingdoms beyond the skies." Its scriptural foundation, however, cannot be questioned in view of the following evidence:

"God hath called you unto his kingdom and glory" (1 Thess. 2:12).

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

"Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?" (Jas. 2:5).

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1:11).

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God" (Luke 13:29).

IV. The Destiny of the Wicked. The law applies to people who are under it (Rom. 3:19). "Where there is no law there is no transgression" (Rom. 4:15). Light is the ground of responsibility (John 3:19). "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). Before the sins of a sinner are imputed to him, and before he incurs resurrectional responsibility, he must become an enlightened transgressor of the gospel. "Sin is not imputed where there is no law" (Rom. 5:13). Both the living and the dead who belong to this class, at the coming of Christ, are

(a) **Cast Into Hell.** The only Hebrew word rendered "hell" in the Bible is sheol. It occurs sixty-five times, and is translated "the pit" three times, "hell" thirty-one times, and "the grave" also thirty-one times. The following facts concerning sheol are here given for the study and consideration of the reader:

1. Sheol does not mean a place of torment for the wicked, for the righteous dead are in it (Gen. 37:35; 42:38; 44:29,31; Job 1:1; 17:13; 14:13).

2. Sheol is not a place of reward and happiness for the righteous, for the wicked dead are in it (Psa. 31:17; Job 21:13; Psa. 9:17; Job 24:19; Psa. 49:14).

3. The righteous and the wicked in sheol are neither in happiness nor torment, for they are in the grave in utter unconsciousness (Eccl. 9:10; Psa. 6:5).

There is another class of texts, however, in which the word "hell" does refer to the fiery receptacle into which the wicked shall be cast for punishment. We refer to the word Gehenna which occurs twelve times in the New Testament (Matt. 5:22,29,30; 10:28; 18:9; 23:15,33; Mark 9:43,45,47; Luke 12:5; Jas. 3:6). Gehenna is a corruption of two Hebrew words, *Gai*, a valley, and *Hinnom*, the name of a person who possessed it. In this valley Sennacherib's army was destroyed (2 Kings 19:35). In this place judgment also came upon the armies

of Assyria because they oppressed Israel (Isa. 10:5,24,25; 30:31-33). And when the Lord shall be revealed from heaven "in flaming fire" the valley of Hinnom (Gehenna) will become again the scene of divine judgments, for it is the place where many of the unjust will perish along with the nations who come up against Jerusalem (Matt. 25:32-44; Zech. 14:2,3; Joel 3:2,12). Under Israel this valley was used for Molock idolatries, and on this account it came to be regarded as a place of abomination, and was made a receptacle for the offal of the city. Perpetual fires were kept there to prevent pestilential effluvia. We also read of worms existing there as well as fire. They fed upon the portions of the carcasses which were not consumed by the fire. "Hell fire" is mentioned three times in the Bible (Matt. 5:22; 18:9; Mark 9:47), and means Gehenna fire; and in Mark 9:48 is added, "Where their worm dieth not, and the fire is not quenched." This language is quoted from Isa. 66:24 where the student who will turn and read will find that the objects burned in the fire, instead of being immortal souls, as he has been deceived into believing, are "the carcasses" of the wicked! Pegerlin, translated "carcasses" in Isa. 66:24, is rendered "dead bodies" in 2 Chron. 20:24,25. "A carcass," says Webster, "is a dead body of an animal, the decaying remains of an animal." The Greek word skolex, translated "worm" in Mark 9:44,46,48 means a maggot (Young), a scavenger that acts only upon dead bodies. Maggots never prey upon immortal souls! Now to express the certainty and completeness of the destruction, the worms and fire are said to outlast the carcasses. "Shall not die," said of the worms, means they do not die miraculously by the judgment under which the wicked succumb. Bible usage indicates this meaning of the words. Thus, "There shall nothing die of all that is the children's of Israel" meant it should not die by that plague; not that the cattle would never die (Ex. 9:4). The promise to Shemei, "Thou shalt not die," meant, "I will not put thee to death with the sword" (2 Sam. 19:23; 1 Kings 2:8). "There shall be no loss of any man's life among you," meant by the special peril which then threatened their lives (Acts 27:22). In analogy with these texts "their worm shall not die" means that the judgment which slays the wicked shall not kill the worms; that they are agents of destruction and "shall not die" until that destruction has been completed. While the good and the bad alike go to sheol the righteous in Scripture are never said to go into Gehenna. The wicked only are cast into it.

(b) Where They are Consigned to Death. They enter bodily—with eyes, hands, feet, and "the whole body" (Matt. 5:29; Mark 9:43,47). How different this is from the orthodox idea of going into hell at the death of the body, bodiless! The wicked are destroyed in hell "both body and soul" (Matt. 10:28). They are consumed into smoke like stubble, chaff, the fat of lambs, are burned up root and branch, and become "ashes under the feet" of the righteous (Psa. 37:10,20; Matt. 3:12; 13:40-43; Mal. 4:1-3). They shall be silent in darkness (1 Sam. 2:9), suffer destruction (Job 21:30), be devoured (Psa. 21:9), come to an end (Psa. 37:38), be torn into pieces (Psa. 50:22), slain (Psa. 62:3), blotted out (Psa. 69:28), ground to powder (Matt. 21:44), and shall be as nothing (Jer. 10:24).

V. The Resurrection of the Righteous and Wicked is Simultaneous. There are certain current platitudes, based upon distorted and misunderstood Scriptures, to the effect that the righteous are raised from the dead at the

coming of Christ, and the wicked a millonnum afterwards. To support the idea that the resurrection of the just and the unjust is a thousand years apart we are pointed to certain chapters, like 1 Cor. 15 and 1 Thess. 4, which treat formally of the resurrection of believers and make no mention of the wicked. Then we are reminded that the resurrection of believers is called a "resurrection from among the dead" (exanastasis), which, to them, implies that others—the wicked—will be left in the grave when the saints rise. Again it is affirmed that the resurrection "from the dead" is the pre-millennial resurrection of the saints, and "the resurrection of the wicked" is the post-millennial resurrection of the wicked. Our reply to these fallacious allegations is very simple. The wicked are excluded from certain chapters like 1 Thess. 4 because the writer is speaking words of comfort to brethren concerning their deceased loved ones (vss. 13,18)—certainly not a seasonable time to speak of the judgment of God upon the wicked. Again, the wicked are excluded from such chapters and passages, not because they will not rise at the same time with the saints, but because they will not rise on the same principle. Believers indeed rise alone, on a principle peculiar to themselves, and in a company amongst whom the wicked find no place. But this is not saying that the wicked do not rise contemporaneously with them. Paul strove "if by any means" he might attain the resurrection (Phil. 3:11). He desired and was striving to attain a resurrection peculiar to believers—a resurrection exclusively theirs—exclusive we say, not as to the time of it, but as to its nature, accompaniments, and issues. He makes this explanation himself in the latter part of the same chapter, where all its peculiarity and desirability is made to lie in the thing itself—not in the time of it: "From heaven we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like his glorious body, according to the working whereby he is able to subdue all things unto himself" (vss. 20,21). And the distinction made between "the resurrection from the dead" and "the resurrection of the dead" is without foundation in fact. "The resurrection of the dead" is a phrase that is not only applied to the resurrection of both the righteous and the wicked (Acts 24:15; 17:31,32), but is specifically descriptive of that resurrection which is peculiar to believers (1 Cor. 15:12,13,21,42), and even to the resurrection of Christ himself (Mark 9:9,10; Acts 10:41; 13:34; 26:23; Greek; Rom. 1:4, Greek). "The blessed and holy" that have part in the first resurrection (Rev. 20:6) are not blessed and saved because they are raised from the dead before the wicked are raised; for prote, the Greek word here translated "first," has the sense of dignity of persons, chief, principal (Parkhurst). Prote is rendered "chief" and "best" in these texts: 1 Tim. 1:15; Acts 13:50; Matt. 20:27; Luke 15:22; Acts 17:4; 25:2; 28:7,17. In this sense the resurrection of the just is the first because it is "the better resurrection" (Heb. 11:35), "the resurrection of life" (John 5:29). Two classes are raised from the dead; the resurrection of one is to life, the other to condemnation (Dan. 12:2). This is why they are spoken of as two resurrections (two in one); but they both occur at the same time, as we shall now see. The just and the unjust have

(a) A Simultaneous Resurrection. Dan. 12:2 speaks of these two classes and their resurrection from the dust; and the first verse affirms that they awake at the same time—"at that time." John 5:28,29 also declares that two classes are raised, and describes them as embracing "they that have done good," and "they that

have done evil." Both hear the voice of the Son of Man and "come forth" in the same "hour." In this text judgment and resurrection are joined together, the one being represented as necessary to the other. The length of time occupied by the phrase "and at that time," and by the word "hour," is not the question: the unity of period and action alone are indicated. One class "at that time" awake, and in that "hour" come forth from the grave to life, be the time long or short; the other during the same "time" and "hour" are raised to condemnation, whenever that time may be. The sophist who makes the phrase "at that time" and the word "hour" elastic enough to stretch over a thousand years, retards the resurrection of the saints for a millennium as surely as he does that of the wicked. The same voice and trumpet that raises the good at the coming of Christ, awakes the wicked also (John 5:28,29; 1 Cor. 15:52; 1 Thess. 4:16; Rev. 11:15,18). And they are not only raised at the same time, but the Scriptures expressly teach that they are to have

(b) A Simultaneous Execution of Judgment. The wicked are rejected and punished at the same time the righteous are accepted and rewarded. Whosoever confesses Christ before men shall be confessed before the Father in heaven. "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32,33). Mark 8:38 tells when this acceptance of one class and rejection of the other takes place: "When he cometh in the glory of the Father with the holy angels." To limit those who are disowned "when he cometh" to such as shall be found alive when Jesus returns, is a positive contradiction of the words, "Whosoever shall deny me." And if the "whosoever" is limited in its application to only such ungodly as are living at Christ's coming, it would have to bear the same limitation for those who confess the truth—which would leave out all dead saints along with the ungodly who are dead! "Whosoever" embraces the righteous and wicked of every age. Rev. 21:7,8; 22:12-15 show that the admission of the one class and the rejection of the other is the immediate sequel of Christ's "coming, and his reward with him, to give every man (of both classes and 'at that time') according to his works." There can be no mistake in this exegesis, for Matt. 16:24-27, after specifically naming the saved and the lost when "the Son of Man shall come in the glory of his Father," says: "And then (tote) shall he reward every man according to his works." Matt. 7:21-23 says he will receive and reject, admit and exclude, "in that day." "The judgment of the quick and the dead" is a thrice-repeated expression in the New Testament: once in connection with the person who is to judge (Acts 10:42); again in connection with the nearness of the judgment (1 Pet. 4:6); and lastly, in connection with the time of it—"who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1). "The kingdom" here spoken of is to be set up "at his appearing"; and at the same time Christ is to judge "the quick and the dead"—not "the quick" (living) at his coming, and "the dead" a thousand years thereafter! "Judge nothing before the time," Paul warns, and then to indicate "the time" of judgment he says, "Until the Lord come" (1 Cor. 4:5). Rom. 2:5-16 speaks of the righteous and the wicked, links them together in judgment; the first is given honor, immortality, and eternal life, the second wrath, tribulation, and anguish—"In the day when God shall judge the secrets of men by Jesus Christ." And finally, Paul's instructive words in 2 Thess. 1:6-10 put the issue at rest by infallible decision. He speaks of some as "suffering" for the

kingdom (vs. 5); he says those who thus suffered trouble shall be recompensed by God with "rest" (vs. 7). Having spoken of two classes, the troubled and the troublers, he declares to the one God will give "rest," and to the other "tribulation," "When the Lord Jesus shall be revealed from heaven" (vs. 7). Now when are those wicked persecutors to be given "tribulation"? "When the Lord Jesus shall be revealed from heaven . . . taking

vengeance." The infinitive "to recompense" is used once (vs. 6), and two nouns are governed by it: "tribulation" and "rest." The adverbial clause "when the Lord Jesus shall be revealed" modifies "to recompense," and shows the time when both "tribulation" and "rest" are to be recompensed. Both parties are to be recompensed at the same time—the troublers with tribulation, the troubled with rest—"when the Lord Jesus shall be revealed from heaven." This statement of the time is repeated again and again. "Revealed from heaven with his mighty angels . . . taking vengeance." As if to remove all doubt it is added, "When he shall come to be glorified in his saints, and admired in all them that believe"; and as if this were not clear enough he adds after a parenthesis, "in that day." If emphatic reiterations such as these, in every form of language the most vivid and lucid, be not sufficient to convince the understanding, it seems impossible to conceive of words to express the truth that would be considered sufficiently conclusive.

This lesson may be obtained by addressing the Author. Three cents for one copy; twenty-five cents per dozen.

WHY SHOULD JESUS COME AGAIN?

Christ is to come again. Now why should he come again? We submit four reasons.

First. The Creator has given this earth to Christ, and he is to come again to enter on his inheritance. The promise to Christ is in Psalm 2: verse 8, "Ask of me, and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." It may be said that Christ is exercising a "spiritual" sway over mankind just now, and therefore there is no need for him to come to this earth again. But this Psalm foretells a great conflict between divine and human power for the rulership of the world, and the divine is to be established by the breaking of the human. Read it carefully, along with Rev. 11:15 to the end, and this will become apparent. Verse 15 of Revelation 11 reads: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever." The words "are become," show that up to the point of time indicated by the sounding of the seventh angel, the kingdoms of this world are not divinely ruled, as they will be when Christ enters upon the inheritance which the Father has given to him: otherwise language has no meaning.

Second. Christ is to come again to raise the dead. In the government of the world, Christ is to have associated with him the sons of God of all

past ages. God is "bringing many sons to glory." Christ is the chief Son. In the coming kingdom of God he is to be the Chief Ruler, "King of kings, and Lord of lords." Behold a King shall reign in righteousness, and princes shall rule in judgment (Isa. 32:1). See also Dan. 7:22, 27; 2 Tim. 2:12; Rev. 2:26, 27; 3:21; 5:9, 19. The sons of God of former ages are not yet with the Lord, but having died are in the death state until he comes as the Resurrection and the Life. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6). See also Matt. 16:27; 2 Tim. 4:1, 8; 1 Cor. 15:19-23.

Third. Christ is to come again to restore Israel to their own land. He was born King of the Jews. The inscription on his cross was "Jesus of Nazareth, King of the Jews." The prophets of Israel teem with predictions of the restoration of Israel by their Messiah. Jesus is their Messiah. "Let thy hand be upon the Man of thy right hand, upon the Son of Man whom thou madest strong for thyself" (Psa. 70:17). See Isa. 59:5, 6; Jer. 23:1-8. To his disciples Christ made the promise, "Ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

Fourth. Christ is to come again because the world needs his correcting, guiding hand—socially, commercially, politically, and religiously. Read Psalm 62, and you will see a beautiful picture of the world as it will be when Christ rules the nations in righteousness. Think how much the personal influence of Christ in the earth would affect mankind. Even now his life exercises a restraining, purifying, and ennobling influence upon thousands and thousands. How much more when he holds the reins of universal government! Mankind will be taught, helped, and encouraged to walk in the ways of righteousness. At last righteousness will be triumphant, and mankind in harmony with God.

Are not these good reasons why Christ should come again?—Sel.

SOUL SLEEPERS

What is a soul? "That part of man which thinks, feels, desires, etc.; the seat of life and intellect; life; essence; internal power; energy or grandeur of mind; a human being; a person" (Webster).

A sleeper? One who sleeps, becomes unconscious; to be motionless or inactive; to be dead; to rest in the grave. All men are souls, so when a man sleeps he is a soul-sleeper. The expression "soul-sleeper" is given in derision or mockery to all people that believe the gospel as preached by Christ and his apostles, and of which Paul said if any one preach different, they shall be accursed. It is given by the preachers of the false gospel to make a laughing stock of the people that worship God according to his gospel. They perhaps are not

aware that their views make Christ, Paul, Peter, John and others all "soul-sleepers," so we are in very good company.

Soon the tables will turn and "soul sleepers" will not be held in derision by the world. Listen: the world will be held in derision by the Lord. "He that sitteth in the heavens shall laugh. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. The Lord will hold them in derision. Thou O Lord, shalt have all the heathen in derision" (Psa. 2:4, 8; 59:8). Yes, the time is near when the ones that take such delight in calling the true followers of God's word "soul-sleepers" will be calling for the mountains and rocks to fall on them to hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb. "For the great day of his wrath is come: and who shall be able to stand" (Rev. 6:16, 17)? Will you? Will I? God knoweth. May the day soon come.

E. W. Knapp.

A GREAT LIFE

To fulfill faithfully the duties of our station; to use to the uttermost the gifts of our ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest us; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of Jesus—this makes a great life.

"THEY'S A KETCH IN IT"

Dr. H. R. Calkins was one day explaining to a group of church officers God's financial plan of weekly giving on a tithing basis. Turning to one of his auditors, a shrewd looking farmer, he asked if he had made the matter clear. The man replied:

"They's a ketch in it."

"Why, my brother, I intended to make it very plain," said the speaker.

"Oh, it's plain enough," replied the farmer, "but they's a ketch in it all the same. They's deceit in it; for I can see if we adopt that plan we'll be paying out more money than we intend to give."—Selected.

As I approve of a youth that has something of the old man in him, so I am no less pleased with an old man that has something of the youth.—Cicero.

What is remote and difficult of success we are apt to overrate; what is really best for us lies always within our reach, though often overlooked.—Longfellow.

THE RESTITUTION

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ROBERT G. HUGGINS.....Editor

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

Doing things to be seen of men is a practice not yet extinct.

"He remembers we are dust," though sometimes fellow-man forgets this, and expects and demands perfection.

The Christian becomes strong by patiently enduring whatever comes his way. There is always sufficient grace for whatever may come.

These are momentous times and it is very necessary that we are constantly on the alert for all-important opportunities. They are sure to come and seldom, if ever, return.

Forbearance and faithfulness must never part company. Wisdom can only decide when to forbear and when not to "bear them that are evil." This is rare wisdom, and can only come from diligent, daily study of the word of God.

The old Adam is never satisfied with the testimony of God in its prophetic, apostolic, and historic unity; but he must be probing after something of no real importance, that opportunity may be afforded to him to shine in the glory of the flesh; he is a perfect crotchitarian; nothing comes amiss to him but "the simplicity that is in Christ": he cannot get along with this, for it affords him no scope for tinkering.

THIRD SEAL; OR THYATIRIAN-SARDINE STATE

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say: A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and wine" (Ref. 6; 5, 2: 13-29).

I. Symbols of the Third Seal Explained.

1. The Black Horse.

1. Mourning, famine, intense depression of mind (Job 30: 26-31; Jer. 14: 1,2; Joel 2: 6; Rev. 6: 12).

2. The Balances.

1. Emblems of justice (Prov. 11: 1; 16: 11; Job 31: 6; Rom. 13: 1-4).

2. Imperial coin. A. Severus. On one side head of emperor; other, a diademed figure holding a balance in right hand.

3. Scarcity (John 3:34; Lev. 26:26; Ezek. 4:16, 17).

3. The Voice.

1. "Voice" is used for law, proclamation, signification (Heb. 3:7; Ezra 1:1, margin; Ex. 4:8).

4. A Penny.

1. A penny was 14 cents, which would make wheat \$4.50 per bushel; meaning either the sale price, or taxes on it.

II. Historical Application.

1. General severity of taxation during the reigns of Caracalla and Elagabalus (Gib. 1:187, 189, 190, 201, 221).

2. Amelioration of fiscal extortions in latter part of the seal by Alexander and A. Severus (Gib. 1: 207).

3. Although essentially symbolic, many scenes in the Apocalypse have something literal about them which helps to interpret them. Illustration: W. J. Bryan and President Wilson are terribly extorted in cartoons, yet enough of the literal is inwrought in the figurative to make their recognition easy. So in the seals: "the great sword," wheat, oil, and wine, etc., are introduced as literal facts to serve as clues in grasping the meaning of the symbols.

COMMUNICATIONS

They shall make known unto you all things which are done here (Col. 4:9).

Dear Restitution:

Tired of working I am resting for a while. My mind is filled with things such as the kingdom of God, the resurrection, life only in Christ, etc.; but the kingdom runs in my mind most of the time. I wonder who of us will be there? Is it your de-

sire to be there, my dear brothers and sisters? Let us strive as never before to be ready. If we are not ready and miss the kingdom we have missed all. The age we are living in is full of strife, worry, trouble, sorrow, and death. When we get in the kingdom all will be joy and peace. Can we grasp the idea of such a change?

We have a dear sister in Omaha who has been ailing for some time. I went to see her the other day. In conversation I said to her, "When we get in the kingdom we will not need medicine." The sister said, "But, oh Sister Adams, will we be there?" I said, "That is the question, and a solemn one, too." It is up to each one to be ready. We all have many things to discourage and try us, but let us let them all go by. God knows our hearts, every one of us. He knows what we can stand. It seems to me sometimes like we might fall by the way; but think of missing the kingdom of God! I am sure we all want to be there. If I am worthy I want to see all of the brothers and sisters there. Let us all try by the help of each other and by the help of our heavenly Father to inherit the kingdom of God, when all will be joy and peace. May God help us all, is my prayer.

Mrs. Almus Adams.

Dear Brother Huggins:

How are you getting along in health when you spend endless time in putting forth such brilliant work in the truth? I would feel happy if I could do the least part of what you do. The Restitution, which I receive each week, certainly does me a lot of good as I read the different parts which show a wonderful amount of time and energy put forth by the contributors.

I have a passage in the Bible which I would like to have you explain. Luke 17:21 "The kingdom of God cometh not with observation; neither shall they say, lo here! or lo, there! for behold, the kingdom of God is within you." Rom. 14:17: "For the kingdom of God is not meat and drink: but righteousness and peace, and joy in the Holy Ghost" Col. 1:27: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

I understand the kingdom of God is what we work and pray for and will be obtained by the saints at their resurrection. Am I right? It says that the kingdom of God is within you; the hope of glory, righteousness, peace and joy in the Holy Ghost. To my narrow understanding it may be that these passages being relative to those generations when they received the gift of the Holy Spirit direct from God, those who believed in Christ had the hope of the kingdom within them. It is only possible to have the hope of the kingdom within you and impossible to actually have it. I believe that we have only the hope and after we have eternal life then we enter into the kingdom. I know I am quite a little short yet of coming to a clear understanding of all things, but I always have in mind that I have to make my mind like unto Jesus and follow in his footsteps and pray and watch for the kingdom to come. I will appreciate an answer in whatever way you wish to let me know.

Well, I hope you will find a spare moment to let me hear from you.

Anxiously awaiting your reply, I am with you ever in spirit,

Harold C. Baker.

Editor's Note.—Brother Baker's enquiries are practically answered by himself. A foretaste of matrimony is had before matrimony itself; and in the same way a foretaste of the kingdom is experienced by believers prior to the kingdom itself. The glory, righteousness, peace, and joy of the kingdom belong to us now as symptomatic pre-intimations of our inheritance. These "spiritual blessings" are ours already; what then will it be to leap forth like frisking calves of the stall and inherit the kingdom of God itself! Consider in this connection Mal. 4:2.

Brother Huggins:

I wish to correct a mistake in the letter I wrote to The Restitution. Instead of reading "there are none of our faith here at Sunnyside," it should read, there is no church of our faith here. That is the way I wrote it; the mistake was made in the printing. Sister Louise Sullivan and myself are the only ones here of our faith that I know of, and we do not make a church. I have not heard a sermon by our people in Sunnyside since Brother Almus Adams was here five years ago last February. I heard one in Wenatchee, Wash., two years ago this spring, which I enjoyed very much, and that was the last one I have heard.

How I wish I could afford to send Sister Wince enough money to get the printing press. I cannot see why our people are always so slow to respond to help the paper. Dear brethren, we ought to be as zealous as the Dunkard Brethren, and I know if they had sent out a call over the U. S. to the different churches of their faith, they would have 1000 dollars inside of a week's time; and here our dear Sister has to beg and plead and pray and still money comes very slowly. Why is it that our church, the one that ought to be the most willing of any on earth to give to the cause of Christ, is the slowest? I cannot understand.

Your sister in the faith,

Lucy Lapp.

GIVING WHICH COSTS NOTHING

Strangely enough God's people at this day have lost the great truth that they are called to make real sacrifices for him.

How little is actually known of suffering for Christ's sake among his people!

They may suffer as the world does, because the times are hard, etc., but how few know what is meant by the words, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29).

No, it is a day when God's people choose an easy path, when they know little practically of what the cross means, when they are content to offer things to the Lord "without cost" (1 Chron. 21:24). Is that God's way for his believing people? Is it the way Christ walked?

We know it is not. He walked in a path of sorrow and suffering. Must we not lose, both here and eternally by our carefully picking out a path where there is as little as possible suffering for his sake?

Is not our giving very often measured by the ease with which we can give? Do we not avoid giving until our own wants are fully met, and then, if there is anything left, we give it to the Lord! Is this the way for us? What must he think of those who only give when they can do so without making a sacrifice? How must it grieve him to see his beloved people lightly throw away so much blessing, eternal blessing! Making full provision for their own needs so far as they can, but utterly ignoring his claims.

People say they cannot give. Why? What they really mean is that they can not give without making a sacrifice, and they are not willing to make any sacrifice for him. They entirely lose sight of the truth that he wants his people to make sacrifices, that in so doing they are treading in his own blessed footsteps.

It is certain that those who suffer with him and for him are blessed eternally, and yet when there is opportunity for the service which calls for sacrifice or suffering, we draw back from it and thus lose our eternal reward. We need to be honest with ourselves, honest with our God.

The devil may deceive us into believing that what is really gross selfishness is only wisdom; he may deceive believers into thinking that they are serving God when they are getting riches and laying up treasures on earth, when really they are serving mammon with might and main.

Some say they can not afford to give, when the truth of it is, they can not afford not to give.

We should give not to be seen, or to get a name, but alone for the glory of God. Jesus did not stop the poor widow from giving, but commended her above all the rest, because she gave liberally from her heart, of her little.—Sent by W. L. Crowe.

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BEREAN COLUMN

Leota B. Hanson, Editor,
5189 Cate Ave., St. Louis, Mo.

Berean Report

The Executive Board of the National Berean Society met at the home of the president on June 15th, 1918. Sister Lydia Railsback conducted the devotional services. The Organization Committee

reported a growing interest. The Tract Committee reported over 3000 tracts sent out so far this year, which is more than was sent out all of last year. The work is crippled by lack of funds. The Social Correspondence Committee reports increased interest in their work, 150 letters have been written and many have been answered showing their appreciation upon receiving letters. The Isolated Committee reports some work done in their department.

A detailed report of the various committees will be given at the end of the year.

Plans by which each department of the organization may extend its work were discussed.

We hope to have the new lesson books ready in time for distribution at the various conferences. As the Berean year begins in October, all societies who can start the new books then should do so.

Plans for the conference, which is to be held at Holbrook, instead of Omaha, were discussed. Programs will be sent out later. Let all who can plan to attend.

Dessie McDonald, Rec. Sec.

We have received word from the Nebraska Bereans that the National Bereans will be entertained at Holbrook instead of Omaha because the two Nebraska Conferences are to convene together at Holbrook. Notice of the time of meeting will be given later.

The Executive Board requests all members of committees who have left over stationery, especially envelopes, to send it to the Corresponding Secretary. The supply is almost exhausted, and we do not want to have more printed until after the conference.

Evelyn K. Harsch, Cor. Sec.
5439 Ohio St., Chicago, Ill.

The Executive Board of the National Bereans met in Chicago on June 15th. Eight members were present. We had a very satisfactory business meeting (as was stated in our report), followed by a very enjoyable social time seeing the city. The Executive Board stayed over Sunday to meet with the Chicago Church. Brother Frank Siple, a member of the board, preached an excellent sermon at the morning service.

The Aurora, Ill., Bereans went in body to meet with the Chicago Church on Sunday, June 16th. We and the Executive Board of the National Bereans were entertained at dinner at the home of Sisters Leila E. Whitehead and Julia T. and E. K. Harsch, who are living together since the death of Sister Ruth Whitehead. We spent the afternoon in a good old fashioned visit, and had the pleasure of meeting Brother Garten, of Marathon, Iowa, at this time.

N. B. The Chicago and Aurora Bereans are setting a good example by sending in the above notes. We would enjoy hearing from other Bereans and their work. Our column is supposed to be "A Get Acquainted Column," and should be as interesting as the editorials in our church paper. Sister Ruth Whitehead's death notice appeared in our column because she had always been a staunch Berean.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Prov. 8:13

MY PSALM

I thank thee, God, that life has been so sweet;
That I have loved the long, bright way I trod,
Ev'n though I walked with naked bleeding feet,
For this and oh, much more, I thank thee, God.

I thank thee, God, for all thy world of cheer,
Sunlight and stars, ocean; the blooming sod;
Laughter and song and love, so dear, so dear,
For these and oh, much more, I thank thee, God.

I thank thee, God, for all my hours of grief;
For all the bitter scourgings of thy rod;
Dead dreams and unborn deeds—sad harvest-sheaf,
For these and oh, much more, I thank thee, God.

I thank thee, God, that Christ shall surely come;
Of his faith, and thy love may I be shod,
That with him, I shall meet thee in thy home,
For this, oh most of all, I thank thee, God.

Pride—Glory

Prov. 16:18: "Pride goeth before destruction,
and a haughty spirit before a fall."

As we journey through life we hear a great deal concerning pride. A man is proud of his business success; a woman is proud of her children; a boy is proud of his strength; a girl of her beauty. Most every one is proud of some possession. We are proud of this person or that person because he is a noted writer, or a great painter, or because he has accomplished this or acquired that. Many times when we should be thankful we simply are proud. Why should this be? In our eagerness to elevate ourselves, do we consider it degrading to acknowledge God? Man amounts to very little, seldom is good, never is perfect. God alone is pure, God alone is perfect. Even the little good we possess is but partial. We sometimes love, but do we not also hate? At times we do a kind deed, but is it not immediately followed by some act of cruelty that in our calm moments makes us ashamed? Perhaps at times we even are noble, but then are we not more often mean? Should we carefully examine ourselves, and be honest in our judgment, we must conclude that there is nothing about us to create pride. Pride is a child of conceit, and the parents of conceit are foolishness and folly.

At the present time we hear and read a great deal about pride of country. In my heart I feel that the United States is as good as any other country in the world, and a great deal better than most; but even at that have we much whereof to

glory? Do we not read of great crimes, of much rascality? Have you any idea of the illiteracy in this great country of ours? According to the census of 1910 it is as follows: Iowa, 1.7; Nebraska, 1.9; Oregon, 1.9; Washington, 2; Idaho, 2.2; Kansas, 2.2; Utah, 2.5; South Dakota, 2.9; Minnesota, 3; Indiana, 3.1; North Dakota, 3.1; Ohio, 3.2; Wisconsin, 3.2; Wyoming, 3.3; Michigan, 3.3; Vermont, 3.7; Illinois, 3.7; Colorado, 3.7; California, 3.7; Maine, 4.1; Missouri, 4.3; New Hampshire, 4.6; Montana, 4.8; District of Columbia, 4.0; Massachusetts, 5.2; New York, 5.5; New Jersey, 5.6; Oklahoma, 5.6; Pennsylvania, 5.9; Connecticut, 6; Nevada, 6.7; Maryland, 7.2; Rhode Island, 7.7; Delaware, 8.1; West Virginia, 8.3; Texas, 8.9; Kentucky, 12.1; Arkansas, 12.6; Tennessee, 13.6; Florida, 13.8; Virginia, 15.2; North Carolina, 18.5; New Mexico, 20.2; Georgia, 20.7; Arizona, 20.9; Mississippi, 22.4; Alabama, 22.9; South Carolina, 25.7; Louisiana, 29— an average of 8.6 for the entire country.

Does this astonish you? It did me. It also brought home with greater force the thought that we as Christians, look for the coming of the Son of Man. We look forward to the establishment of the kingdom of God, wherein shall dwell righteousness. We have no business to be proud of this earth or any article it contains. We have no right to give glory to any man, nor to any invention of man. Our thought, our business, is with the future. Here we have no continuing city; there we shall have that eternal city of God, where God shall be the judge of all, and Christ the mediator of the new covenant. There is a great gulf between the wisdom of man and the wisdom of God. There is but one really wise thing we can do, and that is to renounce the world and the things pertaining to the world, and through the Lord Jesus Christ attach ourselves to God. Man is nothing; God is all. Let us understand and practice the admonition of the Almighty to Jeremiah: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment and righteousness in the earth: for in these things I delight, saith the Lord." Yea, "He that glorieth, let him glory in the Lord."

A Related Acknowledgment

In number 21, issued June 4th, on this page appeared a poem of beautiful sentiment entitled "Others," which was selected by Sister G. M. Alexander of Chicago. As we are a firm believer of "Rendering to all their due, tribute to whom tribute; custom to whom custom; fear to whom fear; and honor to whom honor." we therefore wish to give credit to our Sister for her selection, thanking her for her interest in us and our work.

To glide along without any aim or object in view is to live a careless, reckless life. Why not have an object in view and make Christ that object?

Good Mottoes for a Boy to Follow

Be kind.
Always play fair.
Keep out of bad company.
Help somebody every day.
Learn to look on the bright side.
Try to set a good example to others.

A Rainy Song

If raindrops had "feelings,"
How sad they would be,
For everyone hates them;
They spoil children's glee.
But then they bring sunshine,
More bright than before,
The rain took to making
Its dismal downpour.

If trials had "feelings,"
How sad they would be,
For they are just hated
From sea to deep sea;
But oft they bring blessings,
And gifts in their train,
As sunshine comes gladly
To us after rain.

A Question

What are you doing toward helping to buy the printing press for "The Restitution"? Answer by sending your mite to Sister Wince.

Bright Bits from "Words of Life"

Three Pillows.—"I am resting on three pillows—Infinite Power, Infinite Wisdom, Infinite Love."—Benjamin Parsons.

The Best Things are Nearest.—The breath of your nostrils, light in your eyes, flowers at your hand, the faith of God just before you. Then do not grasp the stars; but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—Lord Houghton.

The Building of Life.—Life is a building. It rises slowly day by day through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds something to our invisible building.—I. R. Miller.

Perseverance.—Persevere in the instant fight again in the teeth of that discouraged feeling which follows failure, almost preventing one from at once starting afresh. There are only two roads by which any important goal can be reached—sheer strength and perseverance.

Fears and Courage.—Some things are better as private property. Others ought to be shared. In

daily life, Robert L. Stephenson's rule of distribution is a good one: "Keep your fears to yourself, but share your courage with others." Those who follow this rule always become leaders in the end by sheer force of character growth.

Peace

Peace—what is peace? Peace is divinely sent,
God's recompense to those who know his will,
And through the year in patience and content
Strive in their might his precepts to fulfill.
The laws immutable of Sinai's Mount
Bind not alone the subject but the crown.
And nations, too, shall render their account
To the last farthing or go crumbling down.

Daily Thoughts

| | |
|---|--------------|
| Him that is able to do exceeding abundantly | Eph. 3:20 |
| Believe ye that I am able to do this? | Matt. 9:24 |
| Lord, I believe; help thou mine unbelief | Mark 9:23 |
| According to your faith be it unto you | Matt. 9:29 |
| As thy days, so shall thy strength be | Deut. 33:25 |
| Thy God hath commanded thy strength | Psa. 68:28 |
| For when I am weak, then am I strong | 2 Cor. 12:10 |

Advice to a Young Man

Here is some advice given to young men by the late Robert Burdette, writer and philosopher:

Remember, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work.

If you look around you will see that the men who are the most able to live the rest of their days without work are the men who worked the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do that on the sunny side of 30.

They die sometimes, but it because they quit work at 6 P. M. and don't get home until 2 A. M. It's the interval that kills, my son.

The work gives you an appetite for your meals; it lends solidity to your slumbers; it gives you a perfect and grateful appreciation of a holiday.

There are young men who don't work, but the world is not proud of them.

It does not know their names even; it simply speaks of them as "old So-and-so's boy"; nobody likes them; the great busy world doesn't know they are there.

So find out what you want to be and do, and take off your coat and make a dust in the world. The busier you are the less harm you will be likely to get into, the sweeter will be your sleep, the brighter and happier your holidays; and the better satisfied will the world be with you.

Keep Sweet and Keep Moving

Homely phrase of our southland bright—
 Keep steady step to the flam of the drum;
 Touch to the left—eyes to the right—
 Sing with the soul tho' the lips be dumb.
 Hard to be good when the wind's in the east;
 Hard to be gay when the heart is down;
 When "they that trouble you are increased,"
 When you look for a smile and see a frown.
 But
 "Keep sweet and keep movin'."

Hard to be sweet when the throng is dense,
 When elbows jostle and shoulders crowd;
 Easy to give and take offence
 When the touch is rough and the voice is loud;
 "Keep to the right" in the city's throng;
 "Divide the road" on the broad highway;
 There's one way right when everythings wrong;
 "Easy and fair goes far in a day."
 Just
 "Keep sweet and keep movin'."

The quick taunt answers the hasty word—
 The lifetime chance for a "help" is missed!
 The muddiest pool is a fountain stirred,
 A kind hand clinched makes an ugly fist.
 When the nerves are tense and the mind is vexed,
 The spark lies close to the magazine;
 Whisper a hope to the soul perplexed—
 Banish the fear with a smile serene!
 Just
 "Keep sweet and keep movin'."—Robert J. Burdette.

Our Weekly Puzzle

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

What is it to "do the will of God"?

How do those who "do the will of God" abide forever?

Who wrote the above and where can it be found?

Answer next issue.

Answer to puzzle in last issue:

"God was manifested in the flesh" in the person of Christ Jesus our Lord (Isa. 9:6). In Jesus we have the spirit, word of God made flesh (John 1:14), and in John 3:34 we read that God gave not the spirit in measure to Jesus. As Jesus in all things that he did, justified God in his wisdom, therefore "God was justified in the spirit" through and in Jesus. The same answer is true as to the other questions: It was through Jesus that "God was seen of angels"; it was in Jesus that "God preached unto the Gentiles"; it was through Jesus that "God was believed on in the world," and it was in the person of Jesus that "God was received into glory."

The passage was written by the apostle Paul to Timothy, and can be found in 1 Tim. 3:16.

Mizpah

The word Mizpah means to watch out; to look. In wedding rings it has the significance of "The Lord watch between me and thee."

Every Cloud has a Silver Lining

The inner side of every cloud is bright and shining,
 And so I turn my clouds about
 And always wear them inside out
 To show the silver lining.

Do You Only Talk, or Do You Practice ?

"As a man thinketh in his heart so is he."
 We have found that some men talk more religion in ten minutes than they practice in ten years.

"Persecuted, but not forsaken," was the testimony of the Apostle Paul. Is it yours ?

A cheering word, a loving smile are something never out of style.—Sister Andrews.

Some are unwisely liberal, and more delight to give presents than to pay debts.

It is the privilege of the saint to make the communication of his faith effectual by talking and walking it.

The seven-times-heated furnace will not baffle the faith of him who really knows God.

The carnal sympathy-seekers savor not the things of God, but those that be of men.

Love never questions, it simply trusts and obeys.

The mind that belongs to a clean life is cleaner to plan, the body that belongs to it has more strength and endurance to execute, and the courage for either alternative, life or death, gives calmness and poise to bear and to do to the uttermost. Even the human chances are far greater to the life that has built up on a clean and true foundation. Our choicest possessions are not those we store away with bank checks. It is no figure of speech, but sober fact, to say that descent from clean stock is one's choicest physical inheritance, and the living of a good life one's greatest success."

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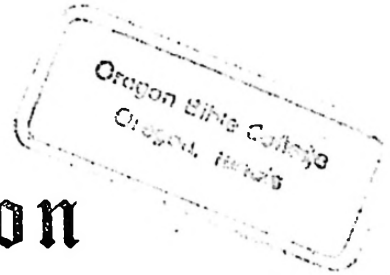
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"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70

CLEVELAND, O. JULY 16TH 1918

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CURRENT EVENTS AND PROPHECY

Listen, my children, and you shall hear,
How some are filled with a dreadful fear,
A fear of they know not what,
As reports are heard of the cannon shot.

Oh, what is the matter with our beautiful earth,
Filled with violence on land and surf;
Peace we have dreamed now for ages,
Still the most fearful of battles rages.

Is God at the helm, does he guide us still,
Do all things work to do his will?
A thousand questions our minds do ask;
Who can answer them? Alas, alas.

God's prophets alone told what man would do,
In the latter days; is his word true?
Let us turn and look how the prophets of old
These fearful days so plainly foretold.

Daniel saw a terrible image,
Whose head was made of finest gold;
The King of Persia, Nebuchadnezzar,
Was that head, we are told.

He ruled wherever man was found,
But the head of gold must be cast down,
The kingdom was taken, divided in two,
Which gives us the arms of the Image so true.

The Persians of brazen coats of brass
Are the belly of the image in power at last,
Still the image is not complete,
For it must have both legs and feet.

So Daniel tells us now, that they
Were part of iron and part of clay.
That a stone cut out without hands,
Should smite the image as it stands,

Make it as chaff to be carried away;
Then shall we see the dawning of day.
These times of trouble God saw would come;
Help us to say, "Thy will be done."

For a moment stop looking at the affairs of man;
Turn and see what God has planned.
Carefully read what the prophets of old,
Told us the "latter days" would unfold.

A terrible battle will soon be fought;
Back to Jerusalem the Jews will be brought;
God will return to this earth again,
His saints with him in Zion to reign.

Then lift up your heads, ye saints everywhere,
Rejoice: for behold, the morning is near;
Hasten, ye wanderers; time's nearly done;
Turn while you may to the Living One.

Read the covenant of promise to you;
Pray, "O Lord, what shall I do?"
Forget the creeds man has taught you were true;
Go to the word, it alone is true.

Oh, do not neglect, search as for gold,
He that seeketh, shall find, we are told.
God knows our weakness and he bids us come;
It will soon be too late, the days are nearly done.

He taught us to pray, "Thy kingdom come.
Thy will on earth, O Lord, be done."
Our prayers will soon be filled complete,
When we meet in Jerusalem at Jesus' feet.

Mrs: Chas. Thomas

A COMMENTARY ON THE APOCALYPSE

Chapter 3

And unto the angel of the church in Sardis write:
These things saith he that hath the seven spirits of God,
and the seven stars; I know thy works, and thou hast a
name that thou livest, and art dead (vs. 1).

The message to the church in Thyatira is a long one in comparison to the one to Sardis, which is very brief. The church of Thyatira occupies a time space in the way from Patmos to the return of the Master reaching from the rise of the Papacy as a civil power, in the sixth century, to the Reformation A. D. 1617. The church of Sardis occupies but a short space just prior to the Reformation in the fore part of the 16th century. Here the Master is he that hath the seven spirits of God, and the seven stars. The seven spirits are first revealed in the salutation of chapter 1:4 as the seven spirits that are before God's throne, and evidently are seven divine attributes; God's spirit in sevenfold manifestation, which the Father has conferred upon his Son. See chapter 5:6 where the Lamb has seven horns, and seven eyes, "which are the seven spirits of God."

The seven stars are the elders of the seven churches. A church is dead when it has lost its zeal, and its love has grown cold in the service of its Lord. Or its voice may be silenced by the hand of persecution, so that it ceases to bear testimony to the truth, when it could be said that it was dead. A more full account of the death state of the church will be revealed in chapter 11:7, the death of the witnessess.

Be watchful and strengthen the things which remain that are ready to die: for I have not found thy works perfect before God (vs. 2).

Here the spirit enjoins the watchfulness to conserve what little life there was left in the church, in their dead condition, when faith and love were ready to die. And the works that they were doing "were not perfect before God," who requires faith and love in all their actions, in his service, in order to strengthen what remained. Examine yourselves, in the light of the testimony of the spirit, to the end that ye may become more "perfect before God."

Remember therefore how thou hast received and heard; and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee (vs. 3).

"Remember" what thou hast received; how the gospel was preached to you by the power of the spirit, lifting your minds out of darkness into the glorious light of the gospel. This thou hast heard. Hold it fast and repent of thy fallen and dead condition. The advice of the spirit is here to hold fast what remained of the truth, and to repent, turn away from the fallen condition; and watch, watch against the evil, and to lay hold of the truth. If not "I will come on thee as a thief;" and thou shalt not know the time of my coming. The true witness here, by the spirit, manifests a strong desire for the reformation of the church, but faithfully warns them of the consequences, if they fail to comply with the conditions of their salvation.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy (vs. 4).

The spirit here, for the benefit of the church, points to the fact that even in Sardis there were a few that had not defiled their garments. Mark the words, "even in Sardis," showing the extremely low condition of spiritual things in Sardis. The majority of the church were not only dead, but had defiled their garment. Their character was soiled by some evil work. This we learn by the "few that had not defiled their garments" and who were to walk with him in white. Here they are held forth as an example, exalted with him, walking in white, and being worthy.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels (vs. 5).

The precious promise to the overcomer is, that he shall be clothed in white raiment, the symbol of a righteous character. What an honor; and to be associated with Christ in the coming age, to bless the nations with a righteous government; having in yourself the consciousness of being a blessing to the human race, and enjoying thereby the greatest happiness possible to be attained.

His name written in the book of life, and to remain there, confessed by Christ before his Father and the holy angels, carrying out the purpose of God in the creation of the heavens and the earth.

As it is written, "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. 2:14).

He that hath an ear, let him hear what the spirit saith unto the churches (vs. 6).

The Master in the days of his flesh called attention to some parties that had eyes, but they saw not; and that had ears, but heard not. Some shut their ears because they do not like the truth, because their deeds are evil.

And to the angel of the church in Philadelphia, write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth (vs. 7).

What is here said of the church of Philadelphia could not be said with grace and truth by any one but the Lord Jesus Christ; and in his case, only fidelity to truth prompts his utterances. He that is holy, he that is true, is applicable to him, in a sense in which it applies to no other being of the whole human race.

"He that hath the key of David." He is heir to David's throne and kingdom, and by virtue of all power being delegated to him in heaven and on earth, he will ere long use the keys in opening the door by which he will ascend the throne of his father David; which throne will be extended until he, sitting on it, will be king over all the earth. Then the first dominion will have come to the daughter of Jerusalem (Gen. 1). Then he will shut and no man can open; open and no man can shut.

I know thy works: behold I have set before thee an open door and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name (vs. 8).

This book being a prophecy, we naturally ask, when did the Master set before the church an open door that no man could shut? In the early days of the church it suffered persecution by Jew and Pagan. If we say the door was opened to the church when paganism was put out of the heaven of the Roman Empire, in the days of Constantine, we are face to face with the fact that that opened the door for the union of church and state, and for the rise of the papacy, which closed the door to all liberty. The door which no man could, nor can shut, was opened by the Master in the Protestant Reformation, in the fore part of the 16th century. Here the door is a land mark in the chronology of the church of Philadelphia.

The man of sin strove with all his might by anathema and bloody persecution to close the door, but could not do it. He and his keys are counterfeit, and Christ is the true bearer of the keys. He alone can open and no man can shut. This truth is proved by the success of the Reformation, in the time of Luther, Melancthon, and a host of other reformers. The pope, the greatest man in Europe, failed to shut the door, giving emphasis to the words of the Master: "I have set before thee an open door, and no man can shut it."

George Francis.

INVENTIONS

No. 4

We now come to Mr. Barlow's two last inventions, one of which he used to establish eternal torment, and the other to overthrow certain proofs used by his much pitied annihilationists. He takes one whole chapter to explain and argue that eternal punishment cannot be destruction, basing his argument on Matthew 25:46, "And these shall go away into everlasting punishment: but the righteous into life eternal." His reasoning runs thus: "To talk about punishing a stone, a house or the Bosphoros, is the very essence of nonsense. Punishment is the penalty for wrong doing, and can only be inflicted where there is a consciousness of ill desert, and the capacity for feeling pain, mental or physical. Now if death is the terminus of existence, it is here insisted that it is equally the terminus of punishment, and so the punishment cannot be eternal or everlasting. It is the person who is punished. If there is no eternal person there can be no eternal punishment" (p. 114). He further asserts: "Pain is inseparably connected with punishment." Again, "Where there is no consciousness there can be no pain, consequently no punishment" (pp. 114, 115). This invention would sound pretty favorable in the ears of the ignorant, but to the logical the loss of eternal existence and pleasure is an eternal punishment. If happiness and pleasure are a reward then their loss is a punishment; if eternal life is a reward (Rom. 2:6, 7) then its loss is a punishment; and if lost eternally it is eternal punishment, and down goes the invention.

Is death an evil? It came by sin (Rom. 5:12). Did sin bring that which is good? No. Then death is a punishment, and an endless death would be an endless or eternal punishment. Augustine, the inventor of Mr. Barlow's theory, admits as much. "The laws do not estimate the punishment of a criminal by the brief period during which he is being put to death; but by their removing him for ever from the company of living men" (City of God, pp. 21, 22). Justin Martyr also, "They kill us with no intention of delivering us; but cut us off that we might be deprived of life and pleasure" (Apology, p. 57). Irenaeus says, "Good things are eternal, and without end with God, and therefore the loss of these is also eternal and never ending" (Against Heresies, pp. 4, 5, 11). This shows that we "poor annihilationists" are not alone in teaching that extinction is punishment, because it is the loss of all good; but even Augustine and Justin believers in eternal misery, admit our claim, and hence they show Mr. Barlow's invention not universally admitted.

Now for some modern divines of the same school: "May it not, in its measure be reckoned an infinite punishment should God be pleased to doom man, who is by nature a candidate for immortality, to total annihilation from whence he should never be suffered to return to life"? (Witsius' Covenants, p. 13). President Edwards: "Endless annihilation is an endless or an infinite punishment" (Duration and Nature of Future Punishment, by Constable, p. 25). Pascal asks, "Is the loss of existence a thing to speak of flippantly? Is it not a thing on the contrary to speak sadly of, as of all sad things

the saddest?" (Young's Night Thoughts). The loss of any blessing is a punishment, and its eternal loss is eternal punishment. When the wicked "go away into eternal punishment" at the second advent of Christ, they are "punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints" (Matt. 25:31, 46; 2 Thess. 1:9, 10). There can be no mistake in the time referred to here. Jesus says: "When the Son of Man shall come in his glory," then he separates the wicked from the righteous, and sends each to his respective doom or reward. Paul places the punishment at the time when he comes to be glorified in them that believe. And whatever the punishment of Jesus is the punishment of Paul must be, and vice versa. They are punished with everlasting destruction, hence everlasting punishment is everlasting destruction.

But what is destruction? Let Mr. Barlow answer. After referring us to Mal. 4:1, 2; 2 Pet. 3:10; 2 Thess. 1:7, 8, he says: "These all are not the fires of Gehenna, but those which attend the second coming of the Lord. These, after the righteous dead are raised and the righteous living changed, and caught up with them to meet the Lord in the air, shall burn up the bodies of the wicked that are living on the earth, that it shall leave them neither root nor branch. In that day they shall perish with their works. They shall then consume away, into smoke shall they consume away." Then for a body to be punished with destruction is for it to be burned up, that it shall not be left root nor branch to perish with its works, consume into smoke, etc. This is Mr. Barlow's own definition. Will he stand by it? Our text says, "Them that know not God, and that obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction." That is burned up, perished, and consumed into smoke; and what could that be but their final end, or extinction? Paul says it is those who obey not God that are punished. Are they only bodies? If no, then Mr. Barlow is wrong in adding the word "bodies," and if soul and spirit are included then they are punished also; and if destruction means burned up in the case of the bodies it must be the same for souls. The Bible says the wicked, and for Mr. Barlow to make it bodies of the wicked is to add to God's word.

The word everlasting is quoted many times when he is commenting on Matt. 25:46, but Paul uses the same word to describe the destruction, and if Paul's destruction can be limited to a thousand years then also can Matthew's punishment. As we have observed they begin at the same time. We must conclude that if the one terminates at the end of the thousand years by resurrection, the other must end also, and why so much ado about nothing? Mr. Barlow does not say the bodies of the wicked go into everlasting punishment, but leaves that verse teaching that the wicked represents the whole man, and if consistent he should do the same with Paul's sayings, which would leave him no loop hole out of which to crawl. He speaks of Paul's tribulation and anguish being rendered, and draws from that that tribulation and anguish will be eternal, forgetting that Paul in the same passage is very particular to say of the life rendered the faithful, that is, the eternal life, while

he leaves off eternal when speaking of the tribulation, and adds it when speaking of their destruction. He also makes much of eternal fire, but is careful not to mention the fact that Jude declares it converted the Sodomites and their city into ashes. He mentions the second death, but fails to prove it to be eternal torment.

Now for his answer to the strongest texts of the "poor annihilationists." "Yet a little while and the wicked shall not be" (Psa. 37:10). He begins by telling us that all Scripture is true, and can be understood, but we know some of it has to be understood by what the context says, and the main theme of David is the saints' inheritance on earth while he is showing that they shall not be on earth. (I have not quoted verbatim for lack of space, but given the substance). He refers us to another Psalm to show their place will be in hell, and they also, and with a flourish boasts of how easily the arguments of the poor fellows can be overthrown. He forgets that the Bible declares "the righteous shall be recompensed in the earth; much more the wicked and sinner." He makes one recompense here and the one that is "much more" here somewhere else. Where is the hell David mentions? When Korah and company went to that place they went down into the earth. David speaks of some men being lain in that same place like sheep (Psa. 49), but sheep are not carried away from the earth. Job says, "Drought and heat consume the snow waters; so doth the grave those which have sinned. The womb shall forget him; the worm shall feed sweetly on him; and he shall be no more remembered, and wickedness shall be broken as a tree" (Psa. 24:19, 20).

The word grave here is a translation of the Hebrew word sheol, and that word is translated hell in our author's text, and we are told that sinners are consumed there as drought and heat consume snow waters here. How much snow water would have been left in Job's climate after dry and hot weather? None, neither will the wicked be preserved in sheol after they have been returned there, as per our author's text, and David prays, "Let the wicked be silent in sheol." Not howling in misery as Mr. Barlow would have it. Now Job, explain what you mean by the wicked being consumed in sheol: "He shall perish forever like his own dung." This illustration forever settles the question, and the speaker of it asks, "Know thou not this?" making it a matter of knowledge between him and the man spoken to.

Another text Mr. Barlow explains is, "They shall be as though they had not been." They shall be as though they had not been on earth. Earth must be added to this text to kill it, but does it do what the gentleman wishes it to do? No, for if they had not been on earth they would have not been sent from earth to some other place, they would be as though they had been here, and not as though they had not been. As long as a being continues in being he is not as though he had not been, but when he goes out of being he is in just such condition. If the planet Mars is inhabited, which is generally conceded by scientists, we could not say of its inhabitants they are as though they had not been, because none of them has ever been here on earth; and if one should leave there and come here, those beings there knowing the fact of his being here, could not say of him, he is as

though he had not been; for he is still in being. Suppose some one should say of Jesus, "He is as though he had not been." Or suppose the Bible should read that way of him; would we contend that he was living in heaven? We would be counted fools if we did. The other texts are about the burning up of the wicked, and have been noticed; and so we bid Mr. Barlow good-bye.

J. J. Heckman.

RADIATION

Light, heat and energy are radiated by bodies. A bar of iron fresh from the forge throws off or radiates both light and heat in the process of cooling. The hot-water pipes in the office or church, radiate heat but not light; and the heat does not diminish as long as the source of supply is maintained. The bar of iron is charged with heat which is soon thrown off. The heat of the pipes is maintained by their communication with the furnace. A more perfect illustration would be the sun, which constantly radiates light, heat, and energy, with apparently no diminution. If someone says I am mistaken in my science, the reply is I am not attempting to teach it—only making use of a simple phenomenon to teach a higher lesson.

Have you ever noticed that human beings radiate influences of various kinds? Some men radiate business. They seem steeped in it—charged with it—radiate an atmosphere of it in which they live. Others in a literal and physical sense radiate alcohol; they lurch into bus or tram, and body and breath soon radiate the fumes throughout the vehicle.

Then there are those living sunbeams, who radiate cheerfulness wherever they go. It is a delightful experience to be with them in their atmosphere of brightness and joy. And on the other side, there are some who are always in trouble—or expecting it; a cloud seems to hang ever above and around them, and they radiate gloom and dampness and depression. "No man liveth to himself." We are all, always radiating influences bitter or sweet, evil or good, uplifting or depressing; what shall be our aim, and how shall we reach it?

There is no greater need in the world, and no higher aim possible for us than to

Radiate Christ

You have doubtless known some who on their first contact with him have seemed red-hot with enthusiasm and zeal. Then after a few months their heat has been expended, and they have become cold. The contact with their source of heat has not been continued. They were self-sufficient instead of dependent upon the Lord.

There are those again whose presence sheds a sweet odor of Christ Jesus—a silent yet powerful manifestation of his presence seems with them, as though a halo of his spirit were about them and himself within them. His love seems to sweeten their voice, and to beam in tenderness from their eyes; and their whole being seems charged with him.

It not only seems, but it is so. Realizing that they are but the "earthen vessels," they know

that the "excellency of the glory" is that which is from God through our Lord Jesus, and not from themselves. Their sufficiency is of God—their desire is that "Christ shall be magnified in their body, whether by life or death."

If, then, we can reach the height to which the apostle Paul attained and truly say, "Christ liveth in me," we shall bear him about with us day by day, think his thoughts—utter his words—all our actions will be performed in his spirit—and all our life long we shall radiate the light, the love, the energy, the life, of our beoved Lord Jesus.

Brethren, sisters, radiate Christ!—Herbert H. Horsman.

**HOW COULD JEHOVAH CHARGE
"HIS ANGELS WITH FOLLY" (JOB 4:18)**

The orthodox have been not a little perplexed to understand the idea contained in this part of the speech of Eliphaz, in the controversy between Job and his friends. They remember to have read what Peter and Jude had to say about the conduct of Corah, Dathan, and Abiram—in wickedly assuming sovereign power in the councils of the nation (Numb. 16), but were swallowed up, with 250 men of renown, all princes, in the earthquake—and so they jumped to the conclusion that these angels to whom Eliphaz alludes were once celestial intelligences who raised revolt in heaven itself, and were kicked out, being sent down to the Tartarian penitentiary. But it is not hard to expose the folly of such vain mischievous lucubrations.

In every instance, when the true ideas of the divine testimony are under examination, the first object of inquiry must be the contextual bearing. That inquiry in relation to the proposed question, brings the following facts to mind. Job's friends have assumed:

1st. That Job's afflictions are a divine chastisement for some secret guilt.

2nd. His complaints were extravagant and wicked.

3rd. Job's theory in the past, and his practice now, were irreconcilable. Hence they allege hypocrisy lurked behind.

They insinuated pretty strongly that Job had been guilty of some secret oppressions caused by his excessive wealth and power in the days of his prosperity. The truth of which Eliphaz now tries to prove by his vision, which he applies.

He, as the senior, opens the reply to Job. He begins with an apology for the struggle in the minds between duty and sympathy. They all desire to carry out the first object of their visit—to comfort him, but yet his impatience demanded such counsel as would vex him. For truth has prior claims to friendship. He first charges upon Job, the past position he had occupied as patriarchal priest. He had been an instructor of others how to act under circumstance of disasters and points to the efficacy of his labors. He had restored and strengthened the weak to trust in God's power and fidelity. Where were his faith, courage, and calmness, now disaster looked him in the face? He lacked sincerity! it was "all talk." He charges Job with hypocrisy, and alleges that guilt and dis-

aster were always linked together. The wicked who ploughed in iniquity reaped its reward.

Then he relates a supernatural vision which he had seen in the dead hours of midnight, the effect of which was very appalling to him, making all his bones shake. Its undefined form then spoke; he relates his speech which may be paraphrased as follows: "Shall fallen mortal man in his folly, ignorance, and impurity, presume to arraign the character of God, as though he could instruct him in matters of righteousness, equity, and truth? He does not trust himself to ask instruction of his servants, nor does he seek counsel of his mighty angels, for they are but finite creatures, and are foolish when compared with the Allwise God." Much less likely is it that he should be directed by a man like Job, who is as frail and perishing as a moth, and as vain and weak.

He now urges him to try if he could get any just man who would approve his rash language or be silly enough to commend his impetuous ravings? Or could he find any one of God's angels who would visit him (as he, Eliphaz, had done), and countenance his conduct?

A Nazarene.

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EDITORIAL

Preachers should aim in preaching the gospel to puncture the heart, rather than tickle the ear.

Sister Frances Russell is making an indefinite visit at the home of Mr. and Mrs. McCave, Atwater, Ohio.

There is a world of difference between feeling, "I have done wrong," and feeling, "I have sinned against the Lord."

When a brother backslides, it is as if the prodigal son had repeated his folly, and left his father's house a second time.

We were delighted July 7th to have as visitors at the Lord's table Brother Harold Baker, of Ohio, and Brother Robt. Pate Jr., of Michigan.

It is better for us now that Christ should be in heaven than on earth, We personally need him there more than here. We want an advocate at court.

The man who waits for repentance, waits for what cannot be had so long as it is waited for. Strange that a man will wait for that which he has himself to do.

Sister Blanche Covert, of California, announces the marriage of her daughter, Sister Ruth Covert, to Mr. George A. Mowery, June 30th, in Chicago. Another item of appreciation to us is that the bride and bridegroom will be "at home" in Cleveland "after the first of September."

Man could not be contented and happy in the kingdom of God in ignorance of the truth. Some of his relations might be missing there, and he would "miss them" and mourn their absence forever. But if he belongs to the family of God, his entire family and all of his relations will be there—not one will be missing to cause sorrow. The question of moment, dear reader, is, To whose family do you belong—Adam's or Christ's?

ANALYSIS OF "BIBLE LESSONS"

Contents in the Interrogative Form, Giving the Reader a Review of the Lesson.
The Numbers Refer to Pages.

"THE THINGS CONCERNING THE KINGDOM OF GOD"

Lesson IV

2. What is a kingdom?—Cite instances of human governments that are called kingdoms in the Bible.—Is the kingdom of God a literal government?
3. What is the antithesis in Daniel 2:44?—Is the kingdom of God friendly or inimical to the kingdoms of men?—Where will the kingdom of God be when it is "set up"?—When will it be set up?
4. When are "the times of restitution"?—Will Christ return from heaven like he went to heaven?—Is a king who does not occupy his throne a king de facto?—How did Herod and his successors receive official jurisdiction from the Emperor of Rome?—Why did Christ leave the earth and go into a "far country"?—Are the appearing and kingdom of Christ connected?—Was the kingdom of Israel the kingdom of God?
5. Why was it destroyed?—Is its collapse permanent or temporary?—Will it be restored?—If restored, where will it be located?—Is the Lord's prayer, "thy kingdom come," to be fulfilled in the sun, Mars, Venus, Jupiter, or the earth?—Will it be local or co-extensive with the earth?—Give Leeser's translation of Dan. 7:27.—What is an amplified definition of the gospel?—Memorise Acts 8:12.—Why is an analysis of "the things of the kingdom" necessary?—Since a kingdom is not an abstraction, what is it?
6. Is any single element of the kingdom the kingdom itself?—What do the words "Jesus" and "Christ" mean?—May you believe in the one and not the other?—What does believing on the Lord Jesus Christ mean?
7. May Jesus and Christ be distinguished?—Can you place the definite article "the" before a proper name, grammatically?—What, then, is meant by "Jesus the Christ"?—What does preaching that Jesus is Christ involve?—In what way did preaching this have a bearing upon Caesar?—When will Christ be king "contrary" to Caesar?
8. Are ethereal conceptions of Jesus' kingship spiritual?—What reasonable objection is there to Jesus being a literal king on earth?—Does this idea glorify or

- degrade him?—Must he not be glorified where he has been denied to be vindicated?—Who are the associates of King Jesus?
9. Will the saints be flesh and blood then like they are now?—What is meant by the words, "the kingdom shall not be left to other people"?—What are the saints to do, and where will they live?—Do reason, logic, and the fitness of things agree with the thought of the saints living on the earth?
 10. Will they share the kingdom and glory of Christ?—Having suffered shame here, will they be glorified somewhere else?—To whom will "the world to come" be subject?
 11. How will the laws of that age be administered?—What about the intellectual, moral, social, and religious conditions of that time?—Who are the subjects of the kingdom?—What is the difference between the kingdom of God and its subjects?—Will there be a difference in the subjects themselves?—Who are called "the first dominion"?
 12. From what city did the gospel radiate under Christ?—What city will be the capital of the kingdom?—Why?—What section of the earth does God call "my land" particularly?—What part of the earth will be the territory of the kingdom primarily?—How does Christ add "the uttermost parts of the earth" to this dominion?

ON THE FOURTH OF JULY

Mr. and Mrs. Francis L. McCave, of Atwater, Ohio, entertained a number of Salem and Cleveland brethren, sisters and friends at their country home. Tables were spread on the front lawn where an ample picnic dinner was served. The afternoon was spent in games and a delightful social time, one hour of which was devoted to a general discussion led by D. C. Robison, of Salem. The current events and items of interest in the world were linked with timely Bible prophecies.

The names of those present were as follows:

Of Salem:

Mr. and Mrs. Townsend
 Mr. and Mrs. Coy and family
 Mr. and Mrs. Clark and son
 Mr. and Mrs. Snider
 Mr. and Mrs. Pottorf and family
 Mr. and Mrs. D. C. Robison
 Mr. and Mrs. Nate Buckman
 Mr. Carey Buckman
 Miss Hazel Spencer
 Mrs. Louise Phillips
 Miss Ella Knowles

Of Cleveland:

Mr. Walter Tomlinson
 Miss Mary Knowles
 Miss Heloise Crawford
 Miss Frances Russell
 Mr. and Mrs. B. H. Lang and daughter Elizabeth

MARRIED

At Omaha, Neb., July fourth, Mr. Russell E. Zeller, son of Brother and Sister C. W. Zeller, of

Palmer, Neb., and Sister Leona T. Parvis, of Fuler-ton, Neb. Brother Zeller is in Camp Funston in service and is being well treated. Brother Zeller is well known among the Bereans and is president of Nebraska Bereans. He is a young man of marked ability, a devout Christian, and sound reasoner. We feel the loss of this worthy brother from our state work. About a month ago I baptized his wife. She is a teacher and a girl modest in character, and will make Brother Zeller a splendid life companion. We bespeak for them a happy and prosperous life together. Starting out in life both true believers they will most certainly succeed. May the Lord keep and protect them till the great future wedding.

Almus Adams.

OBITUARY

Zorado Woodward was born in Steuben County, New York, June 10, 1838, and departed this life, June 28, 1918, aged 80 years and 18 days.

She was united in marriage to Isaac Masterman, July 5, 1855. Eight children, twelve grandchildren, twenty-two great-grandchildren, and two great-great grand-children survive her. The children are George of Ashtabula, O. Mrs. H. C. Breece, of Garrett, Ind.; Mrs. Frank Reed, Bert, Mark, Hoyt, Marshall, and Marmery, of Walkerton, Ind. Her husband died Sept. 16, 1916, and her oldest daughter, Mrs. William Bunch, April 18, 1913. She leaves one brother, Horace Woodward, of Walkerton, the only survivor of her family.

She and her husband and two daughters, Mrs. Reed and Marmery, were converted and baptized by Elder Barkley about thirty-five years ago. She has lived a consistent life, was a devoted mother, a kind neighbor, and will be missed in the community where she has lived for many years.

Funeral services were held from the residence, Monday, July 1, at two o'clock, and burial was made in the Walkerton Cemetery, where our sister awaits the coming King and his resurrection.

D. E. VanVactor.

WAR DEPARTMENT RULINGS ON "CONSCIENTIOUS OBJECTORS"

Reprinted from "Messiah's Advocate" July 31, 1918

The following statement is authorized by the War Department:

Orders have been issued by the Secretary of War providing for the segregation of conscientious objectors at Fort Leavenworth, Kans. Men refusing either to perform military service or to accept the alternative of duties classed as non-combatant will be transferred from their present camps after being interrogated personally by a board of inquiry.

The Secretary has appointed as members of this board Maj. Richard C. Stoddard of the Judge advocate's office, chairman; Federal Judge Julian W. Mack of Chicago, and Dean H. F. Stone of the Columbia University Law School, New York. The board will visit the four or five camps where the few conscientious objectors are now segregated.

May Be Put on Farm Work

Special provision is made by which objectors, who are held to be sincere in their attitude, may be furloughed without pay from the Government for agricultural service. These men must agree not to accept for their labor a greater sum than the pay of a private plus subsistence.

Conscientious objectors, though their numbers have been relatively small, have presented a problem to the War Department and the present instructions are based upon several months of study.

Provisions of Selective Act

The selective-service act makes provision for the assignment to noncombatant military service members of religious bodies opposed in principle to war. In certain instances the church in question specifies that obedience to any military order, whether given by a company commander or by a surgeon in the hospital involves a departure from the tenets of the church and in many cases individual objectors have stated that the same conclusion prevents their accepting the alternative of noncombatant service offered by the terms of the presidential order of March 20. For this reason the new instruction have been drawn in such a way as to provide the greatest generosity of treatment to the men whose sincerity is proved, while keeping the strictest check against giving an opportunity to the slacker or malinger.

Text of Secretary's Order

The text of the order issued by the Secretary of War follows:

"The Secretary of War directs that instructions substantially as follows be sent to all commanding officers concerned.

"1. By the terms of the presidential order of March 20, 1918, men reporting at the training camps under the provisions of the selective-service law who profess conscientious scruples against warfare are given an opportunity to select forms of service designed by the President to be non-combatant in character. By direction of the Secretary of War dated April 22, 1918, instructions were issued by this office April 27, 1918, to try by court-martial those declining to accept such non-combatant service; (a) whose attitude in camp is defiant; (b) whose sincerity is questioned; (c) who are active in propaganda.

"2. All other men professing conscientious objections, now segregated in post and camps, i. e., those who, while themselves refusing to obey military instructions on the ground of conscientious scruples, religious or otherwise, have given no other cause in their criticism in their conduct, and all who have been or may be acquitted by such court-martial shall be transferred upon orders issued by this office to camp and other commanders to Fort Leavenworth, Kans. The commanding officer, Fort Leavenworth, will keep these men segregated, but not under arrest, pending further instructions from this office.

"3. The same procedure shall be carried out as promptly as possible in the cases of men professing similar scruples who may report at posts or camps in the future.

None to be Discharged

"4. Under no circumstances will conscientious objectors otherwise qualified to perform military duty be discharged from their responsibilities under the selective-service law, but the Secretary of War has constituted a board of inquiry composed of a representative from the Judge advocate's office (Maj. Richard C. Stoddard), chairman; Judge Julian W. Mack of the Federal court, and Dean H. F. Stone of the Columbia University Law School. It will be the duty of this board to interrogate personally each man so transferred. Such men as may be determined by this board to be sincere in their attitude and desirous of serving their country in any way within the limits of their conscientious scruples may be furloughed by the commanding officer, Fort Leavenworth, without pay for agricultural service upon the voluntary application of the soldier under the authority contained in the act of Congress of March 16, 1918, and the provisions of General Order 31, 1918, provision being made:

"(1) That monthly reports as to the industry of each person so furloughed shall be received from disinterested sources, and that the furlough shall terminate automatically upon receipt of report that he is not working to the best of his ability; and

"(2) That no person shall be recommended for such furlough who does not voluntarily agree that he shall receive for his labor an amount no greater than a private's pay, plus an estimated sum for subsistence if such be not provided by the employer. It is suggested that any additional amount, which may be offered for the service of such men be contributed to the Red Cross.

"5. In exceptional cases the board may recommend furlough for service in France in the Friends' reconstruction unit.

"6. If there shall be any instances in which the findings of courts-martial at camps or posts in cases involving conscientious objectors shall be disapproved by the Secretary of War, the men concerned shall also be transferred to Fort Leavenworth, and similarly examined and reported upon by the board of inquiry.

Court-Martial If Disobedient

"7. Any man who is not recommended for furlough by this board, or who being offered such furlough shall be terminated for the reasons indicated above, or for other reasons deemed sufficient by the Secretary of War, shall be required to perform such noncombatant service as may be assigned to him, and shall be held strictly accountable under the articles of war for the proper performance of such service and to strict obedience to all laws governing or applicable to soldiers employed in that status. In the event of disobedience of such laws or failure to perform such service, the offender shall be tried by court-martial; and if found guilty and sentenced to confinement shall be detained in the disciplinary barracks for the term of his sentence.

"8. Pending the final decision in each case as to the disposal of these men, the directions as to their treatment, issued from time to time by order of the Secretary of War, remain in force. These may be summarized as follows:

"As a matter of public health every man in camp, entirely apart from his military status, shall be expected to keep himself and his belongings and surroundings clean, and his body in good condition through appropriate exercise. Men declining to perform military duties shall be expected to prepare their own food.

"If, however, any drafted man, upon his arrival at camp, either through the presentation of a certificate from his local board, or by written statement addressed by himself to the commanding officer, shall record himself as a conscientious objector, he shall not, against his will, be required to wear a uniform or to bear arms; nor, if pending the final decisions to his status, he shall decline to perform, under military direction, duties which he states to the contrary to the dictates of his conscience, shall he receive punitive treatment for such conduct.

Must Report at Camp

"No man who fails to report at camp, in accordance with the instructions of his local board, or who, having reported, fails to make clear upon his arrival his decision to be regarded as a conscientious objector, is entitled to the treatment outlined above.

"In the assignment of any soldier to duty, combatant or noncombatant, the War Department recognizes no distinction between service in the United States and service abroad.

"II. That the commanding General, Central Department, be instructed to advise the commanding officer, Fort Leavenworth, Kans., in accordance with the foregoing, and direct him to take the necessary action for the reception and segregation of these men, and to co-operate with the board of inquiry in disposing of their cases."—From the Official Bulletin, June 1, 1918.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Myerson St., Brooklyn, N. Y.

Memory Verse: Micah 6:8; Titus 2:13, 14

Golden Text: Psalm 119:105

THY WORD IS A LIGHT

Psalm 119:130

The day began all gray, with clouds about
Us everywhere. Then soft, warm showers fell
Upon the thirsting earth, till ev'ry dell
Had water stored to put to flight the drought.
Came then the April sun resplendent out,
Its cheering, vivifying word to tell
To birds and flow'rs and all on earth that dwell,
Till skies, clear blue, put dark and gray to rout.
My day began all gray with clouds and fears;
But when I turned, O Love, in prayer to thee,
Stilled was my aching heart and dried my tears,

And in thy Word, all I sought longingly,
My sun it is, and darkest skies it clears;
Calm hope it brings, and sweet humility.

He Never Can Offend

In a letter recently received, a Sister of the far west states: "A brother may so speak, or write that I will feel very sorrowful, but he never can offend me." What a spirit, what a Christian spirit! To my mind that Sister has the real spirit of Christ within her. Her love for the brotherhood is so firm, so great, so lasting, so Christ like, that no matter what they may do or may say she still will love them because they are of the "household of faith," "children of God," "heirs with Christ Jesus." Did the Sister mean what she said? Yes; for in a former letter certain things that were done, or neglected to be done were narrated at length, and with this knowledge in my possession I felt she had cause for offense, and thinking she was offended I advised accordingly; and imagine my feelings when I read this rebuke, No, she never intended it as a rebuke. She simply stated her feelings when I read this rebuke! No, she never noticed—unconsciously perhaps—that she had read and studied the 13th chapter of First Corinthians, had drank in its full meaning, and at all hazards intended to live according to its rule and precept.

In 1 John 4:20 we read that no man, or woman, or child can love God unless they love their brother; and we know that unless we love God we never will see eternal life. Here we are told of the nearness, the closeness of God to his children. This Sister of the great west so loves the brethren that she constantly is close to God, and is so close to her Creator that "as she walks on the road that leads to the Lamb" her "feet being shod with the preparation of the gospel of peace," she will be upheld by the power of God whose all abiding love shall cover her, as also she shall be surrounded by his ever watchful care.

This nineteen word sentence is as powerful a sermon as ever I read. Let us take its lesson to heart, practice it in our daily life, and in so doing we will more fully understand the beauty, the glory, and the power of love. "And now abideth faith, hope, and charity, these three; but the greatest of these is love."

"A brother may so speak or write, that I will feel very sorrowful, but he never can offend me."

What does this mean to you?

Be Provident

The farmer who fails in the springtime
To plough and to plant the seed,
Will find as the winter approaches
The pinch of family need;
So he who in years of his vigor
Foolishly lays nothing by,
Will find when old age makes him feeble
There's nothing left but to die.

Depending on children to aid us
 When life's wintry time sets in,
 In spirit will often degrade us
 For the heartless often are "kin";
 And there's nothing like independence
 To bring us respect, regard,
 But to be dependent on others
 Is to face a lot that's hard.

Take warning, ye thoughtless and careless,
 The "rainy day'll" come some day,
 And the world you'll find cold and heartless
 If you've nothing laid away.
 So harvest the years of your vigor,
 Save something while yet you may,
 Be ready when "three score" approaches,
 To laugh at a "rainy day."

For Comparison

If your wages were thirty cents a day, and coal cost \$120 a ton, how would you keep warm?

Fortunately it is only a supposed case for you. But it has been that exact problem for thousands of people as gentle and refined as yourself during the past few months throughout Europe.

If you are tempted to say you have nothing for which to be thankful, think twice before doing so!

A Problem

If only one kind deed a day
 Each little child would do,
 Our sad old world this coming year
 Would be made over new.
 Dear children, see, just count it up—
 For every child alive,
 You multiply as many times
 Three hundred sixty-five!

Health

Breathe deeply.
 Eat temperately
 Chew thoroughly.
 Drink water copiously.
 Clean teeth carefully.
 Bathe frequently.
 Eliminate freely.
 Walk heartily.
 Sleep soundly.
 Work planfully.
 Exercise moderately.
 Serve willingly.
 Speak kindly.
 Play some.
 Read much.
 Think more.
 Subscribe to "The Restitution."
 Help buy the printing press.

Faithful are the wounds of a friend.

My Mother's Catechism

As far back as I can remember my mother asked me these questions and taught me the answers:

| | |
|--|-------------------------------------|
| Who was the first man? | Adam. |
| Who was the first murderer? | Cain. |
| Who was the oldest man? | Methuselah. |
| Who was saved at the flood? | Noah. |
| What man did God change his name and give a promise? | Abraham. |
| Who was the meekest man? | Moses. |
| Who had twelve sons? | Jacob. |
| Who was the strongest man? | Samson. |
| Who was fed by the ravens? | Elijah. |
| Who played on the harp before the Lord? | David. |
| Who was cast into the lion's den? | Daniel. |
| Who was cast into a fiery furnace? | Shadrach, Meshack, and Abednego. |
| Who was the wisest man? | Solomon. |

I add, What is most to be desired? Wisdom. "Receive my instruction, and not silver: and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it" (Prov 8).

Yours in hope, E. W. Knapp.

Daily Thoughts

| | |
|---|------------|
| The Lord he shall strengthen thy heart | Psa. 27:14 |
| But be thou not far from me, O Lord | Psa. 22:19 |
| O my strength, haste thou to help me | Psa. 22:19 |
| Thou Lord hast holpen me and comforted me | Psa. 86:17 |
| Let thy word appear unto thy servants | Psa. 90:16 |
| But he was wounded for our transgressions | Isa. 53:5 |
| Who shall roll away the stone? | Mark 16:3 |

Youth

The gift of all for some few years
 The prize so little prized!
 The time of all our hopes and fears
 So seldom realized!
 The athlete in his hour of fame
 Struts proudly 'neath his bays
 And seldom brings to youth's white fame
 The incense of his praise.

And still youth answers at the task,
 Unrecognized, yet true,
 Content to pulse behind the mask
 While deeds remain to do.
 O'er many a long and dusty mile,
 She serves her owner well,
 And in the background with a smile
 She hears the plaudits swell.

Faithful in all the stress and strife,
 Youth keeps the heart-beat high,
 As o'er the hills and dales of life
 The racers thunder by.
 And, standing at the journey's end,
 All spent by our endeavor,
 We know too late, man's richest friend
 When youth is gone forever.

Faith in the Future

Because of the worst of world wars, it has been repeatedly asserted that religion has failed. Everything has failed to prevent this war. Up to this hour everything has failed to stop it. Why has religion been singled out as the great failure? Because it had been hoped that faith and hope and love would rid men and nations of the selfishness and hate that causes war.

Out of this terrible struggle one issue clearly appears—war and religion are incompatible. They are at war. Better than this, the intelligent forces of the world have not lost heart. They are steadily gaining in faith and power and consciousness of brotherhood, for we look for a day when, Christ having come, sin and everything that offends shall be destroyed, and righteousness and love shall prevail, for the majesty of God shall cover the earth as waters now cover the sea. So we pray "Come, Lord Jesus; come quickly."

Refined—Cultured

The word refine means to reduce to a fine state, to eliminate the dross, to clarify; to make pure and clean. Matthew Arnold says of the cultured man: "Culture looks beyond machinery, culture hates hatred: culture has one great passion—the passion for sweetness and light. It has one even greater passion, the passion for making them all prevail. It is not satisfied till we all come to the perfect man; it knows that sweetness and light of the few must be imperfect until the raw and unkindly masses of humanity are touched with sweetness and light." And how are we ever to become "perfect men"? By having Jesus, who is the head, so dominate our actions, thoughts, and speech that we, as individuals, will thoroughly be obscured, Christ being magnified and God glorified.

The apostle Paul in writing to the church at Ephesus mentions the "perfect man," and in this connection draws attention to the "unity of the faith" and the "kingdom of the Son of God"; that we are not to be "carried away with every wind of doctrine," but that we are to "speak the truth in love." But suppose we read what is written; it is found in Ephesians 4:13 to 16, and is as follows:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lay in wait to deceive;

But speaking the truth in love, may grow up unto him in all things, which is the head, even Christ:

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Grumbling is grumbling, no matter how refined it is done.

Our Weekly Puzzle

Jesus said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Even so, Father; for so it seemed good in thy sight.

What things were hid from the "wise and prudent"? Who are the "wise and prudent"? Who are the "babes"? Where can this passage be found?

Answer next issue.

Answer to puzzle in last issue:

On one occasion (John 4:34) when the disciples, thinking Jesus must be in need of food, and desiring that he eat, offered him food. Jesus said unto them, "My meat (food) is to do the will of him (God) that sent me." At another time, in speaking to the Jews (John 6:38), Jesus used these words: "I come . . . not to do mine own will, but the will of him (God) that sent me." We know that in all things Jesus was perfect to the commands of God, that whatever the wishes of God were, those were the things that Jesus did. Therefore to "do the will of God" simply means that when our wishes, our desires, are opposite to the wishes or desires of God, we must put our own wishes and desires to one side and follow the example of Jesus, our leader, who at all times, in all places, and amid all surroundings, was obedient unto the desires of God, pleasing God by doing those things that God wished him to do.

Regarding "How do those who do the will of God abide forever?" let us read the 40th verse of this same chapter, John 6, which says: "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." As "everlasting life" is an "abiding forever," so those who believe that Jesus is the Christ, the Son of God, and show their belief by pleasing God in good works, they shall be raised or changed—when Jesus comes.

The passage was written by John and can be found in 1 John 2:15, 16, 17.

C. H. SPURGEON REPRIMANDED

On one occasion, when Rev. C. H. Spurgeon was but a youth, he gave an address to the young, and was severely taken to task by some good men for telling the children that God heard his prayers before his conversion. The grave wiseacres exclaimed that the prayers of a sinner were an abomination to the Lord. But an old woman in a red cloak gallantly came to the rescue. "What are you battling with this young man about?" she inquired, squeezing herself into the circle and claiming attention. "What do you know about the Scriptures? You say God does not hear unconverted people. Why, have you never heard that he heareth the young ravens when they cry, and there is no grace in them? If God hears the cry of ravens, don't you think he will hear the cry of a boy made in his own image?" The force of the old lady's logic and the vehemence of her spirit were too much for the objectors. They decided to withdraw, and Mr. Spurgeon walked away with the old lady.—Sel.

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The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF
"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 3:12)

VOLUME 70

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NUMBER 28

EVENING PRAYER

I come to thee tonight,
In my lone closet, where no eye can see,
And dare to crave an interview with thee,
Father of love and light.

If I this day have striven
With thy blest Spirit, or have bowed the knee
To aught of earth, in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiving thought, or word, or look,
Though deep the malice which I scarce could brook,
Wash me from the dark sin.

If I have turned away
From grief or suffering which I might relieve,
Careless the cup of water e'en to give,
Forgive me Lord, I pray.

And teach me how to feel
My sinful wanderings with a deeper smart,
And more of mercy and of grace impart,
My sinfulness to heal.

Not for myself alone
Would I these blessings of thy love implore,
But for each penitent the wide world o'er,
Whom thou hast called thine own.

And for my heart's best friends
Whose steadfast kindness o'er my painful years,
Has watched to soothe afflictions, griefs and tears,
My warmest prayers ascend.

Should o'er their paths decline
The light of gladness, or of hope, or health,
Be thou their solace, and their joy and wealth,
As they have long been mine.

And now, O Father, take
The heart I cast with humble faith on thee,
And cleanse its depths from each impurity,
For my Redeemer's sake.—From the Hymns of
the Ages.

THE DUTY AND OFFICE OF CHRISTIAN LOVE

A Sermon Delivered by Robert G. Huggins
in Cleveland, O., May 12, 1918*

The fourth chapter of first Peter is noted for its number of commands and exhortations for the Christian life. The 6th verse reads: "And above

*Reported for The Restitution by Sister Jennie Salisbury.

all things have fervent charity among yourselves; for charity shall cover a multitude of sins." I have selected these words of Peter for a few remarks this morning because they seem to be placed in a class all to themselves, and the beauties they inculcate are superior to all others he has named.

"All Things"

Notice in the first clause of the verse the words "all things," by which he means all things commanded: "And above all things, have fervent love among yourselves." Then he assigns a reason why we ought to possess this love: "For love shall cover a multitude of sins." Charity is a word that we are more familiar with than love. We very often attach to that word a sense of almsgiving, of giving of money for various causes; but the fact is the word love is the correct word, and conveys exactly the thought which the Bible writers had in mind when they used the word. The word love is much broader than charity, and includes a great deal more than almsgiving; in fact, it seems to include the whole duty of man.

Love Fulfills the Whole Law

In Rom. 13:8, 9 Paul wrote these words: "Owe no man anything, but love one another; for he that loveth another fulfilleth the law. For this, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." It was Paul's understanding that loving our neighbors as ourselves will cause us to do all the commandment, for "Love worketh no ill to his neighbor." Therefore love is the fulfilling of the law; that is, where love obtains, it constrains us to obey, not one, but all the commands of God. Love is an indispensable duty. See 1 John 2:8, 9: "Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now." That is, this commandment was an old commandment from the very beginning, but now to those to whom John is writing, who had just passed out of darkness into light—to them it is a new commandment: 10th verse: "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." From this reading we see that as old as the commandment of love is, before we understood that commandment, we were in darkness, in a state of hatred because we were in a state of ignorance; but after the darkness is passed, then it becomes "a new commandment" to us.

Love Proof to the World and to Ourselves of Our Kinship to God

John writes in 1 John 4:7, 8: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love." The indispensable duty of love enables us to obey every commandment that God has given. According to 1 John 3:14 this love is the evidence the world has that we are God's people: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Love is evidence to us that we are approved of God, and it is evidence to the world that we are akin to God.

Love Among Ourselves a Great Need

Therefore Peter, writing in our text says, "Above all things, let there be fervent love among yourselves." In 1 John 4:9 we read: "God has loved us and given his only begotten Son that we might live through him." That is, the love of God was cordial and fervent. Our love must not be nominal, must not be in word only, but must be genuine. Now our exhortation in the text is "above all things" have love. In 1 Cor. 13:13 the apostle writes: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." These are abiding, permanent functions in the Christian life, the greatest of these is love. It is the greatest for the reason given in Rom. 13:10: "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." And Paul says, the love of Christ constraineth us, and therefore if we have this feature of the Christian life we have a constraining element that enables us to render complete obedience. We may have everything else: all knowledge, understand all prophecies, study prophesy in all its significance; we can have faith so as to remove mountains, and yet, as Paul says, if we have all of these things and do not have love, we are just tinkling cymbals, and are therefore nothing in the sight of God. Including all these things Peter says "above all things": reached up higher than any other commandment, embracing obedience to all of God's commandments, is love of the brethren. This includes all things because it takes in all things. "Have fervent charity among yourselves." I am glad Peter has worded it that way. Outside of ourselves lies the world that we must not love; outside of ourselves lies the world that John says is controlled by the wicked one. There is not among us any hatred of the world; we never dislike any one of the world. We never "get down" on anybody in the world, never have any quarrel with them. If we have any trouble, if we dislike anybody, he is in the church. Above all things we must have fervent charity that warms the heart and is cordial. Let us see that we have it among ourselves, because it is something that is needed badly in the body of Christ.

"Among yourselves." Peter shows why this ought to be. When we turn through the word, we find there are sins of two kinds:

Sins of Two Kinds: Our Own, and those of our Brethren

First, there are the sins of others; second there are the sins of ourselves. Now we stand related to these sins. If they dominate us they destroy love in the heart, and kindness in the lives of believers. The sins of others, however, are the ones that disturb us the most. My sin does not bother me half as much as yours. Notice as Paul explains in 1 Cor. 13:7, "love," this thing that he has culogized in the whole chapter, "beareth all things, believeth all things, hopeth all things, endureth all things." My brother's sins are disagreeable to me, but if I have love, it bears them. Hear what Jesus said when Peter thought there ought to be a limit set to forgiveness. "If my brother sins against me seven times, shall I forgive him?" That many times? Surely there ought to be a limit to our endurance, thought Peter. Christ responds, "Seventy times seven." That is, there ought to be no limit in regard to the relation of love towards those who have trespassed against us. In Prov. 10:12 are these grand, gospel words: "Hatred stirreth us strifes; but love covereth all sins." Back of all strife, all disagreeability, there is a cause. Solomon puts his finger right on that very thing, "Hatred stirreth up strifes." No act causes strife. Antecedent to strife must be hatred. Love covers a multitude of sins. All are sinners. We are sinning all the time. Peter says: "Above all things" charity is needed and it must be fervent. When we have charity to this extent and to this degree it operates toward the sins of others in covering them. Notice he does not say, it covers a slight mistake in conduct; but it covers a multitude of sins, goes to that extent in regard to the sins of others. While the sins of others bother us the most, the fact remains that we have sins of our own. I want you to notice the operation of love toward sin as a divine principle. In Matt. 5:7 Christ says: "Blessed are the merciful;" and adds, "for they shall obtain mercy." That sounds just like the mercy spoken of in the Lord's prayer (Luke 11:4). He teaches us there to ask God to forgive us our trespasses as we also forgive those who trespass against us. And he means all that he says; for "if we forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15). Solomon had the right thought (Prov. 16:6). He writes: "By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil." Notice the glorious combination, "mercy and truth," and these two things purge away sin. I cannot see what purging away sin means, unless it means atonement for sin, the forgiveness of sin. I believe with the writer in Gal. 6:7, "Whatever a man sows, that shall he also reap." It is an agricultural principle that sin's seed produces a harvest just like itself. If we sow hatred and unforgiveness, we are sure to reap that; all of that is coming back to us. I am justified in this position by 1 Tim. 6:17: "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the loving God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." Telling us why we are to live like this, the writer adds, "Laying up in store for themselves a good foundation against the time to come, that they may hold on eternal life." Now you can see, beloved, that exactly as our conduct is such

will be the conduct of others toward us; and just as our conduct is toward God, so is his conduct toward us. James 2:13: "For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment." In Heb. 10:28 we read, "He that despised Moses' law died without mercy, under two or three witnesses." "He shall have mercy without mercy, that hath showed no mercy." You can tell in advance how you are going to fare in the judgment of God by finding out how you treat others—just precisely that same conduct shall govern God in his judgment of us.

In Dan. 4:28 the prophet addressed Nebuchadnezzar. Notice the gospel Daniel preached to this great sinner: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening if thy tranquility." He had just sentenced the king to eat grass like the oxen. Here is the counsel to avert that lot: "Break off thy sins by righteousness, and thine iniquity by showing mercy to the poor; if it may be a lengthening of thy tranquility." The margin says, "healing of thine error." What Daniel really preached to Nebuchadnezzar was: break off your sins, and begin doing works of righteousness; leave off hardness of heart, and show mercy. If you act upon this counsel, it may be there shall be a healing of your error, it may be a lengthening of your tranquility. Rom. 14:10 says we are not to judge a brother, or set at nought a brother, for "With what judgment ye judge, ye shall be judged;" for the same measure we mete out to others shall be measured to us again. So then, here are the facts, beloved; we are to have love; we are placed in the world and in the church where there are the sins of others and sins of ourselves. These sins put love to the test. If we are not careful the first thing we know, the sins of another has side-tracked us; our own sin has effected somebody else injuriously. Peter has asked us "above all things" to have this love which covers a multitude of sins. Love must be fervent before it is able to do this.

To "Cover" Sins Means Their Forgiveness

What does this word "cover" mean? I am anxious to know what covering sins means, and I am going to read it out of the word of God. Covering sins means to hide them from the sight of God, so they will not be noticed in the future judgments. This is God's explanation. Psalm 32:42: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile." When God, then, forgives sins, he covers them; and covering them he has said, "Your sins and your iniquity will I remember no more." As far as the east is from the west, so far has he removed our transgressions from us. Therefore when he says this fervent love among yourselves covers sins, he means nothing else but the forgiveness of sins, the annihilation of those sins, removing them now and hereafter from the judgment of God. In the 4th chapter of Nehemiah 5th verse, when the walls of Jerusalem are being built, the people, threatened by their enemies, made this prayer, "Hear, O our God; for we are

despised; and turn their reproach upon their own head, and give them for a prey in the land of captivity. And cover not their iniquity, and let not their sin be blotted out from before thee; for they have provoked thee to anger before the builders" (Neh. 4:3, 4).

Scripturally then, the covering of sins means the blotting out of sins, forgiveness; therefore "above all things" we must have fervent charity in ourselves that will cover sins; which ends them for now and the future. So we must have love; it is the only thing that will cover them, and lacking that, we are to speak and waste our lives in sorrow over some trifling offense stored away in memory, and which turns up every once in a while. You have not forgiven it; the sin exists, and failing to cover it, the sin will still exist "over there." Therefore there is wisdom in James 5:20: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." Notice it calls the brother a "sinner." It is a fact that he is a sinner, although he is a brother; and if a man convert him from the error of his ways he saves a soul from death, and shall cover a multitude of sins. Covering his sins now saves his soul from death in the future. It is love that animates us, and sends us out, and enables us to deal kindly with sinners and with their sins.

Acceptance or Rejection at the Judgment is Being Decided Now

In Matt. 25:34, 35 God says, at the judgment, there shall be a great division among men; some are placed on his right hand, and some on his left. "Then shall the King say unto those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Now he tells believers here why they are on the right hand. This is why they inherit the kingdom of God: "For I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." They are on the right hand because they have done these things. Down farther in the same chapter, addressing the wicked, he says, "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels." They are on the left hand, and this is why they are there "For I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison, and ye visited me not."

How to Love our Enemies and Unlovable Brethren

I tell you that there are tremendous results growing out of our attitude now. It is now we are deciding on which side we are to be in the day of judgment. It is all a matter of attitude toward sin, and toward those who trespass against us. I am partial to the words written by the apostle of love: "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat, loveth him also that is begotten of him" (1 John 5:1). This makes our love of God depend upon our love of him who is begotten. Our love

of the Father depends upon the love of his children. God never offends; I can love him all right; he never sins. But people learn the truth I do not like; they have ways and manners, and say things I do not like. One irritates me and I cannot stand him; why, certainly not! There is no use standing it. Let me explain. Of course you like some better than you like others, ranging from those you do not like, all the way up. You can call off the names of those who stand highest in your esteem. Let me reveal to you a secret. Suppose somebody comes into the faith I do not like; still he is a son of God, he is begotten of God; but he irritates, provokes and makes me nervous. I simply must not have anything to do with him. It is better for us both; it is an act of love to kindly greet him and pass on, having only intimate relations with congenial brethren and sisters. We are to love even our enemies; but God nowhere tells us to live with them. Not being able to "get along" with a brother or an enemy is an imperative demand by love to let him alone. His best interest and your own profit are both served by this attitude provided it is dictated by love which covers his sins. May we all be blessed of God.

A COMMENTARY ON THE APOCALYPSE

Chapter 3

Behold I will make them of the synagogue of satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee (vs. 9).

The liars here that claim to be Jews but belong to the synagogue of satan, we first found troubling the church of Ephesus, claiming to be apostles, which the church found to be untrue. In Smyrna they claimed to be Jews, but were of the synagogue of satan. Here again we find them laying claim to the name of Jews.

They must have some advantage in view or they would not make the false claim so persistently. If we take the language literally, the advantage does not appear but the reverse, because the Jews were a persecuted people during the Gentile times. But if we read the language in the light of Rom. 2:28, 29: "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of heart, in the spirit, and not in the letter; whose praise is not of men but of God," all is plain, and in harmony with the symbolism of the book. The lying party is the great apostasy, the papacy, that has run parallel with the church all the way down through the centuries. The testimony of the true witness has yet to be fulfilled: "Behold I will make them to come and worship before thy feet, and to know that I have loved thee."

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth (vs. 10).

"The word of my patience," the words he spoke

during his patient ~~oil~~ for the redemption of the world. The promise that those that kept "the word of his patience" should be kept from the hour of temptation, that shall come upon all the world, to try them that dwell upon the earth, is the most difficult to be understood of all the promises made to any of the seven churches. Barnes says: "That is, I will so keep you that you will not sink under the trials." But that is not the language of the text, nor its meaning, which reads, "I will keep thee from the hour of temptation." From the stand point of the speaker the hour of temptation was future. And we, with all advanced thought, hold that all the promises to the churches are alike good and for the overcomers of all the seven churches. Now the question is: how can the overcomers of Ephesus, and those of Philadelphia be kept from a future temptation that is to try them that dwell upon the earth? The answer to this question must include in its benefits, the overcomers of all the churches.

The best light on this question is that the "hour of temptation upon all the world," is during the pouring out of the seven last plagues. It is God's judgments upon the nations, compelling them to submit to the reign of Christ as King of kings and Lord of lords. The saints having already been "caught up" (with the ones resurrected) "to meet the Lord in the air" (1 Thess. 4:17). Again, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isa. 26:20, 21). "And the Lord saith unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation" (Gen. 7:1).

This exposition runs counter to the popular belief that most of the seven last plagues have been poured out in the past. But here we see how error blinds the eyes of its votaries. The testimony is plain, that when the vials of God's wrath are poured out, it will be "in the presence of the holy angels, and in the presence of the Lamb" (Rev. 16:1). If any more testimony is needed on this point, it is found in the fact that the great voice ordering the pouring out of the plagues comes from the antitipical temple, the spiritual temple (Rev. 16:1).

The faith of a large majority of professing Christians was adopted during the dark ages, when the belief was universal that when Christ would come to judgment at the end of this dispensation this earth and all its inhabitants, except the saints, would be destroyed, ignoring the fact, that after the flood God said, "I will not again curse the ground for man's sake . . . neither will I again smite any more every living thing as I have done" (Gen. 8:21). And in harmony with this promise when Abraham offered in sacrifice his son Isaac the Lord said: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of

THE RESTITUTION

the earth be blessed; because thou hast obeyed my voice" (Gen. 22:17, 18).

The prophet Micah is mindful of this same promise, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Micah 7:20). The fulfilment of this oath-promise is not contingent upon anything to be performed by man. The work had already been performed by Abraham. The conditions of the nations of the earth today furnish abundant evidence that the blessing promised has not yet been fulfilled. The scourge of war exists today as never before in the history of the nations. The prince of peace has not yet spoken peace to the nations, nor has he caused wars to cease to the ends of the earth (Psa. 72:7).

George Francis.

BIRDMEN PROTECTING AND DELIVERING JERUSALEM

Like as the lioness and the young lions roaring on their prey . . . shall the Lord of hosts come down to fight for Mount Zion and for the hill thereof. As birds hovering so will the Lord of hosts protect Jerusalem; he will deliver it as he protecteth it, he will rescue it as he passeth over . . . Then shall Ashur fall with the sword, not of man, and the sword, not of men, shall devour him.

And his princes shall be dismayed at the ensign, saith the Lord, whose fire is in Zion and his furnace in Jerusalem (Isa. 31:4-9, Jewish version).

As the next chapter describes the reign of Christ and his saints, it is evident that this prophecy had only a partial fulfilment in the past fall of Assyria, and since the Hohenzollerns come from Assyrian stock, this prophecy doubtless is in the process of fulfilment in the recent defense of Jerusalem and in the imminent fall of the Kaiser of Germany and the Turkish power.

Adam Clark translates verse 5 thus: "As the mother birds hovering over their young; so shall Jehovah, God of hosts, protect Jerusalem, protecting and delivering, passing over, and rescuing her." "That is, as a mother bird spreads her wings to cover her young, throws herself before them, and opposes the rapacious bird that assaults them, so shall Jehovah protect, as with a shield Jerusalem, from the enemy, protecting, springing forward, and rescuing her."

This prophecy of the Lord of armies like lions roaring for their prey, and like birds hovering over Jerusalem, seems to me to have had a striking fulfilment in the recent fall of Jerusalem into the hands of the British and Jewish armies, whose emblem is the lion. As to how the flocks of airships, like flocks of birds, protected and rescued the city, we quote from the London Telegraph:

Palestine Headquarters.—The airmen who have been the eyes of the army in Sinai and Palestine, can look back upon their record as a great achievement. Enormous difficulties were faced with stout hearts and the Royal Flying Corps spirit surmounted them all, and so triumphantly have the airmen come through the ordeal that Gen. Allenby's army may truthfully be said to have secured complete control of the air as they have of the plains and hills of Palestine. In our march to Jerusa-

lem our Royal Flying Corps downed eleven German planes, but our mastery of the air is so well known the enemy that only the boldest will attempt to cross our lines.

I have seen some of our airplanes swoop down from the blue sky and attack six enemy machines, sending crashing to the earth, and dispersing the others by machine gun fire. At another time I watched one of our airmen destroy three enemy planes.

When the Turkish retreat began north of Gaza-Bethsheba our airmen took photographs of the Turkish quarters all around us, and then made an attack on a Turkish airdrome and demolished it so completely with bombs that the Turks burnt up all the debris left.

After Jerusalem came under the safe protection of our armies, our airmen continually hovered over the city, and harassed the retiring enemies with bombs and machine gun fire.

The best maps ever made of Palestine have now been photographed and engraved by our airmen, as well as Turkish defenses and the trench systems and fortifications of the enemy.

Our airmen have done wonders also in the ambulance and rescue work, sometimes making long journeys over a waterless desert to the rescue of one another. When one of our force, left near Mount Sinai, was wounded one of our airmen at once flew over the desert, a distance of 44 miles, and brought him back to a hospital.

Another correspondent from Jerusalem reports that during the three days that Gen. Allenby's forces were conquering and taking possession of Jerusalem, that one airship poised over the city all this time, reminding him of the comet that hung over Jerusalem before its capture A. D. 70 by the Romans. Reports certainly show that the airships took a leading part in "defending," "protecting," and "rescuing Jerusalem."

In 1898 a hole was torn in the wall of Jerusalem so that the Kaiser and his large military might might ride into the city; but when Gen. Allenby took the city he and his men, without any demonstration quietly walked in through the Damascus gate. This gate had for many centuries been closed up, and a prophecy was unearthed that the deliverer would go through this gate on foot. The prophecy also said that the deliverer's name would combine with a god, nabi a prophet.

W. L. Crow

If Luther could get a peep at his country today with its unprecedented savagery and wickedness, what would he say? Although his hopes of betterment lay in the return of the Lord, and he looked daily for the manifestation of the Master, Luther was strong against any attempt being made to fix the year of his return. On an attempt being made by a friend to fix the year, the Reformer replied: "No verily; the text is too plain in Matt. 24 concerning the day and the hour, which no man knoweth; no, not the angels in heaven, but also the Father; therefore neither I nor any man, nor angel can fix the day or the hour."

"He that lays out for God lays up for himself"

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EDITORIAL

We are sorry to lose Brother and Sister Cordill y their return to South Bend, Indiana.

No brother or sister will ever find out what he r she is by mere survey. Explore if you would now yourself.

Lesson XI. "Baptism: Action, Subjects, and Design" will be published in August. Orders for same may be sent by the 20th.

Sister Mattie Jeffrey, of Murphysboro, Ill., was visitor July 14th. Her words of exhortation at the morning service were much appreciated.

The optimist has to die only once if he is a good man (Heb. 9:27), and but twice if he is bad (Rev. 3:14). On the other hand, the pessimist, whether e be saint or sinner, has to die dozens of times aily.

What strange servants some believers are—always at work for themselves, and never doing anything for him whom they call "Lord, Lord." "Servants," so-called, and yet ever desiring to take the sins of government into their own hands!

July 30th is a fifth Tuesday, and the publication of The Restitution on that day will be omitted. The next issue will be dated August 6th. Since

the war began about two thousand papers have ceased publication. We are printing only four issues of The Restitution per month as a matter of economy in this trying time. We have confidence that our paper will continue until the Lord comes, because it is sustained by the fervent prayers and loyal support of the brotherhood. We often wish, as we weary sometimes of unceasing toil, that the Lord would come and give us his rest. But while he tarries we must "occupy," which means work. "He that endureth unto the end shall be saved."

FOURTH SEAL; OR THE SARDINIAN-PHILADEIPHIAN STATE

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth" (Rev. 6:7, 8; 3:1-6).

Symbols of the Fourth Seal Explained.

1. The Pale Horse.

1. The word rendered "pale" indicates green as the basis of the pallor. Hippocrates enumerates the facial skin fading into green and black among the symptoms of approaching death (Mark 6: 39; Rev. 8: 7; 9: 4).

2. The "Name" or Badge of the Rider.

1. "Death." In the first fifty years of the fourth seal, there were thirty-nine claimed to be emperors, all of whom died by violence.

3. "Hell (Hades) Followed."

1. "Death and hades" are companions in nature, and they are symbolic associates in the fourth seal. Hades means the invisible. It "followed" the ravages of death, reducing all its victims to extinction (Matt. 16: 18; Prov. 30: 15,16; Isa. 5: 14; Cant. 8: 6; Rev. 20: 13).

4. The Power Given to the Rider.

1. "Kill with the sword:" war.
 2. "Hunger:" famine.
 3. "Death:" pestilence (2 Sam. 13, 15).
 4. "Beasts of the earth:" Barbarians (Lev. 26: 22; Ezek. 14: 21; 2 Kings 17: 26).

5. The Particular Part of the Country Where the Rider was to Use These Four Deadly Agencies of Destruction.

1. "The fourth of the earth." Roman sovereignty, for convenience of administration, was divided into four prefectures:

(a) Prefect of the East. This included Egypt, Syria and Asia Minor.
 (b) Prefect of Illyricum. This included Pannonia, Dacia, Macedonia, and Greece.

) Prefect of Gauls. This included Britain, France, and Spain.
) Prefect of Italy.

The whole horse was "pale." so the four-fourths the earth were to be plagued; but "the fourth," the Italian prefecture, the heart, the brains, and the members of the Pagan Body was to be specially affected, so that all its members would die. Soon as the organism died, "hades followed" to reduce it to invisibility and extinction. Thus room was made for rising Christianity.

Historical Application.

1. "Kill with the sword." Severus (Gib. 1:228, 2: 244, 250).
- "Famine and pestilence" (Gib. 1:343, 344).
- "Wild beasts of the earth" (Titus 1: 12; Gib. 1: 3).

OBITUARY

Etta Selleck Martin was born near Varina, Va., g. 11th, 1891, and died in a hospital in Des Moines, June 13th, 1918. She was married to Charles Martin, and to this union was born three children, all under three years of age.

Sister Etta was baptized by Brother Adams when quite young, and has ever lived a true Christian life. Funeral sermon was preached by Brother J. W. Williams who set forth the words of God's consolation to those that mourn.

She leaves besides her husband and three children, a father, mother, sister, two brothers, and a host of relatives and friends to mourn the loss of one so young. We laid her to rest in the Albert Cemetery to wait the call of the Life Giver. We hope to meet her in the glad morning of the resurrection.

Inez Titus.

THE COMING WORLD-WIDE BOYCOTT

"And that no man might buy or sell, save he that had mark, or the name of the beast, or the number of name" (Rev. 13:17). "And all that dwell on earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of world" (vs. 8).

It is wise for God's people to be on the watch for the fulfillment of much of the book of Revelation. The idea of a world federation to maintain world peace by arbitration, and by a federated world army and navy, is now the greatest world issue, and will soon fulfill Isa. 8 and Rev. 13; 17; and prophetic students have predicted from the prophecies that the papacy would yet dominate the last world federation.

That the pope favors this world alliance and a boycott of all opposers, we quote from Cardinal parri, papal Sec. of State, who speaks for the Vatican as follows:

By an accord among civilized nations to suppress obligatory military service, to institute an arbitration tribunal, and as a guarantee, to direct a general boycott against nations which again attempt to introduce conscription, or which refuse to submit international questions to arbitration, or accept its decisions, a guarantee which Lord Robert Cecil (British Foreign Secy.) has shown, would have great benefits.

That protestant authorities are in favor of the boycott power is seen in the dismissal of all school teachers who are not in full sympathy with the war plans and hopes, which is doubtless necessary in war times, yet we refer to it as showing the growth of the boycott principle, as the following item as to the New York military law also indicates.

Albany, N. Y., May 6th.—The state military training law was made more drastic today when Gov. Whitman signed a bill requiring boys between the ages of 16 and 19 to attend drill and perform military duties. Compliance with the new law entitles the youth to a certificate, without which he cannot attend public school or obtain employment.

It is not for Christians either to oppose this world war nor the papal ambitions for world power, both of which we have all foreseen from the prophets for many years; but only to point out these wonderful fulfillments of God's word as an encouragement to the faithful watchers that the last signs of Christ's return to earth are fast fulfilling, and that our redemption draweth nigh.

We see in world democracy the pope's last hope for restoration of temporal power, as he will have a majority catholic vote in Europe when the Kaiser falls, and also, in the pan-American federation planned for this continent. This we believe will fulfill Isa. 8:9-22 and Rev. 13:17, 18. Then comes Rev. 19 and 20.

W. L. Crowe.

EMPTY PEWS

Of late we hear preachers of every kind complaining of having to preach to empty pews. Why is it? Can some one tell? There evidently is a cause, as all know there can be no effect without a cause. Have not some heard this remark: "Since Brother _____ has his new car he is mostly absent. His pew is empty." Billy Sunday attributes one cause for empty pews to accumulated wealth. Suppose in defense this brother should reply thus: "Make my lessons more interesting than worldly pleasures, and my pew will not be empty." Did Paul ever complain of having to preach to empty pews? No; they came to hear him in his own hired house. Not only once or twice, but for two whole years. What did Paul preach that was so intensely interesting? Did Paul and all the disciples preach the same gospel that Jesus taught and preached while he was on this earth? They certainly did, for we read that Jesus sent his disciples to preach, and again we find that he never told a disciple to do anything without telling him

how to do it. Jesus is our witness and a noble one; yea, a perfect one. Telling what he preached and commanded all others to preach, "He said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent." Who sent Jesus? Our heavenly Father. "And it came to pass afterward that Jesus went throughout every city and village preaching and showing the glad tidings of the kingdom of God, and the twelve were with him." Again Jesus said: "This gospel of the kingdom shall be preached in all the world (not to convert all nations, but) for a witness unto all nations, and then shall the end come." What end? The end of the Gentile age.

Then Luke says, Jesus called his twelve disciples together and he gave them power and authority over all devils, and to cure diseases, and he sent them to preach the kingdom of God. And in Mark he said unto them: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Believeth what? The gospel of the kingdom, for there is but one gospel. "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God and teaching those things concerning the Lord Jesus Christ."

Preaching Christ and the kingdom of God are inseparable; neither one is complete without the other. Paul says: "I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth." Again he says to the Corinthian brethren: "I declare unto you the gospel, which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." Paul also says the Bereans were more noble than those in Thessalonica, as they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so. What things? The things concerning God's kingdom and the Lord Jesus. Would it not be wise for us all to search the Scriptures now to see if the preachers were preaching the gospel of the kingdom and the Lord Jesus, just as he commanded them to preach.

And to the Corinthians Paul said: "Though I preach the gospel I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." And Paul went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." Again Paul says: "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over whom the Holy Spirit hath made you overseers, to feed the church of God, which he has purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember, that by the space of three years I ceased not to warn every one night and day with tears."

To the Galatians he wrote: "I marvel that ye are so soon removed from him that called you the grace of Christ, to another gospel: which is not another; but there be some that trouble and would pervert the gospel of Christ. though we, or an angel from heaven, preach another gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that which ye have received, let him be accursed. For do I now seek to please men, or God? or do I seek to please men, for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached by me is not of man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." "Beloved believe not every spirit, but try them, whether they be of God: because many false prophets are gone out into the world." How shall we try the spirits or preachers and teachers? Compare their teachings with the gospel, and if they teach not the gospel of the kingdom of God, John says, "believe them not." John says again, "If any man come among you, and bring not this doctrine, receive him not into your house, neither greet him: for he that greeteth him partaketh of his evil deeds." Once more Paul says: "Let no man deceive you with words: for because of these things cometh the wrath of God upon the children of disobedience. Be ye not therefore partakers with them." Mark where do we find the gospel of the kingdom? Will write another paper showing what it is and where to find it.

Rena Ends!

SAYING AND DOING

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

I once heard the remark, "talk is cheap, but takes money to purchase the good things of life." Our text teaches that it takes more than talk to land one into God's eternal kingdom. We can boast of our goodness, and tell in the most flowery language how holy we are, and yet be condemned in the day of judgment. Saying is one thing, a practice another. James shows the difference when he says: "What does it profit my brethren, though a man say he hath faith, and have no works? Can faith save him?" The context shows that it cannot, and all the braggadocio we can muster up about justification and sanctification, if faith only will not benefit us in the least.

We often hear that eternal life is a free gift and conditioned only upon faith, and that he who believes gets it now, or will in the future get it though his works may all be burned as dross: but Jesus did not so teach. In his last message to the churches he said: "Blessed are they that do the commandments, that they may have right to the tree of life, and may enter in through the gates into the city." And Paul sides in with this old notion, saying: "God, who will render to every man according to his deeds: to them who by patience

continuance in well doing, seek for glory; and honor, and immortality, eternal life." Who, then, will get eternal life? Those who do something. God is not a respecter of persons, and all must reach the final goal by the same route—the commandments. When Jesus comes and is seated on the throne of his glory, and the separation between the just and unjust is taking place, his words of praise will not be given to those who have boasted and talked of their faith; but to those who have done his will: "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." That is, if I came along weary and dirty, in one of my servants, you did not shut me out: if I was in one of my servants incarcerated as a criminal, ye came to my assistance, and did not turn up your nose and make remarks about that dirty criminal; you were there with the necessities, and your prayers: and now ye shall go "into eternal life." Yes, life eternal—and all because you have done your duty. All because you have applied the golden rule to your daily actions. You have made a standard of my teaching, and for that I say, "Come, ye blessed of my Father, inherit the kingdom," and enter into life eternal. It was because Paul had practiced his own teaching that he expected a crown, "I have fought a good fight." His fight was constant, he made no surrender, and asked for no furlough; but stood valiantly fighting to the very end, and he knew the victory was his.

"Ne'er think the victory won,
Nor lay thine armor down,
The work of faith will not be done,
Till thou obtain thy crown."

When Jesus left this mundane sphere he gave orders, "Occupy till I come." When he returns and reckons with his servants, he rewards those who have improved their talents, and approves them by his precious "Well done"; but that person who has buried his talent-gift given him by Jesus was rewarded another way. It was not "Well done" in his case; but "Cast ye the unprofitable servant into outer darkness." Not a ray of hope is left for such as he. Those who expect to be borne to paradise on flower beds of ease will one day awake to the fact that a mistake has been made, and like the foolish virgins they may, after it is too late, wished their lamps had been filled with oil, and had shed a brilliant light in their past lives. "If your light be darkness, how great the darkness!" If one has been enlightened, and his light goes out, his condition is worse than if he had not known the way of life. We are commanded to let our light shine. Not by saying, and not doing; but "that men may see your good works and glorify your Father which is in heaven." Letting your light shine then is doing something, and that something is to the glory of God. While we must not do good to be seen of men: yet we must not put our light under a bushel: but live so that men may know by our status and standing that we are honest, God-fearing men, and women. One of the best teachers ever sent out is a godly character, and though men may hate your doctrine or creed, they will respect your every day life

actions. Do, is a word that looks small, but is pregnant with meaning. It is because men do something that; as the old darky said, "The world do move." All the great inventions are the result of doing something. The world is being fed by the farmer doing something. The precious meals are brought from the bowels of old mother earth as a result of doing, and it would be an oddity if men could get glory, honor, and immortality without action on their part. Let us be doers, and not forgetful hearers.

J. J. Heckman.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Luke 19:38

"CARRY ON"

Luke 19:13

"Occupy till I come,"
Is the order for today
From our Captain, who has some
He can trust will still obey.

We must go through our training,
Though it be somewhat severe:
Doubting not, nor complaining,
Knowing our reward is near.

It will fit us for the place
He has gone to get prepar'd.
For a true and perfect race,
Who his trials here have shar'd.

He has shown us how to fight
The fight of faith which he fought,
And o'ercome wrong by right—
Then we must do as he taught.

Only those who always dare
Follow him where'er he leads
Will be asked with him to share
His reward for noble deeds.

When he comes with his reward
For our service in the field,
We shall say, "This is our Lord;
By his stripes we have been healed."

Words of Life, never dying,
He will speak to every one
Who has kept Truth's flag flying,
Till he comes—then "Carry On."

Walter I Smith.

These All Gave How Much?

The "poor widow" gave all. "But she of her want did cast in all the living that she had" (Luke 21:4).

Zaccheus gave one half. "And Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor" (Luke 19:8).

Peter left all. "Then answered Peter and said unto him, Lord, we have left all and followed thee" (Matt. 19:27).

Early disciples gave "possessions and goods." "And they sold their possessions and goods, and parted them to all, according as any man had need" (Acts 16:15).

Lydia gave Christian use of her home. "She besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there" (Acts 16:15).

Dorcas gave "good works and almsdeeds." "This woman was full of good works and almsdeeds which she did" (Acts 9:36).

Phoebe gave help. "For she herself also had been a succourer of many."

Paul gave years of missionary toil without a stipulated salary. "I coveted no man's silver or gold or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, how that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive" (Acts 20:33-35).

The Macedonian churches gave out of "deep poverty" "according to their power" and "beyond their power." See 2 Cor. 8:1-3.

The Lord Jesus gave himself. "Who gave himself a ransom for all" (1 Tim. 2:6).

The infinite Father gave his "only begotten Son" (John 3:16).

How much are we giving? What are we giving? What is our motive in giving? Do we know the joy of giving? As God hath blessed and prospered us, are we giving freely and gladly to help to keep full and overflowing our church treasury?

"Freely ye received—freely give" (Matt. 10:8)
—Enoch E. Rogers in "The World's Crisis."

Our Weekly Puzzle

"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and dispise the other. Ye cannot serve God and Mammon."

What is the meaning of the word "mammon"? Why is it here used as being the opposite of God?

Who said the above?

Who was it said to, and under what circumstances was it uttered?

Where can this passage be found?

Answer next week.

Answer to puzzle in last issue:

The "things hid from the wise and prudent:" Jesus was the "Son of God" and, as such, God had sent him into this world to be the Savior of man. That man, who was "dead in trespass and sins" could have his trespasses forgotten and his sins blotted out by acknowledging his own unworthiness and need of a savior, and accepting the Savior which God in his love and wisdom had provided and supplied.

"The wise and prudent" were those who in their conceit—which is worldly wisdom—imagined themselves pure and perfect, hence not in need of a Savior. And although they had seen the mighty deeds done by Jesus in the name of God the Father they refused to accept him as the Son of God, the Christ.

The "babes" were the real wise and prudent ones, but on account of their acceptance of "Jesus as the Christ, the Son of God," and their belief in him as their salvation; also on account of their meek and humble spirit, the world looked upon them as babes—people without intelligence—and in one sense they were babes; for a baby has absolute faith and confidence in his father. And these people had the same faith and confidence in their heavenly Father: they trusted him; they worshipped him; and they loved him.

The words were spoken by Jesus, and are recorded in Matt. 11:25, 26.

Oil On The Waters

'Tis said that sailors, in the Southern Seas,
In danger's hour,
Throw oil upon the seething waves and these
Lose half their power.

Our lives are vessels on Time's restless tide,
And, day by day,
The surging billows, rolling far and wide,
Disturb our way.

And oftentimes in fell distress we lie,
Stranded almost,
Lashed, helpless, by the wind and waves, and nigh
A rockbound coast.

Oh! if in that dread peril we could throw
Faith round our barque,
The waves would sink, the winds less fiercely blow,
Light follow dark.

Glasgow's Instructive Motto

Very instructive is the motto of the city of Glasgow, Scotland: "Let Glasgow flourish by the preaching of the word." In recent years the motto is commonly shortened to "Let Glasgow flourish." This curtailment spoils all, for it is the word of God producing truth, purity, faith, and honest dealing that builds up a city and causes it to flourish.

Clippings From "Words of Life"

Christianity treats man not as immortal, but as a candidate for immortality.—J. Parker, D. D.

Eternal fixity and duration belong only to those who are in accordance with God.—Dean Alford.

Most of the things we struggle for, after we have got them, we find not the things which bring us happiness.

Search the Bible from beginning to end, and you will nowhere find sinners addressed as immortal beings.—Rev. Thos. Davis.

If you want a man to do something, find a man who believes something.

It is perilous to growth for one to tarry too long over a single aspect of truth. Truth is many-sided, and they only are her good servants who are at pains to know and do her full will.

The character of a man is formed by his daily thoughts, and daily words, and daily actions, until it becomes fixed. His principles stiffen into habits. As he thinks often, so he is likely to become permanently.

Lead lives of love,—that others who
Behold our lives may kindle too
With love, and cast their lots with you.
—C Rossetti.

Those men who destroy a healthful constitution of body by intemperance and irregular life do as manifestly kill themselves as those who hang, or poison, or drown themselves.

Wisdom consists not in knowing many things, nor even in knowing them thoroughly, but in choosing and in following what conduces the most certainly to our lasting happiness.

"Peace is the flowing of the brook, but joy is the dashing of the cataract when the brook is filled, bursts its banks, and rushes down the rocks."

Our homes are like instruments of music. The strings that give the melody or discord are the members. If they are each rightly attuned they will all vibrate in harmony, but a single discordant string jars through the instrument and destroys its sweetness.

Saying Hard Things.—Random shots are dangerous and cruel, likely to hit the wrong person and to hurt his feelings unnecessarily. It is very easy to say a hard thing, but not so easy to say it to the right person at the right time.—Charles Kingsley.

Our minds are endowed with a vast number of gifts of totally different uses—limbs of mind, as it were, which, if we do not exercise, we cripple.—Ruskin.

"Those friends thou hast
And their adoption tried
Grapple them to thy heart,
With hooks of steel."

Persevere in the instant fight again in the teeth of that discouraged feeling which follows failure, almost preventing one from at once starting fresh. There are only two roads by which any important goal can be reached—sheer strength and perseverance.

Life a Discipline.—Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we all discover that the world is not a playground. It is quite clear God means it for a school. The moment we forget that, the puzzle of life begins.—Henry Drummond.

Religion

Some people regard religion as they regard the small-pox. They desire to have it as slight as possible, and they are very careful that it does not mark them.

The Secret of Peace

"Are you not afraid, mother?" asked the daughter of an old lady who during the progress of an earthquake remained calm, peaceful, and in good spirits.

"No," was her answer, "I rejoice to know that I have a God who can shake the world."

This reminds me of the story of an old Highland shepherd who, one evening listened to the discussion of some of his friends upon threatening political matters; and when he had heard all they had to say, strode off to the mountain after his sheep, saying, "The Lord is King, be the people never so impatient." That was enough for him. To be able to say, "This God is our God for ever and ever," is the secret of power and peace.

Daily Thoughts

Lord, if thou wilt, thou canst make me clean Matt. 8:2
Jesus said unto him, I will, be thou clean Mark 1:14
Jesus Christ, the same yesterday, today, and forever
Heb. 13:8
Him hath God exalted to be a Prince and a Savior
Acts 5:31
Ye are no more strangers and foreigners Eph. 2:19
But fellow citizens with the saints Eph. 2:19
Let us draw near with a true heart Heb. 10:22

"Be inspired with the belief," said Mr. Gladstone, "that life is a great and noble calling; not a mean and grovelling thing that we are to shuffle through as best we can, but an elevated and lofty destiny." The more people know of life only in Christ, the more they will be inclined to look upon life, as Mr. Gladstone says, as "a great and noble calling," having an "elevated and lofty destiny."

"Christ is coming! let creation
From her groans and travail cease;
Let the glorious proclamation
Hope restore and faith increase:
Christ is coming!
Come, thou blessed Prince of Peace.

"Earth can but tell the story
Of thy bitter cross and pain;
She shall yet behold thy glory,
When thou comest back to reign:
Christ is coming!
Let each heart repeat the strain."

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10623 LEE AVENUE

CLEVELAND, OHIO

The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF
"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70

CLEVELAND, O. AUGUST 6TH 1918

NUMBER 29

CHRIST'S COMING

When Jesus comes again, all will be happy then;
His chosen he will call with trumpet loud and clear;
Go meet him in the air, O list the call to hear;
"I'll come again," the promise is, none can wait in vain.
If in this life we do his will, eternal life we'll gain.
The path may be a rugged one, hills may intervene;
The cross and thorns before the crown, and Calvary's
plain between.

But if we falter not, and ever keep in line,
We'll not be the one sheep lost, but of the ninety-nine.
And of the happy company that meet around his board,
At the marriage of the Lamb, served by their conquering
Lord.

He fought his battle all alone; no valiant host had he,
No cheering throng did wait the victory to see.
But enemies on him did rail, "himself he cannot save;"
They to the prince of this vile world, bound as vassal
slaves.

Oh the anguish they will know, "mountains on us fall;"
But to the righteous Christ will be an everlasting wall;
Then why should mortals pine, or oft-times complain,
And seek for earthly pelf, dearly bought with pain?
Earthly things are fleeting, soon they pass away;
Sufficient is the evil for each transient day.

Oh may we all prove faithful till sin and death are passed;
And reach the final haven of glorious rest at last.

J. E. Hogarth.

THE GOSPEL AND ITS OBJECT

What is involved in preaching Christ?

To preach Jesus, and to preach Christ involves different thoughts, though inseparable from each other in preaching a completed plan of redemption. "Believe on the Lord Jesus Christ." Many people believe on him as a historical personage, but that is not a saving belief. A saving faith requires belief in him as the Lord Jesus, the Christ. The angel said: "Call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). "God hath made that same Jesus whom ye have crucified, both Lord and Christ" (Acts 2:36). All the kings of Israel were called the Lord's Anointed, in other words, the Lord's Messiah, or the Lord's Christ. Jesus was distinguished from them as "the Christ, the King of Israel." The Jews understood Jesus' claim to be the Christ as equal to an affirmation that he was the King of the Jews. "The high priest asked him, and said unto him: Art thou the Christ the Son of the Blessed? And Jesus said I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" (Mark 14:61,62). "And Pilate asked him, Art thou the King of the Jews (or the Christ)? And he, answering, said unto him,

thou sayest" (Mark 15:2). "Let Christ the King of Israel descend now from the cross" (Mark 15:32). Hence, no one can "believe on the Lord Jesus Christ" and be in ignorance of what is involved in the word "Christ." We have plenty of modern preachers who profess to preach Christ, who preach something contrary to what Philip preached when he preached Christ. We read: "Philip went down to the city of Samaria, and proclaimed unto them the Christ" (R.V.) (Acts 8:6). What did they learn by Philip preaching the Christ? "But when they believed Philip preaching the good things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women" (ver. 12).

Here is given the subject-matter of belief required before baptism, and these things were involved in preaching "Christ." The things concerning "the name of Jesus," were added after the death and resurrection of Jesus. The gospel of the kingdom was preached by Jesus and his disciples for three years before his sacrificial death. Jesus called together his twelve disciples, "and he sent them to preach the kingdom of God" (Luke 9:1,2). In verse 6, we read; "And they departed and went through the towns preaching the gospel." The words, "the kingdom of God," and "the gospel," are used as meaning the same thing.

The Jews were looking for the coming of the Messiah to fill the position ascribed to the Lord the Christ, but overlooked his character as involved in the name of Jesus, as is shown in Isa. 53. The professed Christians of today make just as grievous an error: They preach what is involved in the name of "Jesus," and overlook what is involved in "Lord" and "Christ." A saving faith requires a belief "in the Lord Jesus Christ," and not Jesus alone. The phrase, "King of kings and Lord of lords," expresses what is revealed in the word Christ.

A divided gospel is of no avail. Says Jesus: "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein" (Luke 18:17). To whom are these words addressed, "shall in no wise enter therein"? It is to those who fail to receive or believe the kingdom of God, in a trusting unquestioning way, even as a little child.

Some who have previously believed a false gospel feel that it hurts their pride to acknowledge they have been mistaken and find it difficult to yield a child-like obedience to the true. The Holy Spirit has placed the following words on the sacred page as a guide to the subject-matter that should be understood and believed previous to baptism. They are as follows: "But when they believed Philip preaching the good tidings concerning the kingdom of God and the name of Jesus Christ they were baptized both men and women" (Acts 8:12). If "the good tidings concerning the kingdom of God and the name of Jesus Christ" were necessary

pre-requisites to baptism, as declared by the Holy Spirit through Philip, why are they not today? Can anyone who "receives the kingdom of God as a little child," do anything different? This becomes more evident when we remember the Bible recognizes but "one faith," and if the good tidings of the kingdom of God and the name of Jesus Christ is that "one faith" which should be received before baptism, then there can be none other unless it be a false faith. See Eph. 4:4-6: "There is one body, and one spirit, even as ye are called in one hope (not a multitude) of your calling; one Lord, one faith, one baptism, one God and Father of all." We read that the gospel was to be believed before baptism. The definite article "the" used before the word "gospel" gives us but one gospel. If "the Christ," Philip preached is not the gospel, then gospels can be multiplied. See Gal. 1:6-9; "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you, let him be accursed." Neither men nor angels can safely pervert or substitute another gospel for the one faith and hope of the gospel. How dare men ignore what Philip preached as the gospel to be believed before baptism, seeing Paul preached the same thing? "He went into the synagogue, and spake boldly for the space of three months disputing and persuading the things concerning the kingdom of God" (Acts 19:8).

"He expounded and testified the kingdom of God, and persuaded them concerning Jesus, both out of the law of Moses, and out of the prophets" (Acts 28:23).

"And received all that came in unto him, preaching the kingdom of God, and telling those things which concern the Lord Jesus Christ" (Acts 28:30, 31).

"Among whom I have gone preaching the kingdom of God" (Acts 20:25).

Jesus also preached the kingdom of God as the gospel. Where can we get better authority as to what the gospel is?

"And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom" (Matt. 4:23).

"And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom" (Matt. 9:35).

"I must preach the kingdom of God to other cities also; for therefore am I sent" (Luke 4:43).

"Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom" (Mark 1:14).

"Preaching and showing the glad tidings of the kingdom of God" (Luke 8:1).

"And he sent them (the twelve) to preach the kingdom of God" (Luke 9:1, 2).

"And spake unto them of the kingdom of God" (Luke 9:10, 11).

The Object of the Gospel

"I am not ashamed of the gospel of Christ for it is the power of God unto salvation" (Rom. 1:16).

I have shown what the gospel is, by the choicest of evidence. The above passage shows that

"the power" is in it to produce salvation in the obedient believer. The reader will notice that it is "the gospel" which contains the "power," and not any gospel invented by the pagans, or any other people. Substitute gospels are mere deceptions.

The purpose of the gospel of the kingdom is to select a people out from among the Gentile nations, a people, for the Lord's name, a small company, having a special mission in connection with Jesus, to govern the nations, and set in motion events which will result in carrying the way of life to the masses.

See Acts 15:14-17: "Simeon hath declared how God at first did visit the Gentiles (and by the gospel of the kingdom) to take out of them a people for his name. And to this agree the words of the prophet; as it is written, After this (taking out the people) I will return, and build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called."

It is not the design of the gospel of the kingdom in this dispensation to call out the masses. "Many are called but few are chosen;" "Strive to enter into the strait gate (the gospel of the kingdom is such a strait gate that few will enter and comply with its conditions), for strait is the gate, and narrow is the way (straight laced), and few there be that find it." It is but a little flock that will be given the kingdom. "Fear not little flock, it is your Father's good pleasure to give you the kingdom."

Many portions of Holy Writ illustrate the object of the gospel of the kingdom, and show clearly that only a small company is designed to be selected by its proclamation. Peter calls them "a chosen generation, a royal priesthood, a holy nation, a peculiar people, to show forth the praises of him who hath called them out of darkness into his marvelous light" (1 Pet. 2:9). The "people for his name" in Acts are the same as the "chosen generation," and "royal priesthood" of Peter.

If the world was converted en masse before Jesus comes, there would be no work for the "royal priesthood" to accomplish. They are represented as being joint-heirs with Christ, to bring about the glorious result, which will follow the coming millennial reign.

W. H. Wilson, deceased.

INDIANA CONFERENCE

The Indiana Conference will convene at Rensselaer, Aug. 30 to Sept 1.

Let the brethren please to take note and plan to be present. Churches, select your delegates, and also attend to the matter of financial support.

Church secretaries, send in your church reports to June 30, 1918.

Business meeting Aug. 31 at 2 P.M.

Correspondence should be addressed to Flora Prior, Rensselaer, Ind.

Floyd A. Steison, Pres.
Flora Prior, Sec

REMORSE

A Lesson for All to Remember

By S. Roxana Wince

The dear readers of The Restitution will think "Remorse" a strange heading for a little article on giving, but the story I have to tell will show, as I can show in no other way quite so effectively, the great need there is of giving quickly and as largely as possible for the printing press that the expense of publishing The Restitution may be lessened and wider work be done for the cause of truth.

Fifteen dear ones—counting the children—met at my house not long ago for a little social meeting. Many more had intended to come, but were hindered by poor health, by lack of proper conveyance, and by the threatening appearance of the sky.

But my heart was glad, for I had met but once in social capacity with those of like precious faith in the past eighteen years, and had been longing for one of the good time meetings of the long ago. Was not this the answer to my prayer? Surely God put it into the hearts of these dear ones of Huntington and Whitley counties to come.

And we did have a happy season of speaking, of song, and of prayer that will never be forgotten, one little girl giving a veritable sermon in the words "Seek first the kingdom of God."

But one thing saddened me. A dearly loved sister, always present at our meetings in the days gone by, and from childhood up, taking active part in the service of song, voiced her sorrow in her prayer that "she could not speak in public for Jesus."

It touched my heart deeply and set me to thinking, for she kept on sobbing when she rose from her knees, because of her inability to do what she would love to do or to understand the Scriptures when she read them.

I took a look backward. My husband was the pastor of the little church at Braken, where this Sister lives, for some forty odd years. My dear father preached there, as did also Brother S. G. Clark, Brother Stevenson, Brother Hatch, Brother Dwiggin, and others. The sermons were all right. There was no lack of zeal or of spirituality, we had grand conferences and grave meetings. Our social meeting were a veritable foretaste of the coming bliss of the kingdom. The young people "sang unto the Lord, and made a joyful noise unto the rock of our salvation." "They came before his presence with thanksgiving, and made a joyful noise unto him with psalms;" one after another of them having given their hearts to Jesus. Nowhere can there be found sweeter, more earnest voices.

What, then, was the trouble? Why must they be so sorrowful now over what they feel to be a great lack in their power to serve in the Master's cause? Remorse is tugging at my heart-strings; it says: "You and your fellow-co-laborers are to blame. You gave, but you did not give enough. You did not see to it that those dear young people had the almost indispensable helps for proper study of the Bible. You made no effort to have a Bible School

opened for their benefit, that they might not only see the necessity of preparedness for the service to which God has called them, but that they might become prepared."

They were not even gathered into a Sunday School. How could they develop their talents, learn to take upon themselves some share of responsibility, how become efficient soul winners in these days of indifference and peril? How keep the lamp of truth burning, and the little church alive that we labored so long and patiently to build up? True, it was a long way to go by private conveyance, through summer's heat and winter's cold, and there was not much time to spare after the morning and evening services were over; yet the young people ought to have been trained to "stand"—trained for service, trained to speak freely and effectively for Jesus, and to carry on meetings themselves. It would have taken money. but it would have been money well spent, and I would not be grieving, that now, being without a shepherd, some of the dear ones of the Bracken Church have gone into other churches, and are hiding their God-given light under a bushel, and that others are mourning their inability to do anything.

Let this be a lesson to all the members of the household of faith. Give! Give!! Give!!! Slacken not your hands. Look after the lambs of the flock. Upon them rests our hope for the future well-being of the cause of truth. If we lose them our churches die out. The Restitution is a great help to the children. We must give to keep it alive. We cannot do without it.

The little ones love to hear it read and read it for themselves. And Brother Donaldson, one little boy said to me, "I read the poem entitled "Hush." I had been telling him how fine I thought it was. I thank you for helping me out in your little article on giving, and also thank Brother Crowe for these same favor. May God bless all the dear givers, and put it into the hearts of still others to help, thus "seeking first the kingdom of God," as the little girl told us we must.

PRINTING PRESS FUND

| | |
|--|------------------|
| Rose Storjohn | \$ 5.00 |
| Mrs. F. C. Myers and | |
| Mrs. A. V. Oliver | 5.00 |
| R. A. Daniels | 5.00 |
| Sister Wolfe | 5.00 |
| Sister Thompson | 1.00 |
| Sister Chappelle | 10.00 |
| Chas. Moore | 2.00 |
| Sister F. | 2.00 |
| A California Sister | 15.00 |
| Mrs. F. A. DeCamp | 2.00 |
| Sister Klingenstein | 3.00 |
| Brother and Sister C. Drabenstott | 5.00 |
| Sister McIlrath | 4.00 |
| Cleveland Young People's Society ... | 15.00 |
| Chas. Anderson | 1.00 |
| Church of God, Brooklyn N. Y. | 25.00 |
| Emma Byall | 5.00 |
| Cleveland Sisters' Society | 13.50 |
| Previously acknowledged | 412.25 |
| Total | \$ 538.75 |

EVANGELIST REPORT FOR JUNE

Sermons

| | |
|------------------------------------|----|
| Blair 5th | 1 |
| Laird, Colo. 8th to 11th | 5 |
| Wray, Colo. 12th to 15th | 4 |
| Laird 16th to 21st | 7 |
| Stratton, Colo. 22nd to 28th | 8 |
| Bird City 29th to 30th | 2 |
| Total | 27 |
| Baptized | 6 |

Expenses

| | |
|--------------------------------|---------|
| Omaha to Laird | \$ 9.64 |
| Bird City to Trace | 1.68 |
| Trace to Oberlin by auto | 3.00 |
| Breakfast | .40 |
| Telegram | .30 |

Total

\$ 15.02

Money Received

| | |
|-------------------------------|---------|
| A Brother | \$ 5.00 |
| Clarence Dimmick | 2.00 |
| Brother Larington | 5.00 |
| Brother Haley | 5.00 |
| Brother Hammel | 2.00 |
| Sisters Smith and Woods | 2.75 |
| Brother Dimmick | 1.25 |

Total

\$ 23.00

Salary

100.0

Expense

15.00

Total

\$ 115.02

To be endorsed

\$ 23.00

Remarks

The month of June was a busy month with us. We not only preached every night on an average, lacking only three days, but worked with the Song Book Committee in the day time, and finally succeeded in getting the songs all completed and in the hands of the printer.

For the busy time of year the meetings were well attended, and the interest was good. Brother Chas. Dimmick, of Laird, works in the assessor's office at Wray, and as he had talked to some and aroused their curiosity they wanted to hear and see a man that was playing hookey with the institution for the feeble minded, so they turned out in goodly numbers. After a few evenings they concluded they were more or less deranged, and the way they began hunting for a cure was remarkable. Brother Dimmick succeeded in getting the Christian Church to hold the meetings in. The brethren came from Laird and helped with the singing. Our songs were new to them. With Sister Ethel Hargleroad at the piano, and Maudie her sister, with the sweet-toned guitar, and Brother Almus Dimmick with his violin, those young voices made our songs of praise ascend in sweet melody, and prepared the people for the nerve-racking ordeal of listening to straight Bible truths. For three evenings we gave them Bible facts as they related to the present world conflict. How they

crowded round after meeting closed and said, "How we did enjoy that. We never heard anything like it." "The last evening we gave a talk on the resurrection of the dead as the only hope of those who have gone to the tomb. At the close the minister got up and said he endorsed all that had been said. You may judge of our surprise. They gave us a hearty invitation to come again, and we promised we would. So if the Master tarries, and we are permitted to retain our strength, we will go and discover whether or not God has any people there.

We then went back to Laird for a few evenings. One evening after church we went home with Brother and Sister Hammel. The next evening when we were going to the place of meeting, a neighbor wanted to go along. She had attended the meeting last fall, and wished to join, but circumstances prevented. So this evening she started as soon as she got in the car, and finally said if she had brought her clothes she would be baptized that night. Sister Hammel told her that Sister Larington, would furnish the clothes. She did, and Miss Edna Hammel decided to be no longer unprepared, and while the brethren threw their head lights on the water in the solemn dark hours of the night, like the jailer, they were planted in the likeness of Christ's death, and raised to walk in newness of life. The next morning she told her husband what she had done with a brave heart, born of that courage that comes from obedience to the truth, expecting that her cross was going to begin right there. We had arranged the next day to meet at Brother Larington's and put in the day asking questions and becoming better acquainted with certain portions of God's word. When we had gathered and were about to settle down to business, we heard a car, and some one said it was the above-mentioned Sister and her Husband. They of course went out to greet their new Sister, and when she met them she said, "My husband wants to be baptized." Then there was another rejoicing in heaven and on earth.

Some strange things happen in our evangelistic career. Years ago I built up a congregation at Trace, Kansas, just over the line from Nebraska. Among others baptized was a young man by the name of Adams—no relation of mine. I had not heard from him for years; but while at Laird he, being not far away, heard of my meeting and came and brought his family. He had married a Catholic. They attended the meeting at Wray. Then a car load of us went and spent the day with them and talked on the Bible. Then she made up her mind the farther away from the Catholic church she could get, and the closer to Jesus, the better off she would be. So we went to a convenient place in the irrigation ditch, where there was much water, and she and her daughter took on the name of Christ. It seemed but yesterday when I had baptized my son "Timothy," just a boy, and now found him away in the sand hills of Colorado, still sound in the faith, and with a wife enlightened and a daughter old enough to become a child of God.

After this work was done we had to hasten away in a car across the country sixty miles to Sister Roger's neighborhood. On our way Brother and Sister Smith met us, and we transferred to their car, and sped on. I had not gone far until I

discovered there were no speed limits on the Colorado prairies; if so, Brother Smith paid no attention to them. In due time we drew up at Sister Rogers, where we all took supper, then proceeded to Brother Musengers', and held a Bible reading. Here we continued the meetings until Saturday, just a week. The weather was very hot and dry, and the people busy, so our attendance was not large, but the interest was good.

On Saturday morning we met just below the head of the Republican River, and helped Miss Eva Smith put on Christ. We then hurried to Sister Rogers and got our dinner. Again in the car with Brother and Sister Smith and Sister Rogers, we sped away to Bird City, where we had an appointment in the evening. When we arrived our speedometer showed we had travelled seventy-two miles, and my watch said we had been just two hours and forty minutes making it. Here Brother and Sister Dimmick, the old people, live, and their daughter, Mrs. Paxton, who was among the ones baptized at Trace years ago, when Brother Adams mentioned above, obeyed. Here we found a telegram awaiting us from home saying, "Come home at once. Brother Zeller from Camp Funston will be here the fourth to be married." Rapid arrangements had to be made to meet that call. Brother Dimmick hurriedly got out a few, who came to his home, to whom we discoursed Saturday and Sunday evenings. It was a treat to meet these brethren once more. Here we had a long talk with a Russellite lady, and when the conversation closed she was considerably disturbed in mind and shaken in faith. She decided the "Finished Mystery" was not entirely finished. Our object in going across this way was Sister Paxton's son and wife wanted to be baptized, and it was but little out of the way. They came to Laird once and missed me; so Monday morning I said a hasty good-bye, and took the train to Trace, where these people years ago had started in the faith. Arriving, we met Brother and Sister Holms and an old Sister Guinn, now eighty-one years old. I have often wondered whether we would ever see these people again. Circumstances shaped it so we could, and for three or four hours we went over the past, present, and future. Here we used to have a large congregation, but some have moved away, and others are sleeping, awaiting the sound of the trumpet. It was necessary for us to get over to Oberlin to get to Calver, where Brother and Sister Wolfe live, and who wanted to be baptized, so we phoned Brother McKinsey, of Oberlin, and his car was out of commission. Then we tried every one in Trace, with the same result. But after we had begun to despair we found a man, and we started. In the meantime Brother McKinsey had fixed his car and started, and we missed each other on the road. We had to remain there till four the next day before we could get a train, and with Brother and Sister McKinsey we put in a busy time. They were formerly of the church at Trace also.

We arrived at Calver at six o'clock, and had to get out on the Rock Island for Omaha at 9. I told Brother Wolfe, I had come to baptize them; and he said, "Good; we are ready." Sister Wolfe put supper on, and while it cooked and took care of itself, we went to the water and inducted them into the family of God; hurried back, had communion ser-

vice at supper, went to the train, said "Goodby," went aboard the flyer, and were soon speeding homeward, where we arrived at six in the morning. Then a busy day, as I had to get the marriage license for Brother Zeller, because the fourth was a holiday. Nothing would do Brother Zeller but I must go to Palmer, her home, with them, as he had only about four days to get back to Camp. So we went not hardly getting time to greet the home folks. Such are the trials and labors necessary to the spread of the gospel and the work that goes with it. But our reward will be sufficient. When we get into the kingdom we shall think we have gotten in cheaply. Let us labor that we may enter. Our labors will soon be over, for the Lord is soon coming. Lord, hasten the day, is our prayer and earnest desire. "Come, Lord Jesus; come quickly."

Almus Adams.

BROTHERLY LOVE

"Let brotherly love continue" (Heb. 13: 1). Be kindly affectionate one to another with brotherly love; in honor preferring one another (Rom. 12: 10; 1 Thess. 4:9). Love the brotherhood. Fear God (1 Pet 2: 17). See that ye love one another with a pure heart fervently (1 Pet. 1: 22). Beloved, let us love one another, for love is of God. God sent his only begotten Son into the world that we might live through him. If God so loved us, we ought to love one another. If we love one another, God dwelleth in us. There is no fear in love. Read 1 John 4th chapter. Keep yourselves in the love of God (Jude 21).

It seems to be an easy matter to love the brethren, as long as they do what we think is right; but let one do something we think is not right; should we then cease to love? No. We are commanded what to do in such a case. Paul says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6: 12). "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5: 19,20).

From the above Scriptures it appears that if we have brotherly love, we will aid and restore the fallen brother, and so fulfil the law of Christ. What did Christ command to the one that asked how often should he forgive his brother? "Until seventy times seven" (Matt. 18: 15 to 22). God says, "Return unto me and I will return unto you" (Mal. 3: 7; Zech. 1: 3). Job says, "If thou return to the Almighty, thou shalt be built up" (Job 22: 23) The fifty-first Psalm is a comfort to one that that has erred, and if the brethren do their part in brotherly love, the one overtaken in a fault can be restored (Gal. 6: 1). And there is a reward to the one that restores an erring brother, and we all need to hide the multitude of sins. Praise the Lord, the Judge of all the earth will do right (Gen 18: 25):

Yours seeking salvation, E. W. Knapp.

THE RESTITUTION

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

The believer feeling himself weak, makes himself strong.

It is easier to do a great deal of mischief than to accomplish a little good.

July 21st Brother J. C. Thompson of Buffalo, N. Y., met with and gave us words of exhortation.

The danger of the impenitent is rapidly increasing, like his who is under the power of a fatal disease.

In vain will sinners call upon the rocks and mountains to hide them from the face of the Lamb. Nature will not interpose to screen the enemies of her God.

Sister Wince writes to say that readers of The Restitution and correspondents must not worry because she writes so unfrequently. She is as well as usual, but just now her time for writing is limited.

After officiating at Sister George Hodson's funeral at Roll, Indiana, July 28th, Brother J. H. And-

erson departed for the South, where he will conduct a series of special meetings in North and South Carolina.

Sister H. M. Woodbury, of Springfield, Ohio, died July 16th. The Editor officiated at her funeral July 19th, after which she was laid away to await the call of the Redeemer. Our deceased Sister had been in the faith for about fifty-nine years. She had fought the fight of faith long and well. She was a strong believer in the promises made to the fathers. Her faith and spirituality were beautiful; and as she had always seen the hand of God in all things, it was easy for her to realize God's providence in her own departure to rest, which she did, dying in the faith in perfect resignation to the divine will. Several brethren and sisters from Brush Creek attended the funeral.

ANALYSIS OF "BIBLE LESSONS"

Contents in the Interrogative Form, Giving the Reader a Review of the Lesson.
The Numbers Refer to Pages.

THE DESTRUCTIVE AND CONSTRUCTIVE
WORK ATTENDING THE ESTABLISH-
MENT OF THE KINGDOM OF GOD

Lesson V

2. Will Christ come in a time of peace or war?—What are the conditions that make "men's hearts fail"?—Will miraculous retributions be added to natural, political, and military troubles?—Compare judgments at Christ's coming with those of Sodom and Gomorrah.
3. To what extent are men destroyed at the coming of Christ?—Is the destruction local or general?—Are God's loved ones in danger of being involved in advent judgments?—To "escape," what must they do "always"?—Can the world of unbelievers "escape"?—What does God say of Russellism, Universalism, and kindred cults which promise the wicked "life"?
4. When are we exhorted to "seek the Lord"—"before," at, or after the coming of Christ?—If "before," and we only then have the promise, "It may be ye shall be hid in the day of the Lord's anger," do those who disregard the conditions of salvation now have any promise of mercy then?—Show how Russellism promises the world more unconditionally than God promises his own sons and daughters conditionally.
5. Who foresee the evil and "hide" themselves?—Are the words "destruction" and "construction" compatible with each other?—Does the "restitution of all things" permit of destruction?—Will the globe called "the earth" be annihilated?—Will it be depopulated?
6. In numberless judgments of God in the past has he ever entirely exterminated mankind?—Was the flood a complete destruction?—Was the Noachic Deluge a type of Christ's coming?—If so, since a remnant were "blessed" after the flood, will not a residue be blessed after Christ comes?
7. Will advent judgments be as universal and decimating as his judgment upon the Antidiluvians?—What does the name "Noah" mean?—What condition do the Seventh-day Adventists believe the earth will be in after Christ comes?—Show how "heaven" will also be

in a state of chaos, if their argument be true.

8. Will God's judgments make a "full end"?—Will a "few men be left"?—Does he "leave" any; and if so, who?—Quote two texts, one from Ezekiel and another from Isaiah, which say a "remnant" shall escape.
9. If the salvation of the righteous and the destruction of the wicked at Christ's coming depopulate the earth, show how the kingdom of God is an impossibility.—Is God just as well as merciful?—How does Russellism destroy the justice of God?—How does John 5:28, 29 destroy Russellism?—Why does krlsls annihilate the Russellite subterfuge of post-resurrectional "chance"?
10. To what does a "resurrection of life" stand opposed?—Does the resurrection of life and damnation depend upon what is "done" now, or upon what we do after the resurrection?—Compare John 5:28, 29 with Gal. 6:7, 8.—Can we sow nothing and reap something?
11. What does the word "remnant" mean according to Jer. 42:2?—If the earth is depopulated at Christ's coming, as world burners teach, is there room for a "remnant"?—If universal resurrection be true, and numberless hordes are given a "chance" to be saved thereafter, according to the doctrine of Russellism, what becomes of the word "remnant"?—Who are the subjects of the kingdom of God?—About how many will there be?
12. Who make up the subjects of the kingdom almost exclusively?—Memorise five of the passages quoted.

NORTH WEST CONFERENCE REPORT

Dear Brothers and Sisters:

The Northwest Conference of the Church of God met at Corvallis, Oregon, June 10-23, 1918.

Brother Daily talked to us Thursday night on the "General Assembly" (Heb. 12:22-24). He spoke again Friday morning on "The Cause of the War."

On Friday afternoon Brother Smith gave us a very interesting and beneficial talk on "Christ, the Hope of the World" (James 5:1, 10). In the evening Brother Darby addressed us again on "Will the War Make the World Better?" After listening to him we felt convinced that Christ, and not war, will bring relief to this wicked world.

Saturday morning our regular business meeting was held. The meeting was called to order by the President, and the different reports were read and accepted. Our Evangelist's report was encouraging, showing that he had, during the year, delivered eighty-four discourses, two funerals, performed one wedding service, and received six into the church. Election of officers and all business matters were attended to, after which we adjourned. The evening Brother Darby talked again on "Obedience."

Sunday morning we held our Sunday School. There undoubtedly is some good seed being sown, and we trust it will all fall on good soil. So far it is bringing forth fruit, for Sunday P. M. we went down to the river and baptized four young people. May God bless and keep them in his fold.

Sunday night we partook of communion, after which Brother Darby talked to us on "The Covenant with David." After the sermon we bid each other goodby, with the desire in each heart that if we never meet again in this life we shall all meet in the blessed kingdom of our Lord and Master.

Yours in the faith,

Grace Cramer West.

NEBRASKA CONFERENCE REPORT

Editor Restitution:

Last year when it was voted to hold the conference in Omaha this year, the date was left open. One of two dates was to be decided on later. The date is not definitely fixed yet, but will be in a few days and published. We have the Eagle's Hall in Florence secured for the meeting—a splendid place with every convenience. It is on one of the best car lines in the city: it goes right by Ft. Omaha and in sight of the aviation school where there are flocks of balloons in the air every hour of the day. The place of meeting is near the water works. Here are the largest pumps in the world. Every one plan to come one of the two dates in August.

Almus Adams.

BAPTISM

Albert G. Alspach, his wife, Julia I. Alspach, and daughter, Catherine E. Alspach, were baptized in Eel River near Denver, Ind., Friday evening, July 12, 1918. This family had heard the preaching of Brother Wagoner some years ago, and have read The Restitution, and studied the Bible for themselves, and thus discovered God's revelation and the requirement of the Gospel message, and determined to enter the household of faith by obedience in baptism. They unite with the Indiana State Conference of the Church of God of the Abrahamic Faith at large, there being no local church near them. They contributed \$3.00 to the Conference for the current year, setting a good example for isolated members.

We stayed over night with these believers and enjoyed making their acquaintance and talking over the things pertaining to the kingdom of God and the name of Jesus Christ. We then went on our way Saturday forenoon to our appointment at Roll. Sunday afternoon William Long, father of Brothers Vaughn and Clayton Long, made the good confession and was baptized, and received into the church at the evening service. May the blessings of heaven rest on these earnest pilgrims in their quest for the haven of rest that remaineth to the people of God, is our prayer.

D. E. VanVactor.

CONFERENCE NOTICE

A petition has been received by the undersigned authorizing the president of the Nebraska Conference to change the place of our annual meeting from Omaha to Holbrook, Nebraska, to be held in conjunction with the West Nebraska Conference for the week beginning August 17 to 25. We would earnestly urge all members to attend and confer on the many important questions confronting the church at the present time. Great changes are taking place in the world, and the necessity of meeting in prayerful conference of all God's people is apparent to all who seek to be useful servants in the Master's cause.

M. D. Newell, President.

NATIONAL BEREAN COLUMN

Leola B. Hanson, President.

5189 Cate Ave., St. Louis, Mo.

I. The Fifth Annual Conference of the National Berean Society will be held at Holbrook, Nebraska, on August 19th. The Nebraska Conference is Aug. 17th to 25th. Will western Bereans especially take notice and try to attend?

II. Our treasurer has been called to war. Until further notice, send all money to Leila E. Whitehead, 5439 Ohio St., Chicago, Ill.

III. We are rejoiced to learn of the organization of two new state societies, Michigan and Minnesota. May God speed them in their work.

Leila E. Whitehead.

OBITUARIES

Sanford McLeland, son of Alvin and Sallie McLeland, was born near Scircleville, Indiana, Oct. 17, 1852. He was the youngest son of a family of seven children, consisting of four sons and three daughters. The oldest son and youngest daughter are the only surviving members of the family.

He heard the preaching of the gospel and was baptized by Elder J. S. Hatch, and united with the Hillisburg Church of God in March, 1898, and remained a faithful member unto death. He spent his entire life on the homestead where he was born. He had a kind, jovial disposition, was a great lover of music, and numbered as his friends all who knew him.

He departed this life suddenly and without warning on the morning of July 19, 1918, aged 65 years, 9 months and 2 days. Funeral services were held at the residence, 2:30 o'clock, Sunday, July 21. A large assemblage of friends and neighbors were in attendance. Burial was made in St. Paul's cemetery.

D. E. VanVactor.

Sister George Hodson

Rachel M. Johnson was born April 12, 1870, and died July 25, 1918, aged 48 years, 3 months and 13 days. She was married to George Hodson Oct. 5, 1892. To this union was born three children, all boys, only one of whom is living. Beside her husband and son, whom she leaves to miss and mourn her demise, she also leaves three sisters and one brother, two of whom live in Grant County, and two in Blackford, and a host of friends.

She learned and obeyed the gospel of the kingdom of God four or five years ago, and since then she has been a pillar in the defense and support of the truth. On the final day we read that to those who will be accepted it will be said by the returned Lord, "Thou good and faithful servant, enter thou into the joy of thy Lord." Not successful, maybe, but faithful. Sister Hodson combined goodness with faithfulness, and we can as truthfully say at the close of her life as Paul says toward the evening of his: "I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord,

the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8).

The funeral services were conducted by Brother J. H. Anderson, of Virginia, July 28. The church was full and overflowing with friends and admirers to whom Brother Anderson spoke words of hope and comfort. He showed that resurrection was the hope which Sister Hodson had cherished, and that this hope was the only hope for the dead, basing his remarks on the beautiful words of Gen. 48:7. The Lord bless Brother Hodson and his son, and the church at Roll, for they have all suffered a great loss in the death of Sister Hodson. Under the sting of this another triumph of death we are made to pray more earnestly for the coming of him who is the resurrection and the life, and for the coming of the time when God's people shall not say, "I am sick."

James William Frier was born June 10, 1853, in Clinton County, Ind., and died at his home in Scircleville, this state, July 3, 1918. Brother Frier had been afflicted for some time and realized his short lease of life, but was saved the distress of knowing the exact time which came so suddenly and so soon. He had suffered an attack of heart trouble during the day, but had apparently recovered, and after a hearty supper, started down town. He stopped with a neighbor for a few minutes and was suddenly attacked, and was taken back home where he died in about twenty minutes. The doctor happened to be present but could give no help.

He was the son of John M. and Amelia Frier and one of eleven children. The family was of English stock, the father having come to this country when seven years of age.

He was married to Elizabeth Olive Thatcher November 21, 1878. To them were born two children, Mrs. Nona D. Cue, who is at present in the west, and Charles E., at home.

He was converted and baptized by Elder J. F. Wagoner about 1874, and united with the Hillisburg church of God of the Abrahamic Faith, where he has been an active, substantial supporter of the cause of the truth as it is in Christ Jesus, and was one of the church trustees at the time of his death. In the affairs of this life he has been engaged in farming and stock buying, and was successful in gaining a competency. In these activities he had the respect of his fellow man and a name for honesty and fair dealing. In his domestic relations he was a loving husband, and a careful, conscientious father, holding the contentment and good cheer of the fire side circle above other earthly possessions.

He leaves one brother, George, of Greensboro, Md., his two children, Nona and Charles, and his beloved wife, to remember his many virtues and kindnesses, and to profit from the influence of his well spent life.

The care, the toil, the joy, the love,

He had with us but yesterday,

Has ceased, His life is hid above

Until the morning's glorious ray,

When Christ in all his regal glory,

Fulfills the gladsome, age old story.

Funeral services were held at St. Paul's M. E. church on Saturday July 6, at 3 o'clock. A very large assembly of friends and neighbors were in attendance to show their respect and sympathy, and many floral tributes testified of their love and esteem. We spoke words of comfort and hope from Matt. 28, Acts 2, and Rev. 1:18. Then Brother Frier was laid to rest in St. Paul's cemetery to await the full fruition of the purchased possession in the resurrection morning.

D. E. VanVactor.

James N. Lillybridge

Dear Restitution Readers:

By letter from Brother James N. Lillybridge, of Newark, New Jersey, we learn the sad news that his truly beloved wife died on the 10th inst., after a sharp attack of pneumonia. He further states: "Our son Norwood sailed for Europe about the 20th of May, when a large body of soldiers left Camp Dix. This was a heavy blow to his mother who, while putting on a very brave attitude, could not avoid the natural feelings of such a separation." He also adds, "I feel very much alone." In answering his letter we stated that it was natural for him to feel alone, for she who, of his heart was a part, was now silent and cold in death. She could neither hear what he said nor reply to his caresses or entreaties; but there was one, even the Lord God Jehovah, who would hear his cry and answer by bestowing comfort and consolation and peace according to his faith.

We pray that Jesus may soon return and remove from this sin-cursed earth all things that trouble and offend, and establish the kingdom of his Father in which there shall be no death, for righteousness shall dwell therein for evermore. Come, Lord Jesus.

Alexander Donaldson.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

- V. C. Railsback50
- Mrs. R. A. Davis2.00
- C. L. Pate10.00
- J. C. Thompson5.00
- Lucile De Camp5.00

Give and it shall be given to you, good measure and running over.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification, Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verse: Micah 6:8; Titus 2:13, 14

Golden Text: Matthew 5: 13.

Wits' End Corner

Are you standing at "Wits' End Corner?"

Christian, with troubled brow?

Are you thinking of what is before you,

And all you are bearing now?

Does all the world seem against you,

And you in the battle alone?

Remember—at "Wits' End Corner,"

Is where God's power is shown,

Are you standing at "Wits' End Corner,"

Blinded with wearying pain,

Feeling you cannot endure it,

You cannot bear the strain,

Bruised through the constant suffering,

Dizzy, and dazed and numb?

Remember—to Wits' End Corner,

Is where he does love to come!

Are you standing at "Wits' End Corner,"

Your work before you spread

All lying begun, unfinished,

And pressing on heart and head,

Longing for strength to do it,

Stretching out trembling hands?

Remember—at "Wits' End Corner,"

The Burden Bearer stands,

Are you standing at "Wits' End Corner,"

Yearning for those you love,

Longing, and praying, and watching,

Pleading their cause above,

Trying to bring them to Jesus,

Wondering if you've been true?

He whispers, at "Wits' End Corner,"

"I'll win them, as I won you!"

Are you standing at "Wits' End Corner,"

Then you're just in the very spot,

To learn the wondrous resources

Of him who falleth not!

No doubt to a brighter pathway,

Your footsteps will soon be moved,

But only at "Wits' End Corner,"

Is "the God who is able," proved.—Sel. by Sister M. L. A.

Phillippians 1:12, 13.

But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

So that my bonds in Christ are manifest in all the palace, and in all other places;

As whatever throws light on any declaration or passage of the Bible is always both interesting and instructive, the verses indicated above are worthy of a brief notice.

The apostle Paul, writing from his prison in Rome, tells the Phillipians that he would have them understand that his imprisonment had not hindered, but rather had helped, the spread of the gospel; that his bondage for Christ's sake had enabled him to make the great principles of the gospel known, as the Authorized Version reads, "in all the palace and in all other places;" or as the Revised Version more properly reads, "throughout the whole Praetorian Guard, and to all the rest"—i. e., through the guards, as we might say "to every body else." Thus the truth had a much wider spread and greater influence than it otherwise would have had.

If it is asked how this could be—how the apostle, shut up in the Roman dungeon, could do more for the extension of the gospel than if he were free to go everywhere preaching Christ and him crucified as the foundation and model of all true character and man's only hope of future life, the answer may be found in the circumstance of his imprisonment. For, according to the Roman custom, the captive in prison was chained to a Roman soldier—one of the Pretorian Guard—his right hand to the soldier's left; and the soldier was relieved, and his place taken by another every four hours, until every member of the company had taken turn in the service, when the duty was passed on to another company, every member of which, in like manner, spent hours with the apostle. In this way Paul had the opportunity of free and full conversation with every member of the Pretorian Guard, and so was able to make the gospel known to them all, and thus to introduce the leaven of Christianity not only into the leading corps of the Roman army, but through its members, to great numbers of their friends and associates, and even also, as in this same epistle he tells us (chap. 4:22), to those who had become converts—"Saints in Caesar's household." It was during this imprisonment also that the apostle wrote not only this epistle to the Phillipians, but the epistles to the Colossians, the Ephesians and to Philemon, which in the past have been, and in the future will be, preached to the ends of the earth while time shall last, so that his usefulness was not only not prevented, but was greatly increased by his imprisonment and chains.

What a lesson does this give us of how one of the right spirit may everywhere do good; of how the wrath of man may be overruled to the glory of God and the good of men; and how even the dungeon may become a pulpit, and the chains of persecution a means of extending the gospel where otherwise it might not find its way.

Let us be patient; God is love;
All wrong shall yet be righted here;
The bitterest shall the sweetest prove;
The dark and tangled all be clear.

The worst shall then appear the best;
And from confusion order spring;
The wisdom then shall stand confessed,
And power of the Eternal King.

Trust him, he knows our troubled state.
He knows each winding of the road,
Let us sit calmly down and wait;
"Be still and know that I am God."

Christianity Not Dependent Upon us For Success

Is Christianity a failure? Nay. In every land where faithfully represented it draws the people, and proves to be the power of God unto salvation to all who believe. Then are we faithfully doing our duty? Are we letting our light shine? Are we doing the work God would have us do? Are we following in the footsteps of our Lord, who "did not his own will, but the will of the Father"? These are pertinent questions that no one but ourselves can answer. Christianity as Christianity will be a success, with or without our assistance, for God has so decreed. Still, our neighbors, knowing our professions, look upon us as examples; and it is our duty to them, to ourselves, and to our God, to let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven.

The "Camp Fire Girls" Vow

As fuel is brought to the fire, so I purpose to bring
My strength,
My ambition,
My heart's desire,
My joy,
And my sorrow
To the fire
Of humankind.
For I will tend
As my fathers have tended
And my father's fathers
Since time began
The fire that is called
The love of man for man
The love of man for God

A beautiful sentiment, a profitable ambition, providing it is based on the love of God to us. For if we do not realize that our love is but a reflection of God's love; if we have not an understanding that "we love God because he first loved us"; if we know not that "God is love," and that through his love he sent his Son to be a propitiation for our sins; if we have not this knowledge, then I am afraid that "vows," such as above, are simply servammon and taking from God that which is his due. "Seek ye this day who ye shall serve."

A Child Shall Lead Them

What is a little child going to lead? The wolf and the lamb, the leopard, the calf, and the young lion (Isa. 11:6). Many of these animals are dangerous, and a strong man could not lead them, still the promise is that "a sucking child shall play

on the hole of the asp; and a weaned child shall put his hand on the cockatrice's den." Do you know what an asp is? And do you know what a cockatrice is like? An asp is a venomous serpent, and a cockatrice is a fabulous monster like a serpent with wings of a fowl and the tail of a serpent. Rather dangerous playfellows for young children. But this is a description of them as they are. There is a time coming when there will be nothing to hurt nor destroy in all of my holy mountain saith the Lord. Why? Because "the earth shall be full of the knowledge of the Lord" (Isa. 11:9). How does the earth become filled with such knowledge? By reading and studying God's word and believing, having faith in the promises of God. The promise to Abraham was "that in thee and in thy seed, shall all the families of the earth be blessed" (Gen. 12:3). How will they be blessed? Through Christ who is "the seed." When will this blessing take place? When Christ returns to earth restoring the dead to life, changing the living, and renewing the earth to its old time beauty and righteousness. Then there will be nothing to hurt a child.

Should we not pray with a fervent heart, "Come, Lord Jesus; come quickly"?

E. W. Knapp.

The Shadow and the Morning Star

When the shadow rests most sadly
Over earth, and all is fear,
Lift we up our head in triumph—
Our redemption draweth near.
When the warfare rages fiercest,
Then his hosts our Captain cheers;
When the darkness is the darkest,
Then the Morning star appears. —Sel. by

Sis. M.L.A.

Our Weekly Puzzle

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

How are we the light of the world?
Why can not a city set on a hill be hid?
What is the general meaning of the lesson?
Who said it? and where can it be found?
Answer next issue.

Answer to puzzle in last issue:

"Mammon" was the name of the Syrian god of riches, and in the Bible sense means worldly avarice, greed or covetousness. It is used as the opposite of God because we cannot care for or be interested in the things that are solely of this world and still be "children of God." Hence we must make a choice as to whom we shall serve, whether this world, with its pleasures and pastimes, which at the longest cease with our living, or be faithful to the "God of our salvation," the pleasures and benefits of which shall not only be experienced in "this life," but also in that "which is to come."

So my dear young friends, I trust your choice shall be the same as was Joshua's who said, "As for me and my house, we will serve the Lord." Kindly read Joshua 24:14-16.

The words were uttered by Jesus to his disciples as a rebuke to the Pharisees who were worldly and covetous, and tried to justify themselves. The passage can be found in Luke 16:13.

Contrasting Verses Which are You?

When Willie Crosspatch goes to school,
You see a frown beneath his hat;
It really spoils his boyish face
(I hope you never look like that!)

He hardly heeds the robin's song.
The roads are always "wet" or "dusty";
I wonder, can you tell me why
Young Willie Crosspatch is so crusty?

Now boys, don't follow Willie's example, for no one loves a boy who is cross, or who wears a frown. Be cheerful.

When Mary Sunshine goes to school,
With smiles she dons her pretty bonnet;
So sweet she looks beneath its brim,
The robins almost hop upon it.

She always sees the brighter side,
And never is she cross or snappy;
And this must be the reason why
Sweet Mary Sunshine is so happy.

A girl with a happy nature, smiling, and looking upon the brighter side of life, always draws the love and admiration of all about her. Moral: If you would be loved, be happy.

Children of God

"Blessed are the peacemakers: for they shall be called the children of God."

What is a peacemaker? One who promotes peace by reconciling persons at variance. At the present time there is no peace on earth. Why? Because God said there is no peace to the wicked (Isa. 48:22; 57:21). All nations are wicked. How then can we become peacemakers? We cannot make peace with man. But we can make peace with God. How? By having faith in God. We are justified by faith, and have peace with God through our Lord Jesus Christ (Rom. 5:1; John 16:33). Christ in comforting his disciples said: "In the world ye shall have tribulation: but in me ye have peace: be of good cheer: I have overcome the world." Then if we overcome the world and come into Christ we make peace with God. We become children of God through Christ by baptism. "For as many of you as have been baptized into Christ, have put on Christ, and ye are all the children of God by faith in Christ Jesus." How many of the young people are ready to be a peacemaker and become a child of God?

E. W. Knapp.

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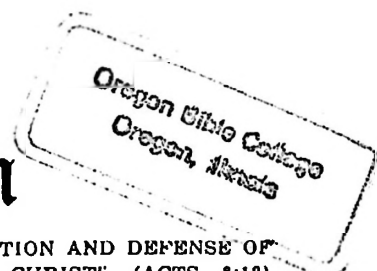
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The Restitution



A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF
"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70

CLEVELAND, O. AUGUST 13TH 1918

NUMBER 30

THE REWARD OF THE FAITHFUL

About two thousand years ago
Our blessed Savior said,
That all who hear and do my will
Shall live though they be dead.
The time is fast approaching when
He will return to call
The meek and lowly ones to dwell
In his eternal home.

Oh dear ones, let us strive to help
All men to understand,
His precious truths and will, because
He gave us this command;
To preach the gospel everywhere
That those who will may stand
And worthy be to gain at last
Thy promised, glorious land.

The world is steeped in wickedness
But dear one, keep aloof
From all its snares and pitfalls
And stand firm by the truth.
For he has promised unto all
Who follow him as guide
That if you overcome the world
You'll be his promised Bride.

Then let us help and comfort
Each other all we can,
And succor all the needy ones,
And cheer our fellowman.
By doing this we will obey
Our Savior's great command;
So dear ones, let us strive to be
Among his happy band.

J. Finlayson.

THE TEMPLE OF EZEKIEL'S PROPHECY

By A. E. Griffiths

No. 1

The prophecy relating to the temple described in the last nine chapters of Ezekiel, which has not yet been built, but destined for future ages, does not appear to have attracted much attention from Bible students during recent years, although it is pregnant with interesting details concerning that one absorbing promise that all believers are looking and hoping for, viz: the establishment of the kingdom of our Lord. Christ told us to "Search the Scriptures" (John 5:39), and as this prophecy is included in the word of God, it necessarily comes within the category of that command. The one hope which sustains us in this life is the promise

of a home in that kingdom; therefore it appears to the writer to be of more interest to us than it was to the angels (for their home is assured; we are yet on probation, awaiting the "well done" of the Master), and yet it is written in reference to the things revealed in God's word, "Which things the angels desired to look into" (1 Pet. 1:12). Therefore if the angels have a desire for these things surely we should, who are not only destined to occupy but to possess them.

The particulars of this temple were given to Ezekiel in vision, the same manner in which Daniel and John received their wonderful revelations; and as we accept the writings of these two latter prophets with assurance and understanding, surely we should not make any exception in the case of Ezekiel. Moses tells us "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever" (Deut. 29:29). And so as the particulars of the temple were revealed to the prophet they become the subject matter of our study; and as the marvelous beauty of the temple unfolds before us it will give us a glimpse of the glories in store for those that love God and keep his commandments.

Ezekiel received this vision about 587 B. C. It was during the time of the seventy years captivity in Babylon, consequently there was no temple standing in Jerusalem. Nebuchadnezzar had destroyed the city and reduced the temple to ashes previously. The question naturally arises was the temple prophesied in Ezekiel the one known as Zerubbabel's, the particulars of which we read of in Ezra and Nehemiah? This hypothesis will not stand the light of truth and investigation. The temple of which Ezekiel speaks requires a site of six hundred and forty square acres, whereas the whole of the city of Jerusalem at the time of the rebuilding under Nehemiah only occupied one hundred and fifty-five square acres; and Mount Moriah, where the temple was built, was about a seventh of this area. So we see at once that the suggestion of this prophecy having already been fulfilled is erroneous, and not worthy of any further comment.

Having then decided that the prophecy is for future development, it naturally carries us forward to the coming of Christ. And as the temple is to be one of "the things concerning the kingdom of God" it cannot take concrete form until Christ comes to inaugurate his kingdom. That Christ is the builder is evident, for we read: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord: and he shall bear the glory, and shall sit and rule upon his throne: and the counsel of peace shall be between them both" (Zech. 6:12, 13). Here we have evidence that Christ will build a temple and

it must be a material one because he is going to sit upon a material throne and rule a material earth. There is no reasonable way of spiritualizing this text. It is not in harmony with the Scriptures to spiritualize any part of the coming kingdom. The kingdom that God overturned was a material one in every sense of the word; and the one he has promised to us is the same kingdom restored. Therefore if we interpret this temple as a spiritual one we might as well apply the same methods to the rest of the kingdom, and thus go to heaven with our orthodox friends. So, brethren, let us be careful how we apply ourselves to this study which may involve us in difficulties from which we cannot extricate ourselves if we fail to harmonize our thoughts with God's.

We know that the kingdom of God was once upon this earth, because we read: "And of all my sons (for the Lord hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel" (1 Chron. 28:5). And as this kingdom was a kingdom of substance and contained a temple, it is only reasonable to suppose that when it is restored it will contain a temple again. The city we are looking for is a substantial city. The promise is, "That I may cause them that love me to inherit substance" (Prov. 8:21). We can make no mistake in such language as this. Since we are looking for a material city, let us approach this magnificent building with awe and wonder, that God in his great love may reveal to us finite creatures such glories.

The Site

The site for the building will be Jerusalem. There is no doubt about that, for we read: "For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest forever; here will I dwell" (Psa. 132:13, 14). And again: "Therefore thus saith the Lord, I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth from Jerusalem" (Zech. 2:16).

Please notice that the word "Zion" is frequently used interchangeably with Jerusalem, and means the same place. Zion was the hill on which David built his citadel and palace, and where the ark was first kept. It was captured by him from the Jebusites, and he named it "The City of David," which it is frequently called in the Scriptures. On the east, west and south are steep precipices. It slopes down to the north, there is a deep valley between it and Mount Moriah where the temple was built, which is directly east of Zion and one hundred and five feet lower in altitude. The city of Jerusalem is composed of five hills with deep valleys intervening; consequently it would be impossible to build the temple we are studying upon such uneven ground even if the city was large enough to accommodate it.

Now the question arises, if the city is not big enough to hold it, how can it be built there? Difficulties that stand in man's way are as nothing to God, and so we read: "And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half the mountain shall remove

toward the north and half of it toward the south" (Zech. 14:4). When Christ comes there will be a great physical change. We read that when he died on the cross an earthquake occurred, and so it is only natural that when he returns to earth, with his Almighty power to accomplish God's will, that the earth will tremble at his presence, and great changes will take place. "All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem, and it shall be lifted up, and inhabited in her place from Benjamin's gate unto the corner gate, and from the tower of Hananeel unto the King's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited" (Zech. 15:10, 11).

Now if you examine a map of ancient Palestine you will find Geba was seven miles north, and Rimmon thirty miles south of Jerusalem, which gives us a stretch of land about forty miles long. This will make ample room for the temple. The last text also mentions that the land shall be "lifted up," causing it to become an elevated plain—which is exactly the sort of surroundings that are required for the fulfilment of the prophecy. The site of Jerusalem and the temple must be raised above the surrounding hills, for we read: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it" (Isa. 2:2). We read the same prophecy almost word for word in Micah 4:1. Therefore this physical change fits in perfectly with all the details we have taken into consideration, and gives us a perfect site, harmonizing with all Scripture.

Description of Outer Courts

In reading Ezek. 40:05 we find that the measure employed in determining the dimensions are the reed (eleven feet), and the cubit (twenty-one inches). These were the standard measures of the Jewish nation. According to this the outer building measures fifty reeds, or one mile each way square (Ezek. 42:16). It is to be built with each side facing one of the points of the compass. The east side will be the front entrance and used by the Prince (Christ), the west will therefore be the back, leaving the north and south the main entrances for the nations. There are eleven gateways or entrances on each side, making a total of forty-four. These gateways are spacious halls, measuring one hundred feet long by seventy-four feet wide, with two door ways to each, twenty feet wide and twenty-six feet high.

On passing through this entrance we find ourselves in an open court one hundred and sixty feet wide, and slightly less than one mile long, running the entire length from tower to tower on each side of the building. On the opposite side of this court we have another building similar to the one we have just passed through. We thus have a double row of arched buildings on each side of a wide courtway terminating at each corner of the building with massive towers three hundred and sixty feet square, and four hundred and eighty feet high. These towers are used as kitchens to prepare the food for those that come to worship, also for preparing the portions used for sacrifice.

Standing at one end of these immense courtways we would have a vista on each side of us of eighty-six pillars two hundred feet high, with magnificent arches stretching from the capitols of each one to the distant corner tower, with balconies enclosing the lower parts of the rooms on each side, and lattice work above—the whole covered with luxurious vines of variegated colors. Add to this the improved climatic conditions and a vast mass of orderly people seeking righteousness and we have a faint idea of what Paul meant when he wrote: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

This double row of arched buildings contains eight hundred and eighty-eight rooms eighty feet by fifty feet. These are connected with the corner towers by a terrace running the full length (one mile), and along these the food will be brought from the kitchens to supply the mass of people who will have their wants ministered unto. There will be accommodation in these rooms for about four hundred thousand people to eat at one time, and in perfect order.

Some students may wonder why there will be eating in the temple, but that is perfectly Scriptural. This portion of the temple is not the temple proper, or holy portion. We will consider that later. The part we are studying now is the outer courts, which are used principally by the nations. We read: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, of wines on the lees, of fat things full of marrow, of wines on the lees well refined" (Isa. 25:6). And again: "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of the tabernacles" (Zech. 14:16). What could be more in keeping than these rooms for the purpose of keeping the Feast of Tabernacles? The law states: "Ye shall dwell in booths seven days. All that are Israelites born shall dwell in booths, that your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt" (Lev. 23:42, 43). A description of these booths, reads: "And they found written in the law, which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month (feast of tabernacles), and that they should publish and proclaim it in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and branches of thick trees; to make booths, as it is written" (Neh. 8:14, 15). Thus in the magnificent rooms of the outer courts of the temple, covered as they are with living vines of luxurious growth, we see substantial booths which is a restoration on a grander scale of the things that have gone before, and also in keeping with the magnificence of the kingdom age.

Your daily conduct will be according to the one you live for and admire, hence the urgency of the exhortation—"Looking unto Jesus."

AS THE BIBLE DOES NOT READ

Editor Buffalo Express: "Now it came to pass in the days of ritualism that much people served the Lord during Lent. But the next day after Easter, when Lent was now past, the church of Corinth held a post-Lenten ball, which ministered greatly to the lusts of the flesh. Spring now being nigh at hand, the church sought attractions for the Sundal School. Summer picnics to Calvary Park were planned for the youngsters. The cross and crown system having proven a failure, a new device must be tried in order to entice the unwary into the Sunday School service of the Lord.

When the brethren at Ephesus heard of the doings of the Corinth brethren, they became provoked out of all measure and out of love and good works determined also to increase their attendance. They straightway organized a baseball team, and no man among the brethren could play on the team unless he be found at church services twice each month. Thus mightily grew the word of God and prevailed.

The Young People's Society of the Jerusalem assembly essayed a trip to Mount Gerizin in the province of Samaria. There they held a get-acquainted social which was followed by a luncheon, after which a Maypole exercise, postoffice, fishponds, fortune wheels, minstrel shows, kiss tents, field sports, dancing and gambling games were indulged in. This greatly added to the membership of the Young People's Society of the church at Jerusalem.

Some days later a game was called by the Jerusalem baseball team whose opponents were the Church of Corinth. However, the spiritual effect was marred because Gaius tried to steal a home run after his team had already made five runs, but was called out at the plate by Apollos, the umpire.

"The brethren from Jerusalem were greatly put out by this decision, and some lewd person of the baser sort cast a stone at Gaius, and forthwith Philip, the evangelist, laid hold on him and cast him out. The multitude set upon Gaius to do him hurt, and straightway there was rough house between the multitude and the rival ball teams. Later, they all returned to their homes claiming to be filled with the Holy Ghost and rejoiced that so many were counted worthy to suffer baseball bat bruises for his name.

"Now when professed believers began to multiply, and the church departed from spiritual worship, she sought carnal means to accomplish the work of the spirit, but matters waxed worse and worse. One man named Phygellus went back and walked no more with the disciples because they went to the heathen merchants for their paper napkins used at the Sunday School picnics instead of at his store. One Hornsgen also withdrew from the disciples with all his family, because, when he had arrived late to the oyster supper of the Ladies' Aid Society, he found no oysters in his dish; Yet unbelievers (John 8:44; 2 Cor. 11:13-15) were more added to the church, because the church had set its seal on the things of the world, that they were true."

What would you think if it was found that the Bible actually contained passages like the foregoing? Thank God, there are no such passages. Yet

are we any the less the body of Christ now than were the disciples? Is not our position in Christ the same as was theirs? If such things were out of place then, why are they not now? Why should God's children (Rom. 8:16, 17) be dominated over by a church federation of preachers (2 Cor. 11:13-15)?—Fredrick B. Stanton. Sent by Brother J. C. Thompson.

OUR GOAL FOR AUGUST

By S. Roxana Wince.

It is good to have a goal set before us; then we can run with no uncertain steps, for we know just where we are running, and what we are running for. We have now, when all gifts are acknowledged and promises fulfilled, I should think at least \$500.00 for the Printing Press Fund. I can count up \$462.25; and Brother Griffiths writes me that the Cleveland brethren have brought in their offerings with sure promises of more in the near future. So take courage and work on. We must reach the \$800 mark this very month. We can do it with God's blessing. He has given us a bountiful harvest, despite frost and drouth. It is threshing time now. Let us be in haste to bring to him our thank-offerings and our tithes, glad of heart that he has given us the wherewith to do it.

"It is not good to disobey mothers ever," a little girl said; much more is it not safe to disobey God. Through us as his instruments the blessed truths that he has entrusted to our keeping are permeating all, or nearly all churches.

A cousin of mine in a heart to heart talk we had the other day said: "I told my minister when he preached my son's funeral at Marion, Indiana, that I did not believe the impenitent were tormented in an ever-burning hell, and he said, "Neither do I." Both belong to the Disciple Church. We must not falter. The truth must be upheld. That the times are hard is no excuse for withholding from God his share. We must give according to that which we have, not according to that which we have not. All that he requires of us is faithfulness. "Every tree is known by its fruit."

Let all the brethren and sisters everywhere, unite in prayer, that the goal set before us may be reached at the appointed time. Elevators may be full and we may be unable to move grain to market for lack of cars, but God can make a way. He is our only refuge in time of need. Look to him.

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THE FOUR CARDINAL PRINCIPLES

The world is being filled with unsound doctrine to the extent that you can scarcely get men and women to reason out the Bible plan of salvation. The latest announcement made was by a lecturer who stated that those who died for universal democracy will be saved irrespective of their faith. If this be true the sooner you get a bullet through your brain the sooner will you receive your reward. There is not even the shadow of a truth in this promise, viewed from a Bible standpoint. The rock-ribbed truths of God's sword are still unassailed. These are a perfect faith, a perfect repentance, a perfect baptism, a perfect life. The Bible furnishes the alien with these precious truths that give him a citizenship with the saints and of the household of God. Previous to this an alien he is without Christ, having no hope, and without God in the world (Eph. 12, 19). To know that you are thus related to our heavenly Father is more precious than all the wealth of the world. The hindering cause in opposition to these truths is that children born into this world are without sin, and not under the law of sin and death. They therefore are made sinful through environments. These accumulated sins may be removed by becoming moral. In brief they say, that to break away from your sins will make you a child of God. This is deceptive and is leading millions to eternal death.

Faith

The first of these four cardinal principles is faith. The use of this word from a Bible standpoint means more than belief. It is the conscience awakened to deepest recesses of our affection. It prepares us to offer our repentance so that Jehovah will accept us. It is the beginning of answering a good conscience toward God through the resurrection of Jesus Christ from the dead. Paul states that, "Whatsoever is not of (the) faith is sin." We get a Bible definition of faith in Heb. 11:1. It is here given as the substance of things hoped for, the evidence (conviction) of things not seen. We find in this verse two propositions. It is first given as the substance (basis) of things hoped for; further, it is a conviction of unseen things.

Hope being made up of expectation and desire, we must have a clear conception of these two things. Paul states in Rom. 8:24 that, "hope that is seen is not (the) hope." He further states (2 Cor. 4:18) that things seen are temporal; things that are not seen are eternal. Temporal things constitute no part of eternal things. In Heb. 12:27, 28 the apostle speaks of things that are shaken and the things that are not shaken which remain. "Wherefore," the apostle says, "we receiving a kingdom which cannot be removed."

In the above evidences we find that the basis and conviction in the faith is that kingdom will remain. This leads us into the doctrine of the gospel of the kingdom of God. This gospel is made up of two propositions. In Acts 8:12 we find that Philip preached the things concerning the kingdom of God, and the things concerning the name of Jesus Christ. Now these things can be gleaned from the the Old and New Testaments. If we reject the evidence of either book, we preach an-

other gospel. Jesus said, "Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself." It is written in Acts 1:3 that during the forty days after his resurrection he spoke of things pertaining to the kingdom of God. These things are recorded in Moses and all the prophets. In Acts 28:23 Paul expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and the prophets.

We submit these truths to those who believe and teach that the gospel before Pentecost was a gospel of promise, after that it became a gospel of facts relating only to the death, burial, and resurrection of Christ. On Pentecost Peter preached the death and resurrection of Christ. He further stated that God raised him up to sit on David's throne. It is impossible to have a throne and not have a kingdom. The apostle understood this kingdom when restored to be the kingdom of Israel (Acts 1:6). They evidently understood the statement recorded in Ezek. 21:27, where this kingdom was overturned, but would be given to the one whose right it is or to whom it belongs. There is no other subject in the Bible so fruitful in thought as the restoration of the kingdom to Israel.

Repentance

The second principle we wish to consider is a perfect repentance. A Bible repentance is an entire change in our conception as to God's plan of salvation. There is no need of agonizing and praying, but a simple child-like acceptance of the gospel and a resolve to break away from our sins. There are three instances in which this kind of repentance is fully presented. When Peter preached to the Jews on Pentecost they said, "Men and brethren, what shall we do?" Just a simple acceptance of the gospel and an enquiry, "what shall we do?" Again, when Paul met Jesus on his way to Damascus and was stricken down he said, "Lord, what wilt thou have me to do?" His astonishment and fear were from the appearance of Jesus. Again, we note the conviction of the jailor at Philippi. He said, "Sirs, what must I do to be saved?" When he believed he was baptized.

Baptism

The third cardinal principle is a perfect baptism. This logically follows faith and repentance. It is important inasmuch as it relates to the Christ. In Gal. 3:27-29 we learn that it is the way by which we become the seed of Abraham and heirs according to the promise (verse 16). As to what baptism is has been discussed among theologians for the centuries since its adoption as an ordinance of the church. Jesus came where John was baptizing in Jordan and asked to be baptized. The record shows that as he came up out of the water the spirit lit upon him. Again, we read that Philip and the eunuch both went down into the water, and he baptized him. These Scriptures teach that water is the element in which baptism takes place.

We desire further to show that baptism is a burial, a planting. In Rom. 6:3-6 we read: "Know

ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? therefore we are buried with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Further it is stated that in baptism we are planted together in the likeness of his death. It would hardly be possible to use stronger language or more appropriate figures to show that baptism is a burial. The word baptism is derived from the Greek language. No Greek scholar would give its meaning other than bury, plant, dip, or immerse.

The Christian Life

The last cardinal principle of the four is a perfect life. We are admonished to walk in newness of life or in the new life which follows baptism (Rom. 6:4). Again, we read: "If any man be in Christ, he is a new creature." The margin says, "Let him be a new creature." Jehovah has counted him righteous, so he must make of himself a new man. We learn this process as related by Peter in his second epistle, 2 Pet. 1:5-12. In adding and practicing these seven Christian graces we are assured that an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

D. C. Robison.

INDIANA CONFERENCE

The Indiana Conference will convene at Rensselaer, Aug. 30 to Sept 1.

Let the brethren please to take note and plan to be present. Churches, select your delegates, and also attend to the matter of financial support.

Church secretaries, send in your church reports to June 30, 1918.

Business meeting Aug. 31 at 2 P.M.

Correspondence should be addressed to Flora Prior, Rensselaer, Ind.

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EDITORIAL

It is all right for a Christian to be childlike, but it is wrong to be childish.

The brother who lives in vain, lives worse than in vain. He who lives to no good purpose, lives to a bad purpose.

The obstacle in the way of the sinner's learning the gospel and submitting to it possesses all the force and invincibility of an inability, with all the freshness and criminality of an indisposition.

It is one of the worst errors, that there is another path of safety beside the only name given under heaven whereby we can be saved. Other ways, gospels, and hopes than the one way, one gospel, and one hope are of the adversary, and they all end in death.

THE FIFTH SEAL; OR PHILADELPHIAN-LAODICEAN STATE

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given unto every one of them, and it was said unto them, that they should rest for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. 6:9-13; 3:7-13).

I. Introductory

1. Why the horses and riders do not appear:
 - (a) The horse had died in the fourth seal.
 - (b) In this seal the four beasts (the saints) are the subjects of judgments themselves—they are an object to be beheld and not, as formerly, spectators of the scene.
 - (c) Unity of the faith had been destroyed by apostasy.
 - (d) In default of that unity, Deity no longer resided in them by his spirit.

II. Symbols Explained

1. The Altar.

1. Jesus Christ (Ex. 20:24-26; Heb. 13:10-13).
2. Why the saints were slain like Christ crucified:

(a) "For the word of God"—let Higher Critics consider! (Rev. 20:4; Isa. 53:12; Matt. 27:46; 2 Pet. 1:14; Phil. 2:17; 2 Tim. 4:6).

(b) "For the testimony which they held" (1 Thess. 4:18, mar.).

2. "O Lord."

1. "O Despot" in the Greek; the only place in the Apocalypse where Despot occurs: in the twenty-two other places it is *kyrios*, the word usually rendered "Lord." Despot occurs here because Diocletian and other emperors assumed titles of divinity (Gib. 1:416, 445).

3. "Fellowservants and Brethren."

1. Nominal and true believers (Dan. 7:25, 27; Rom. 2:28, 29; Isa. 13:3; 45:1; Rev. 3:9; 12:17; 11).
2. The seven messages to the churches is a divine commentary on the seven seals (Rev. 3:4, 8, 15, 16; Matt. 5:13).

III. Historical Application

1. Chronology of the fifth seal: Diocletian.
 - (a) Magnitude of his persecution (Gib. 1:640, 641, 642, 645).
 - (b) Severity of his persecution (Gib. 1:642, 643, 644, 647, 648).
 - (c) "For the word of God" (Gib. 1:642, 645, 646).
2. The Futurist, of course, sneers at history; still if the prophecies of the Apocalypse are future, as he asserts, he can never know when they are fulfilled except by history. God's appeal to fulfilled prophecy is found all through the Bible (Deut. 18:21, 22; Isa. 41:21-23; Jer. 28:7-9; 2 Pet. 1:19-21).

Hearing the word of the gospel will not profit us unless we believe. Let us believe and rejoice.

Guard well the little foxes. They nip the tender buds and spoil the vines. See Song of Solomon 2:15.

COMMUNICATIONS

They shall make known unto you all things which are done here (Col. 4:9).

Dear Brother Huggins:

I would like you to send me four each of the twelve "Bible Lessons on First Principles" and six of the Sunday School lessons each week for ten weeks. We are doing very little to spread the gospel.

My grandmother on her death-bed, who was nearly eighty-five years of age, had been in the Christian Church all her life, but in later years a great reader of the Bible. She asked mother to have her baptized in the Abrahamic faith. She was too weak to be baptized, and there is no one here of the faith. This matter has caused much interest among the relatives. I am like Moses, poor of speech. How I wish I had a brother or a sister for a spokesman.

Brother Huggins, if you should be passing through Kansas City at any time, I wish you would stop and give us a few sermons. Pray that I may be of more use to God.

Mrs. Robert Morgan.

Dear Brother in Christ:

Please find enclosed \$1.50 for The Restitution. My subscription expired on or about July 4th. I have been a subscriber some time, and look with eager eyes for my paper. I like to read all the articles about the coming of our Lord to redeem his people. I want to be found of him with the wedding garment on. How we need to be firm and steadfast for the terrible, trying hours that are coming, and pray that we may be one of the missing ones that will escape and be with Christ.

Brother A. S. Bradley of Mullin, Texas, will begin a meeting here in Gonzales on Saturday before first Sunday in August. We are expecting to have a great and glorious meeting, with several additions to the church by baptism.

Your sister in hope of our soon coming Savior,

Mrs. P. W. Crawford.

OBITUARY

William Henry Strawn was born May 2, 1864, on the farm where he died. His entire life had been spent in the immediate neighborhood. He was married to Lide Myrtle Blystone, Dec. 20, 1891, and became the father of three children, namely: Addie Sophia, Herchel Benton, and Mabel Aldine.

He was baptized by Elder J. F. Wagoner in the spring of 1896, and united with the Church of God of the Abrahamic Faith at Hillisburg. In disposition he combined gentleness with firmness. What he undertook to do he did well. He was humble and meek in his bearing and made no pretensions to social achievements, plain and blunt, hypocrisy found no place in his life. In these things he ap-

proached the standards of righteousness the Master had lived and taught when on earth.

On Friday evening an electric storm had damaged the electric lighting of his house. A repair man came to repair the damage Saturday morning, and after adjusting the transformer, located on the main line in front of the home, the lights in the home appeared to be all right. It was noticed the light at the barn was lighted. A small copper wire had been arranged to switch this light on and off from the corner of the smoke house. Brother Strawn took hold of this wire to switch off the light at the barn, and received a current of 6600 volts. He said, "What has happened?" then reeled and fell dead. Doctors were summoned from Boyleston and Michigantown, and recusitating means secured from Kokomo, but all to no avail.

He had lived 54 years 2 months and 25 days. The two older children had preceded him in death in their childhood. The wife and only child, Mabel, who became Mrs. Samuel Lewis but three weeks ago, are left to remember the strong support and good cheer of a loving husband and a kind father. He also leaves two brothers, John, an attorney of Frankfort, and Howard, of the home neighborhood, and one sister, Mrs. Zora Faltz, of Frankfort, besides many other relatives. All have been surprised, shocked, and saddened by the untimely death of this good man.

Funeral services were held at the Hillisburg Church of God, Monday, July 29, 1918, at 2 o'clock. A very large concourse of friends and neighbors came to show their sympathy with the grief stricken family. We spoke words of comfort from John 5:23. Many floral tributes testified of the love and esteem of those who knew him best. He was laid to rest in Whiteman Cemetery to await the coming of the glorious resurrection morning.

D. E. VanVactor.

NEBRASKA CONFERENCE REPORT

Editor Restitution:

Last year when it was voted to hold the conference in Omaha this year, the date was left open. One of two dates was to be decided on later. The date is not definitely fixed yet, but will be in a few days and published. We have the Eagle's Hall in Florence secured for the meeting—a splendid place with every convenience. It is on one of the best car lines in the city: it goes right by Ft. Omaha and in sight of the aviation school where there are flocks of balloons in the air every hour of the day. The place of meeting is near the water works. Here are the largest pumps in the world. Every one plan to come one of the two dates in August.

Almus Adams.

Grace! free grace! Come boldly! Help yourself in every time of need.

Paul speaks of such a thing as knowing the devices of the enemy (2 Cor. 2:11).

"A MORE SURE WORD OF PROPHECY"

The difficulty with these words in 2 Pet. 1:19 is, they seem to attach an exaggerated sanctity and authority, not merely in the Holy Scriptures, but to the Old Testament prophecies of the coming Savior, ascribing greater certainty to those dim foreshadowings than to what he had actually seen and heard of the Savior in the days of his flesh, even that transcendent manifestation of his glory on the Mount of Transfiguration (Luke 9:28-36). And indeed this is the only reasonable interpretation of his language as it is rendered in the Authorized Version; but the true rendering is rather, as the Revised Version gives it: "And we have the word of prophecy (literally 'the prophetic word') made more sure." And what this signifies will appear if you consider the drift of the whole passage (vss. 12-21). Peter was now an old man, and ere long he must take his departure. That would be a heavy loss to his converts, for there was as yet no New Testament, no authoritative record of the Lord Jesus and his Gospel. The only Scriptures they had were the Old Testament. It mattered less so long as the Apostle was with them to tell them what he had seen and heard, but when he was gone they would easily forget the story. And so he says that as long as he is with them he will keep repeating it and reminding them especially of that radiant hope, so precious amid the sufferings of those early days—the Second Advent, "the power and coming of our Lord Jesus Christ." He assures them that it is no baseless imagination, no "cunningly devised fable," and by way of evidence he appeals to the Transfiguration, that wonderful anticipation of the resurrection glory. He and his fellow apostles, James and John, had seen with their own eyes that revelation of the Lord's majesty, and heard with their own ears that attestation of his divine Sonship. Amid the sufferings of his state of humiliation they had been accorded a glimpse of the glory which now was his in his state of exaltation, and which would be fully manifested at his return on the Great Day. And, he proceeds, that vision has brought a grand assurance. It has illumined the ancient prophecies and confirmed all the promises which else it was so difficult to believe. We have seen the glory of the Lord, and thus we have the prophetic word made sure. You can trust it now with unwavering faith, and rejoice in the light which it sheds on your dark life until the day dawn, and the daystar arise in your hearts.

The idea, you see, is that there is nothing too wonderful for one to believe who has seen the glory of the Lord Jesus. All the prophecies and promises, all the hopes and dreams of ancient days, will be splendidly fulfilled in him. The vision of his glory attests all that the prophets have spoken of the glory that shall hereafter be revealed. This, it seems to me, is certainly the Apostle's meaning, but another interpretation is possible. His words may be rendered after the manner of the Authorized Version: "We have more sure the prophetic word," i. e., we have in the prophetic word something surer, more permanent, than even that voice from heaven on the Mount of Transfiguration. It was possible for Peter's readers to object that, while the Transfiguration was a confirmation of the prophetic hopes for him and his companions, it car-

ried less conviction for themselves who had not seen it and knew of it only by hearsay. And so he reminds them that they had at all events the prophetic Scriptures, and though these were less than a vision of the Lord's glory, they still had this advantage—that they were permanent. "You have them in your hands and you may appeal to them." This is Augustine's interpretation. "Because we were not there, and did not then hear that voice from heaven, Peter says to us: 'And we have more sure the prophetic word.' The meaning is not that the written word is more sacred and authoritative than the voice from heaven, but that it is permanent and accessible. The difficulty is that Peter must then have written not 'we have,' but 'ye have.' Nevertheless there is a deep truth in this interpretation. A vision like the Transfiguration is fully efficacious only for eye witnesses; but for such as have in their souls the Spirit who inspired them, the Holy Scriptures are a present revelation of Christ, his living word, better than any ancient miracle.—David Smith.

NATIONAL BEREAN COLUMN

Leota B. Hanson, President.

5189 Cate Ave., St. Louis, Mo.

1. The Fifth Annual Conference of the National Berean Society will be held at Holbrook, Nebraska, on August 19th. The Nebraska Conference is Aug. 17th to 25th. Will western Bereans especially take notice and try to attend?

II. Our treasurer has been called to war. Until further notice, send all money to Leila E. Whitehead, 5439 Ohio St., Chicago, Ill.

Leila E. Whitehead.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:3; Titus 2:13, 14

Golden Text: Psalm 18:1-3

THROUGH YOUR PRAYERS

Through your prayer a soul in conflict
Triumph in the strife obtained;
Fiery darts and fierce temptation
Were by God's great might restrained:
Through your prayer sin's chain were broken,
Blinded eyes receive their sight;
Souls afar in darkness groping
Found the path of heavenly light.

Through your prayer the foe was vanquished,
Doors were opened, ways were made;
Through your prayer the force and fury
Of the raging storm was stayed.
Through your prayer the weak were strengthened
For the burden of the day,
And the weary feet encouraged
In the paths where duty lay.

Through your prayer new hope was given
 To a soul sore tempest tossed;
 Think not then your work was fruitless;
 Deem not that the time was lost;
 Not a service God can give us
 Will a richer harvest bear,
 Than this one of intercession,
 This blest ministry of prayer.—Ruth Thomas.

The God of Power, of Strength, and of Love

When we realize our own short comings and limitations, and come to a knowledge of our need of a sure and strong helper, what a satisfying thought it is to know we have as a Father, one who not only is all powerful, but also is the very essence of love, and who through his spirit has said to "cast all your care upon him; for he careth for us."

Our Father is not only all powerful and the essence of love, but he also is the embodiment of knowledge and wisdom and faithfulness, goodness and holiness, as well as justice, mercy and truth. Beside possessing these attributes, our Father also is eternal, immutable, and omnipresent, as well as invincible and unsearchable. So you see he really is all powerful; still he is more, for he not only is able, but he also is willing and anxious.

Such is the God of our salvation. Surely you would not fear to call upon such an one when you need assistance. Surely you have faith in such a God to be able to supply your need. Surely you can not doubt that a God, as above described, would have the power to keep you from falling, or if you already have fallen, to have the strength to pick you up and again set you on your feet. Yes, our God is a God of power, of strength, and of love; and if we but place ourselves in his keeping, he will guide us into everlasting joy and peace.

Do You Pray ?

In Jamse 4:7,8 we read: "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." How do we "submit ourselves to God"? How do we draw nigh to God? Through prayer and supplication. By acknowledging to God in prayer and supplication our shortcomings, our limitations, our unworthiness, and asking God to substitute his all-sufficiency, which is personified in Christ Jesus our Lord, for our limitation. If we do this, we realize our unworthiness, acknowledge God's sufficiency, ask God's help through Christ Jesus, God's Son and our Lord, then will God draw nigh unto us; "he will bear our burdens, for he careth for me."

Great is faith, hope and love. Great is prayer. Through faith we have hope, through faith and hope we realize love, through love we are made acquainted with God whom we approach through prayer in the name of and through the righteousness of Jesus, who is the foundation of faith, hope, and love, and through whom we must "make our wants known unto God."

"The law—or doctrine—of the Lord is perfect, converting the soul; the testimony of the Lord is

sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean enduring for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea than much fine gold; sweeter also than honey and the honey comb. Moreover by them is thy servant warned, and in keeping of them there is great reward."

He deserves no credit for cheerfulness who is cheerful only when everything smiles around him. Ella Wheeler Wilcox applied the test in those familiar lines of her's:

"It is easy enough to be pleasant
 When the world flows along like a song.
 But the man worth while is the man who can smile
 When everything goes dead wrong."

Cheerfulness in the home means happiness there. The mother, the wife, the sister, the child may not show resentment when fault is found or unkind words spoken, but the hurt is painful nevertheless. A story is told of a man who seemed happy although his daughter, just in the sweet blush of womanhood, lay dead before him. "Yes, she is dead," he said softly, "but I am happy in the knowledge that no word or act of mine ever brought a shadow into her face or marred her trust in the goodness of all things."

Well might that father be happy.—Sel. by Sister M. Louise Atwell.

John 16:33

These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer: I have overcome the world.—Jesus

The Rich Young Man

The young man had claimed to be perfect in all things concerning the law. "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me."

But the young man did not do it, because the riches of this world were to him more than the eternal riches of God. We think he was a very foolish young man, do we not? Then what are we doing? Are we selling our earthly possessions and following Christ?

The Old Way

To stand up for Jesus when it is costly; to be Bible Christians when the church and world conspire to make the way of salvation an easy one; to contend for the old doctrines of the apostles

and prophets when it occasions great reproach; to assume that self-denial and nonconformity to the world, are essentials in our religion; to insist upon the demonstration of the ordinances as prescribed in the Scriptures; to declare that the old way of the cross is the only way to God—is the special mission of the few who are called to be sons and daughters of the everlasting God.

But to do this, relying upon God, is to be in the furnace and not feel the flame; to be among lions, but dwelling securely. It is coming to the Red Sea, but finding a path of power, and walls of protection. This is the miracle of Christ's religion. Dying, we live; and saving our lives, we lose them.

The whole mystery and essence of true inwardness, consists of this one thing—in living with God and in his presence. But no one can do this who does not die to himself and to all things. One can never become an inward man, unless through the power of prayer, he turns away his heart, desires and affections from everything, and centers them in God; resignedly surrenders his whole will into the hands of God; and in all things seeks, with simplicity, to set the Lord before him.

To Myself

Let nothing make thee sad or fretful,
Or too regretful.

Be still;

What God has ordered must be right,
Then find in it thine own delight,
Thy will.

Why shouldst thou fill today with sorrow
About tomorrow,
My heart?

One watches all with care most true;
Doubt not that he will give thee, too,
Thy part.

Only be steadfast, never waver,
Nor seek earth's favor,
But rest;

Thou knowest what God wills must be
For all his creatures, so for thee,
The best.

Our Weekly Puzzle

"Seek ye the Lord, while he may be found; call thou upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

What is the meaning of the words "seek," "for-sake," "return," "abundantly," and "pardon"?

Where can this passage be found?

Answer in next issue.

Answer to puzzle in last issue:

In this instance the word "light" signifies truth; that is, the truth concerning God and God's plan of salvation. If we have the truth then our

lives should be "as a light that shineth in a dark place." The "dark place" means the condition this world is in; for the people of the world knoweth not God, his Son, nor his plan. Therefore we as Christians, knowing God, should be as a bright lamp set in a dark place; we should reflect the light or knowledge of God's love, on the unbeliever. The brightness of our light, which is simply reflected from God himself illuminates the unbeliever's path. A "city set on a hill cannot be hid" because the city thus being elevated has nothing to hide or obscure it. In the day time it can always be seen on account of its prominent position, and at night its lights can be seen from afar.

The general meaning of the lesson is that through the grace of God we have been given an insight into the plan of God. We have received some of the light of God, therefore we must not hide our "light"; but at all times, in all places, and under all conditions we must "let our light shine." In other words, in our speech, in our play, in our work, in whatever we do, we must advertise God's love, so that others will have a chance to know as much about it as we ourselves do. If we do not do this, then do we dishonor our God. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The words are from Jesus, and can be found in Matthew 5:15, 16.

Let it be kept in mind that the Lord sympathises with his followers in all their sorrows; and when he comes he shall come with healing in his wings. While he tabernacled on earth 1900 years ago death fled at his presence; and when he comes again he comes with the keys of hades and of death. We may well repeat the lines of the much beloved Bonnar:

Quiet, Lord, my froward heart;
Make me teachable and mild,
Upright, simple, free from art,
Make me as a weaned child—
From distrust and envy free,
Pleased with all that pleases thee.

What thou shalt today provide,
Let me as a child receive;
What tomorrow may betide,
Calmly to thy bosom leave;
'Tis enough that thou wilt care—
Why should I the burden bear?

As a little child relies
On a care beyond his own,
Knows he's neither strong nor wise,
Fears to stir a step alone;
Let me thus with thee abide
As my Father, Guard and Guide.

Despite all the failures brought to light by the world-wide war, there is not a word here as to the need for the Righteous Law-Giver, the Lord from heaven, who shall rule the nations in equity and justice. The church is to get its opportunity after the war. For nineteen long centuries the

church has had its opportunity, and yet here we are overtaken by the greatest tragedy ever seen on earth. The only hope of the world lies in the coming of the Great Deliverer.

"The whole creation groans
And waits to hear that voice
That shall restore her comeliness,
And make her wastes rejoice.
Come, Lord, and wipe away
The curse, the sin, the stain;
And make this blighted world of ours
Thine own fair world again."

The late C. H. Spurgeon once said: "Just as when great princes go abroad they must not go unattended, so it is with the believer. Goodness and mercy will follow him always—the bleak days as well as the bright days of feasting, the dreary days of winter as well as the bright days of summer. Goodness supplies our needs, and mercy blots out our sins."

Daily Food

| | |
|---|--------------|
| I am thy part and thine inheritance | Numb. 18: 20 |
| For the Lord's portion is his people | Deut. 32: 9 |
| Draw nigh to God, and he will draw nigh to thee | Jas 4: 8 |
| I have loved thee with an everlasting love | Jer. 31: 3 |
| Quicken me after thy lovingkindness | Psa. 119: 32 |
| I will run the way of thy commandments | Psa. 119: 88 |
| Wash me, and I shall be whiter than snow | Psa. 51: 7 |

OUTER DARKNESS

Means the darkness of the night without, in opposition to the light and splendor of the feast within. Hence the phrase is used to express the state of exclusion from the kingdom of God. "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness" (Matt. 8: 12; 22: 13; 25: 30). It is said of those that are cast out: "There shall be weeping and gnashing of teeth." Again: Christ in explaining a parable said at the end of the world the angels shall sever the wicked from among the just, and shall cast them into the furnace of fire, which brings the same results as casting into "outer darkness" (Matt. 13: 49,50; Luke 13: 28). Jesus says: "I am the light of the world: he that followeth me shall not walk in darkness, but he shall have the light of life" (John 8: 12; 12: 35,36,46). "As long as I am in the world, I am the light of the world" (John 9: 5).

As Jesus has left the world, where is the light of the world? "Thy word is a lamp unto my feet, and a light unto my path." And Paul adds the brethren are all the children of light, and the children of the day: we are not of the night, nor of the darkness (1 Thess. 5: 5). Then if we believe the word, as revealed to us in the Scripture, and follow it faithfully to the end, we will ever remain in the light, and have no fears of being cast

into outer darkness, where there will be weeping and gnashing of teeth. Those that have never seen the light are not cast out, for they are already in outer darkness, and do not come under condemnation. They know not the law of eternal life, and so perish without law (Rom. 2: 12). Then to avoid "outer darkness" when one finds the light, he must continue in the light to the end; and as a reward he will hear the joyful words: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Amen.

E. W. Knapp

WAR TIME HERESIES

The war is bringing to the surface a fearful crop of heresies of which we need to be on our guard more than against German bullets. They are the same old heresies, there is nothing new about them, but the world conditions give them a new occasion and a new stimulus.

Some time ago we warned against the theory so influentially advocated, that the brave soldier who goes "over the top," who meets his death on the battlefield is saved thereby whether he has believed on Christ or not. Its advocates mean well, but for all that they are the decoys of satan and the sorest enemies of the men they wish to comfort.

On another occasion we mentioned that prayers for the dead were growing in favor, Protestant churches following in the wake of Roman Catholics are erecting booths in public places in European cities for the accommodation of such worshippers. Into these booths distressed souls enter at any time of the day and breathe a prayer for some loved one swept into eternity from the battlefield. The appeal of it is strong and subtle, but any intelligent Christian can discern its backward trend toward the dark ages.

Spiritualism we have also named. In our last issue it was stated that Spiritualism has taken hold of death-stricken England, and that people are flocking to spiritual seances as they did to the churches at the beginning of the war.

But the latest heresy, and not the least serious, because of its detraction from the glory of Christ and its weakening of the believer's hope, is the comparison of the divine atonement with the sufferings and sacrifices of our men at the front. A popular ministerial writer in one of our weekly periodicals with a large circulation, speaks of "the blood-red glory of vicarious sacrifice dyeing hundreds of miles of French and Italian soil." Referring to the "tragedy of Golgotha," he remarks that "the redeeming act is multiplying itself by the million under our very eyes." "Men and women," he says, "will no longer listen to the preacher who leaves the glory of the surrender of Christ out of his sermons when they find it in modern instance on the page of the daily paper!"

This man though he means well, has nevertheless, "counted the blood of the covenant where-with he was sanctified an unholy thing, and hath done despite unto the Spirit of grace" (Heb. 9: 29). Alas! that he has not stopped to think or to read his Bible, or to weigh the meaning of his words!—Herald of Life.

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CLEVELAND, OHIO

The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF
"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 17:17)

VOLUME 70

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A PRAYER

God in heaven, we implore thee,
Make us pure and free from sin;
Make us fit for thy dear kingdom;
Grant that we may enter in.
May we ever live for Jesus;
Follow in the path he trod;
Seeking for the heavenly blessing,
Provided for the saints of God.

May we strive to live for glory;
Do whatever may please God best;
Strive to overcome the tempter;
And to reach the final rest.
Help us shun vain earthly pleasures;
Holding fast the gospel call;
Following our patron, Savior,
Who redeemed us from the fall.

In that home there'll be no sorrow;
Neither sickness, pain nor death;
There we'll live and reign forever;
There no fleeting, parting breath.
When he comes again in glory,
With his saints all clad in white,
May we all with rapture greet him,
In that world so pure and bright.

J. E. Hogarth.

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson XI

BY ROBERT G. HUGGINS *

Pastor of the Church of God, 10623 Lee Ave., Cleveland, O.

BAPTISM: ACTION, SUBJECTS, AND DESIGN

I. The Action

Immersion is essential to the ordinance of baptism as is evidenced from

- (a) The meaning of the word baptism ;
- (b) The figurative uses of the word ; and
- (c) The combination of circumstances attending the ordinance.

(a) Mosheim's Ec. Hist., 1:87; Schaff's Hist. Apostolic Church, pp. 568-9; American Cyclopedic, article "Baptism"; Stanley's Hist. Eastern Church, Scribner's Edition, page 117; Conybeare and Howson on Rom. 6:4; Barrow's Sermon on the Doctrine of the Sacraments.

(b) 1 Cor. 10:2; 1 Pet. 3:20,21; Luke 12:50; Mark 10:38,39; John 3:5; Rom. 6:3,4,5; Acts 1:5; Luke 24:40; Acts 2; 2 Cor. 5:2,3,4.

* Published by the Fellow Helpers' Society.

(c) Matt. 3:6,16; John 3:5,23; Acts 8:36-39; Rom. 6:4,5.

II. The Subjects

(a) Only believers of the gospel are proper subjects for baptism.

(b) The immersion of those ignorant of the gospel is invalid. After such have learned and believed the gospel of the kingdom they must be immersed again.

(a) Mark 16:15,16; Acts 2:37-41; 6:7; 8:12,36,37; 10:47; 11:14; 16:30-34; 18:8; Eph. 4:5.

(b) Eph. 4:5; Rom. 16:26; 8:24; Greek; Acts 19:1-5; Lesson 1:10,11; 3:7,8,9.

III. The Design

Baptism expresses the faith of the candidate in the death, burial, and resurrection of Jesus Christ. It is the means of his introduction into Christ, beginning a union, which is preparatory to perfect assimilation at the resurrection. To the sinner, therefore, it is essential to

(a) The remission of sins; and

(b) An adoption into Christ with an heirship of the gospel, salvation, and the kingdom of God.

(a) Mark 1:5; Luke 1:76,77; Acts 2:38-41; 10:43,48; 1 Pet. 3:21; Col. 2:12,13; Titus 3:5-7; Rom. 6:3-5,17,18.

(b) Mark 16:16; John 3:5; Rom. 6:3-5; Gal. 3:27-29.

SYNTHETIC MARKS ON THE LESSON

I. The Action. Our Lord said, "He that believeth and is baptized shall be saved" (Mark 16:16). All who want the salvation here promised desire to know what it is to believe and be baptized. As Peter "commanded them to be baptized in the name of the Lord" (Acts 10:48), all who are disposed to obey the command must know what the commandment requires them to do. No man can know that he has obeyed this command who does not know for a certainty what was commanded. Wesley said, "The mode is not revealed." All who practice effusion for baptism say the same thing. But this language assumes that God has given a commandment without telling what is commanded. In the nature of the case a command requires something to be done, and must tell what is to be done. Effusionists, who claim there is no mode revealed in the Scriptures, inconsistently practice three modes: pouring, sprinkling, and immersion. To make the word baptizo, baptism, cover their practice they are forced to say it means pouring, sprinkling, and immersion. However, if baptizo means all of these three things, when they have poured (water on) a candidate he is only one-third baptized; when they have sprinkled him he is only two-thirds baptized; so they would have to immerse him before he would be three-thirds baptized! He is not, from this standpoint, fully baptized until he is immersed! Logic drives us to this conclusion finally. This is why the Methodist Church endorses immersion as baptism, and has practiced it more or less all the time. In her ritual she says: "If the candidate desires it he (the administrator) shall immerse him in water saying, 'I baptize thee in the name of the

Father, and of the Son, and of the Holy Spirit." Thus this church has for more than one hundred and forty years been endorsing immersion by calling it baptism, and doing this in the name of the Lord. There has never been any doubt or dispute about immersion being baptism, even among effusionists themselves; the controversy has all been about substitutes for immersion. Baptism comes from the Greek word baptizo and means to dip, plunge, immerse. This allegation is sustained by the following quotations from competent and admitted orthodox authors, all of whom were effusionists in practice*:

(a) **The Meaning of the Word Baptism.** "In this (first) century baptism was administered in convenient places, without the public assemblies; and by immersing the candidate wholly in water" (Mosheim, Ec. Hist., 1:87).

"Immersion, and not sprinkling, was unquestionably the original, normal form. This is shown by the very meaning of the Greek words (baptizo, baptisma, baptis-mo) used to designate the rite. Then again, by the analogy of the baptism of John, which was performed in the Jordan (en, Matt. 3:6,16; Mark 1:9). Furthermore, by the New Testament comparisons of baptism with the passage through the Red Sea (1 Cor. 10:2), with the flood (1 Pet. 3:21), with a bath (Eph. 5:26; Titus 3:5), with a burial and resurrection (Rom. 6:4; Col. 2:12). Finally, by the general usage of ecclesiastical antiquity, which was always immersion (as at this day in the Oriental and also the Graeco-Russian churches); pouring and sprinkling being substituted only in cases of urgent necessity" (Schaff's Hist. Apostolic Church, pages 568-9). Notice, reader, Mr. Schaff's admission that pouring and sprinkling are substitutes for immersion.

"The form of baptism at first was, according to most historians, by immersion; but as Christianity advanced into colder climates, the more convenient mode of sprinkling was introduced" (American Cyclopaedia, article "Baptism").

"There can be no question that the original form of baptism was complete immersion in the deep baptismal waters; To this form the Eastern church still rigidly adheres; and the most illustrious and venerable portion of it, that of the Byzantine empire, absolutely repudiates and ignores any other mode of administration as essentially invalid" (Stanley's Hist. Eastern Church, Scribner's Edition, page 117).

"This passage cannot be understood unless it be borne in mind that the primitive baptism was immersion" (Conybeare and Howson on Rom. 6:4; see also Adam Clark on the same text and on Col. 2:12).

"The mersion also in water and the emersion thence, doth figure our death to the former (life) and reviving to a new life" (Barrow's Sermon on the Doctrine of the Sacraments).

(b) **The Figurative Uses of the Word.** "The word baptizo," says Prof. Stuart, of the Andover Theological school, "means to dip, plunge, or immerge into any liquid. All lexicographers and critics of any note are agreed in this" (Biblical Repository for 1833, page 298). This is the primary meaning of the word. Even when the term is used figuratively the fundamental idea of immersion remains firm, visible, and essential. Some instances may be cited to illustrate this remark. "And were all baptized unto Moses in the cloud and in the sea" (1 Cor. 10:2). Here the word "baptized" is used figuratively. The Israelites were not literally baptized,

yet the figure suggests immersion. They were surrounded with water. The material of the sea was nothing but water; the cloud over them (Num. 14:14) was also water. The water on either side and the cloud which hung over their heads, as the water is over those that are immersed; the sea encircling them on every side, as the water is around those who are baptized, is a complete type of immersion, and can suggest nothing else to the reflecting mind. Again, Peter says the flood, in the case of Noah, was "a figure" of baptism (1 Peter 3:20,21). Shut up in the ark, floating on the waters of the great deep, drenched for forty days and forty nights by the mighty torrents which fell when the windows of heaven were opened, types immersion perfectly.

Another figurative application of baptism is found in Luke 12:50, where the term is used in reference to our Lord's sufferings: "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" Read Mark 10:38,39 and see how the intense and over-powering and dreadful sufferings of the Savior are called "the baptism with which I am baptized." Baptism is here used figuratively to express the deep and overwhelming agonies which he endured. To say he was only sprinkled with sufferings is to minimize an anguish which was so great that it broke his heart. Any idea short of complete immersion is tame, insipid, and unscriptural. "All thy waves and thy billows are gone over me" (Psa. 42:7). "I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me" (Psa. 69:2).

Once more: In the Scriptures frequent allusion is made to the baptism of the Holy Spirit. In all such passages baptismal nomenclature adheres rigidly to the idea of immersion. The apostles were baptized with (Greek, en, "in") the Holy Spirit (Acts 1:5). In this way they received "power" from God (vs. 8). That this baptism in the spirit was an immersion in divine power appears from Luke 24:49. "Endued with power" here means "clothed (enduo) with power" (Revised Version). This is the word which Paul uses when he speaks of being "clothed" with a house from heaven (2 Cor. 5:2,3,4). Enduo means "to go into, get into (clothes)"*, and necessarily involves the idea of enclosure, envelopment, immersion. Baptism, then, whether used literally or figuratively, always means immersion. The term, even when decorated with most gorgeous embroidery, still retains the same meaning. Baptism is called a birth in John 3:5. Here is another figurative use of the term, but the idea of immersion remains nevertheless. Is not a birth an emergence from a cavity in which the thing born was previously concealed? Therefore baptism in water is the act of putting a person down out of sight in water. To be "born of water" is to emerge from the water which has enveloped and concealed the person.

(c) **The Combination of Circumstances Attending the Ordinance.** To the meaning of baptizo and its figurative uses, we now add circumstantial evidence, which is rated higher in courts than positive evidence. Positive evidence may be given by a witness falsely; but when a combination of circumstances points to the guilt or innocence of the accused, it condemns or acquits in the minds of all impartial men. One incident bearing on either side will not make the verdict, but a combination of circumstances, all pointing one way, is not to be ignored or gainsaid by reasonable men. We will now suppose a case to illustrate the convincing nature of a series of

* Here and in other places in these lessons we have quoted uninspired men, not as authority and proof, but for the sake of some truth which they have forcibly expressed. In doing this we have followed the example of Paul, who tells us to do what we have seen and heard in him (Phil. 4:9). He even quoted heathen poets when they gave admirable expression to some valuable truth; but he did not cite them as authority, nor as endorsing any of their untrue sentiments (Acts 17:28; Titus 1:12).

* Robert Young's Analytical Concordance.

circumstances in a given crime. One morning a father is found dead in bed. His death resulted from a shot through the heart, and suspicion is fixed upon his oldest son. It is proved in court

1. That the father had changed his will, giving the oldest son but a pittance as compared with the other heirs;
2. That the oldest son took umbrage at this, and in a tantrum had threatened to kill his father;
3. That the son had been seen going toward his father's house at twelve o'clock on the night the deed was committed;
4. That the son's pistol was found with one chamber empty, it having been shot recently; and
5. That no one knew where the youth slept on the night of the tragedy.

These facts are placed before the court. The lawyer for the defense claims that the son might have threatened to kill his father and yet not have committed the crime. True. He declares, again, that the son might go toward his father's house late the night of the murder, and yet not be the murderer. Certainly, he might. And furthermore, he insists that the murderer borrowed the son's pistol to divert suspicion from himself and to fix it upon the son, who is innocent. This might be so, too. Finally, he claims the son slept in a barn, the night being warm—as is sometimes done. This, too, might be true. Each excuse taken singly might be the truth; but when all these circumstances point in one direction, the evidence that the son killed his father is simply overwhelming. The combination of events, all agreeing in one, makes the son the murderer with all the convicting power of moral certainty. The special pleading of a lawyer in the case would avail nothing before an intelligent and impartial jury.

Now among the combination of circumstances attending baptism, the following may be particularized: John baptized in Jordan (Matt. 3:6); "Jesus, when he was baptized, went up straitway out of the water" (Matt. 3:16; Mark 1:10); baptism is called a birth (John 3:5); John baptized in Aenon "because there was much water there" (John 3:23); when the eunuch was baptized he went down into the water and came up out of the water (Acts 8:36-39); and lastly, baptism is called a burial and planting (Rom. 6:4,5). Such is the combination of incidents attending the ordinance of baptism, showing infallibly the scriptural requirements in its administration. When special pleaders attack one by one these series of circumstances connected with baptism in an attempt to explain them away, they will convince no one who sees the force of such groupings. They say a man may be baptized in a river, and yet not be immersed. Such a thing is possible, if not probable. And Jesus might come up from the water if only sprinkled, but "come up out of the water"—never! "Much water" could refer to water for drinking purposes, as has been suggested by effusionists, if the Divine Oracle had not connected it with baptism—"baptizing in Aenon . . . because there was much water there." The words "buried" and "planted" mean to put out of sight, to cover up. Referring the baptism spoken of in the sixth chapter of Romans to the Holy Spirit does not eliminate the idea of immersion—"buried by baptism" is burial still. In the phrases "in Jordan," "in water," "into the water," "up out of the water," "much water," "buried," "planted," "born of water," "risen," "washed," etc., we have a knot of evidence for immersion that human ingenuity cannot untie. Against this position, tradition and human custom may lift their proud waves and lash themselves into mad fury, but like the rock on the sea shore, truth stands

fearlessly while the waves driven by the winds break and fall harmlessly at its feet.

To show how completely immersion fills the circumstance, conditions, and requirements of scriptural baptism, and how sprinkling is wanting in all of them, save the one requiring water (and very little of that is used!), we ask the reader to study the requirements of immersion and sprinkling as tabulated below:

| Immersion Requires | Sprinkling Requires |
|-------------------------------|---------------------|
| 1. Water | 1. Water _____ |
| 2. Much water | 2. _____ |
| 3. Going down into the water | 3. _____ |
| 4. Coming up out of the water | 4. _____ |
| 5. Form of birth | 5. _____ |
| 6. Form of planting | 6. _____ |
| 7. Form of burial | 7. _____ |
| 8. Form of resurrection | 8. _____ |

II. The Subjects. When Christ gave the baptismal commission he explicitly placed a belief of the gospel before baptism (Mark 16:16; Eph. 4:5). This is the law in the case. To this all agree; but sagacious effusionists, realizing that infant baptism is endangered by the admission, try to save the cause by saying, "But the baptism of infants is not forbidden by the commission." Now the fact is the commission enjoins the baptism of "them that believe," and "he that believeth" (Mark 16:16,17), and by so doing it excludes the baptism of any but believers. You are about to engage in the cultivation of silk, let us suppose. You send a commission to a friend, authorizing him to purchase for you five thousand mulberry-trees, two years old. He accepts your commission, and he sends you five thousand trees of the age prescribed, and then he sends you ten thousand more of only one year's growth. You remonstrate. Your friend replies: "The words of your commission told me to buy five thousand, which were two years old—you did not forbid me to buy ten thousand more, the growth of the present year." "When you received a commission to purchase mulberry-trees of a certain description, you were as really prohibited from buying any others, on my account, as if I had said, 'Buy five thousand mulberry-trees two years old, and do not buy any others.' You might as well have procured for me ten thousand hickory-trees, and urged that my commission did not forbid it!" would be your indignant rejoinder. "In doing as you have done," you would continue, "you have acted without my authority, and also against my instructions, and you must abide the consequences." From this illustration the reader will see that the command of Jesus to every believer to be baptized, standing engraven in indelible characters in the commission, effectually, virtually, and peremptorily excludes all others from having any part in the ordinance.

Conforming to this law of baptism, none but believers are ever said to have been baptized in the book of Acts and the apostolic Epistles. Peter calls baptism the "answer of a good conscience toward God" (1 Pet. 3:21). The meaning of the word here translated "answer" is engagement, pledge, or promise, and therefore denotes any solemn obligation which one assumes before God (Lesson 3; pages 7,8,9). Baptism is related somehow to a good conscience toward God. Infants have no conscience in their baptism; therefore infants cannot scripturally be baptized. Reader, were you baptized when an infant? Were you conscious of being then baptized? No! How, then, is baptism "the answer of a good conscience," if you were not conscious of it? In baptism the conscience seeks acquittal in submitting to the authority of God. To have any conscience in the

matter you must have consciousness. Do not misunderstand us here. We are not contending for adult as against the baptism of children. We are pleading for the believer's baptism. We have baptized many children who were very intelligent in the gospel. It is the faith in the operation of God that gives validity to the ordinance (Col. 2:12). Adults who are immersed before they understand and believe the gospel are not baptized. In all such cases immersion must be repeated upon coming to knowledge of the gospel in order to render "the obedience of faith" (Rom. 16:26), on the principle that we are "saved by the hope" (Rom. 8:24, Greek), and "whatsoever is not of faith is sin" (Rom. 14:23). For a case of re-immersion subsequent to learning the truth read Acts 19:1-5.

III. The Design. The design of baptism has to do with the forgiveness of sins and the obtainment of salvation. Its essential place in procuring redemption finds expression in the following propositions, which are sustained by ample and unambiguous passages of Holy Scripture. Study the emphasized phrases in the quotations carefully.

(a) Baptism is Essential to the Remission of Sins

"Thou wilt cast all their sins into the depths of the sea" (Micah 7:19, referring to the baptism of Israel in Ex. 14; 15:2; 1 Cor. 10:1,2).

"John did baptize . . . for the forgiveness of sins . . . And were all baptized of him in Jordan, confessing their sins" (Mark 1:4,5).

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

"Whosoever believeth in him shall receive the remission of sins. . . . And he commanded them to be baptized in the name of the Lord" (Acts 10:43,48).

"And why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

(b) Baptism is Essential to an Adoption into Christ with an Heirship of the Gospel, the Salvation, and the Kingdom of God

"He that believeth and is baptized shall be saved" (Mark 16:16).

"Except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (John 3:5).

"Buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

"As many of you as have been baptized into Christ have put on Christ And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27,28).

"He saved us by the washing of regeneration, and renewing of the Holy Spirit" (Titus 3:5).

"BAPTISM DOTHS ALSO NOW SAVE US" (1 Pet. 3:21).

The unbelief of the unbeliever and the baptism of the believer stand between them and salvation. "He that believeth and is baptized shall be saved" (Mark 16:16). If the reader believes the gospel as outlined in these Bible Lessons and desires the salvation here promised, there lies before him the duty, and between him and the salvation offered, the commandment, "Be baptized" (Acts 2:38). We say "the commandment," because baptism is a commandment of God to "every one" (Acts 2:38; 10:48; Rom. 6:17). The popular idea that baptism is only an "outward ceremony" of no practical moment, and that sinners are saved before they are baptized, is a delusion and a snare; for it mothers the dangerous doctrine that a man may be saved in disobedience. The following ob-

servations may help the reader to see that people are saved when they obey God, and not before they obey him; in obedience, and not in disobedience:

1. The Passover. Read Exodus 12:1-13. Let those who talk disparagingly of outward ceremonies and external rites note all the particulars in the law concerning the passover—the lamb, when slain, the blood on the door-posts, etc. There is an awful warning here for those who inquire, "What good will it do?" when God commands. The spirit of obedience will do what God commands, because he commands it; but the spirit of disobedience will cavil at Jehovah's requirements, and inquire, "What good will it do?" How did it turn out in regard to the passover? Well, in one hour, the hour of midnight, the first-born in every house where the blood was not sprinkled on the door-posts was dead! The first-born in every house where the blood was applied, as required, was saved alive! Precisely as far as obedience went, life was preserved, or salvation was enjoyed; precisely as far as disobedience prevailed, death spread—there was destruction, not salvation.

2. The Healing of Naaman. In 2 Kings 5 an account is given of the healing of Naaman. He was told by the prophet, "Go and wash in Jordan seven times." This simple, inexpensive requirement insulted Naaman, and he "went away in a rage." He could not bring himself to do this "outward act"; he could not condescend to obey this "external performance." He was unable to see how dipping in Jordan seven times could do him any good and, like many today who object to baptism, he thought something else would do just as well as what was commanded. He raised the question, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" Naamanites to this day are still asking the same question. But disobedience can never be "better" than obedience. Naaman's servants saw the madness and folly of their master, and said: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?" This simple plea for obedience disillusioned Naaman, and in humble submission he dipped himself in Jordan seven times. As long as he stood on the bank of the Jordan and talked about Abana and Pharpar; as long as he inquired, "What good will it do?" why not some other river? why not dip six times instead of seven? he was a disobedient leper. It was when he quit talking back to God, went down in the Jordan, and dipped himself seven times, as commanded, that his "flesh came again like unto a little child, and he was clean." As long as he was disobedient, from one pretext or another, he was a leper; when he became obedient, then, and not before, he was healed. Gist of this lesson tersely stated: Disobedience, condemnation; obedience, salvation.

This lesson may be obtained by addressing the Author. Three cents for one copy; twenty-five cents per dozen.

MAKE HASTE TO GIVE

By S. Roxana Wince

Make haste to give! Why? Because "the Master's business requires haste." It must be done if the cogs of all other wheels are stopped, for nothings in all the wide world is so important as this business of his. Upon it depends the hastening of the coming of the kingdom for which we pray, and the glorious day of peace for which we long.

When the called and chosen ones are all enrolled for princely and priestly offices, then Christ will come and snatch them away. Earth's closing battles will be fought. Paradise will be regained, God himself will dwell with man, and "man with man will be at peace." Make haste to give! "The night cometh," but beyond the gloomy night the morning dawns!

It needs a few more yet to sit down with Jesus on his throne; a few more to bear the palm branches and the harps of gold; a few more yet to be sent to those who have not heard the fame or seen the glory of Jesus. We can win some of these. Brother Donaldson, and dear Sister Byall: we can win them. You blessed givers to the printing press fund, keep on giving; you are doing nobly when so much must be conserved for feeding the millions of soldiers across the ocean, battling with Teuton and Turk. Though frost has cut short your crops and drouth threatens to do worse than the frost, you still give, trusting in God, and "looking away unto Jesus, the author and finisher of your faith." You "lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal," but put them in a bank that is moth-proof, and that no thief has ever yet been found with arm long enough to reach.

Make Haste to Give!

"Not the harvest of grain from the fields of the Lord,
But the sheaf we have in it will be our reward.
And the richest delight heaven's music can bring,
Will come from the voices we taught how to sing.

Our part in the King's everlasting renown,
Is the light of the stars we set in his crown;
And all the heavens will yield us of worth
Is what we lay up there out of the earth."—Alfred J. Hough.

"Hast thou forgotten the way of the cross
Is sweet when thou countest all else but loss?"—
Margaret C. Bidwell.

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THE OTHER SEVENTY

Who were the other seventy? Christ, in the commencement of his ministry, chose twelve men whom he called disciples, and he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease (Matt. 10:1). He ordained the twelve that they should be with him, and that he might send them forth to preach (Mark 3:13). He sent them forth by two and two (Mark 6:7). He sent them to the lost sheep of the house of Israel, and he told them to preach saying, "The kingdom of heaven is at hand" (Matt. 10:67). And they departed and went through the towns preaching the gospel, and healing everywhere (Luke 9:26). Preaching the gospel, the kingdom of heaven, and the kingdom of God is one, for they used these different words to express the same idea (Luke 9:2).

The next year after he had taught the twelve, the Lord appointed other seventy also, and sent them two

and two before him into every city and place whither he himself would come, and to preach, "The kingdom of God is come nigh unto you" (Luke 10:19). "And he said unto them, He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me despiseth him that sent me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." Jesus told them not to rejoice over that, but rejoice because your names are written in heaven (Luke 10:17,20).

Jesus taught his disciples and the multitude that he was the bread of life, and explained how it was, but many of the seventy when they heard this said, "This is a hard saying." Jesus said unto them, "Doth this offend you? The words that I speak unto you, they are spirit and they are life. Therefore said I unto you that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples (the seventy) went back and walked no more with him (John 6:63,66). They did not seem to be willing to investigate the gospel to see what it did teach. Many today are like the seventy. When it comes to the point that is hard to them they cry out, "Oh, that is narrow! we must broaden out and save more!" But listen: "Jesus said unto the twelve, Will ye also go away? Simon Peter answered, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John 6:60,69).

This lesson which was taught nearly two thousand years ago comes to us today, with the warning that to make the resolve that Peter did, is the only way to obtain eternal life. But to follow the example of many of the seventy leads to serious divisions in the household of faith, and causes many to add to God's word, and God shall add unto them the plagues that are written in this book. And if any man shall take away, God shall take away his part out of the book of life (Rev. 22:18,19). Dear reader, which will you choose, to have the plagues added unto you, or to have your name blotted out of the book of life? We beg of you to do neither, but take the gospel strait, as Peter did, and gain "eternal life." Follow the twelve instead of the other seventy. E. W. Knapp.

DON'T FORGET THE HELPING FUND

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| | |
|----------------------|---------|
| Nannie Osborn | 1.00 |
| Chas. Anderson | \$ 1.00 |

The note of discord we detect in the life of another may be but the echo reverberating from our own.

THE RESTITUTION

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EDITORIAL

Many indulge a hope which they dare not examine.

Genuine benevolence is not stationary, but peripatetic. It goes about "doing good."

If the mere delay of hope, "hope deferred," makes the heart sick, what will the death of hope, its final and total disappointment, do to it?

Some things which are written in the book of nature are rather blurred; but they are made legible when the light of God's revelation shines on them.

Those may hope to be saved at the eleventh hour who, when called at that hour, can plead that it is their first call; who can say, when they are asked why they are idle, "Because no man hath hired us."

A preacher's great aim should be to preach the gospel and impress its truth—so lodge truth in the mind of the hearer that it shall not be a question with him whether he shall take it away, but like burrs rubbed into the hair, he cannot comb it out.

Sister Jennie McNee sends an article and adds this postscript: "If you think best to give this

article space in our paper, I shall be much obliged. I am confined constantly at home in attendance upon my aged mother, who is almost helpless, and at times I have real heart-hunger to hear the word of God preached, or to be in the society of God's own people; and all the way I can get relief is to write. At such times I am filled with the spirit of God. Then I am near to him, and I feel a happiness that nothing else can give. This may give a new thought to some of the brethren in regard to happiness."

"BIBLE LESSONS" BOUND

Do You Want a Copy?

Bible Lesson XI appears in this number. Lesson XII, the last of the series, will make its appearance in September, if the Lord will. By the kind help of the brotherhood and the appreciated co-operation of our beloved Sister Wince, we shall have our own printing press within a week or two, and we want to keep it busy telling the glad tidings of the kingdom until the King comes. We shall always keep in supply "Bible Lessons on First Principles" in a twelve page booklet form, as inexpensive literature to be used for evangelistic purposes. Each lesson is complete in itself, and is designed to enlighten the reader's understanding on the subject discussed. Several have inquired if these lessons, when completed in September, will be available in book form. If properly arranged for a bound volume the lesson itself should be set in eight point type, and "Synthetic Remarks" in ten point, which would make a book of about two hundred pages. If there is sufficient demand for such a book we will try and supply it. If five hundred readers of The Restitution would pledge to take one copy each at seventy-five cents a copy, we could get out a large edition and pay for its publication, and have a book always in print at cost price. While we have many tracts and booklets that are good on single subjects, Bible Lessons would be a unique book in this respect—it will be the only book in our literature which expounds all the principles of the truth consecutively. We will be pleased to acknowledge any pledges that may be sent, but please do not send us any money.

THE SIXTH SEAL; OR LAODICEAN STATE

And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their place. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; saying to the mountains and the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the

Lamb: for the great day of his wrath is come; and who shall be able to stand? (Rev. 6:17; 3:14-22).

Symbols Explained

1. The Earthquake.

1. There are only three literal earthquakes recorded in the Bible (1 Kings 19:11; Amos 1:1; Matt. 27:51, 52; Zech. 14:5).

2. Symbolic earthquakes represent popular convulsions (Jer. 10:2; Deut. 31:28-30; 32:1, 2; Isa. 1:2; Gen. 6:11; Hag. 2:6, 7; Heb. 12:26-28; Isa. 24:19-23).

2. The Darkening of the Sun.

1. The heavenly bodies are expressive of gradations of power on earth (Gen. 1:14, 16, 17; 1 Cor. 15; Gen. 37:9; Isa. 60:20; Jer. 15:9; Joel 2:10; Isa. 24:23; 13:10; Ezek. 32:7; Amos 8:9; Rev. 12).

3. Discoloration of the Moon.

1. Waning of ecclesiastical power (Gen. 37:39, 10; Isa. 24:23).

4. Falling of the Stars.

1. Destruction of persons of dignity (Isa. 34:2, 4; Dan. 8:10; Rev. 8:10, 11; 9:1; Dan. 12:3; 1 Cor. 15:41, 42).

5. Removal of Every Mountain and Island.

1. Kingdoms and their dependencies (Jer. 51:24, 25; Dan. 2:35; Isa. 2:2).

6. Universal Consternation.

1. "God is his own interpreter." The symbolic now merges into the literal; the sun into "kings;" the moon into "great men" upon whom the sun shines; and the stars into "mighty men" who have inherent light, whose might does not depend on imperial favor. All these men shined like the heavenly orbs during the supremacy of Paganism; but the Constantinian earthquake caused them to "hide themselves" in dens and caves of the earth (vss. 15-17).

2. Historical Application

1. This seal opened A. D. 311-12, and closed A. D. 324; a period of twelve years. It opened with Rome subject to four emperors: Licinius, Maximin, Maxentius, and Constantine; and Paganism the religious of the state: it closed with the battle of Chrysopolis, the result of which was the reunion of the empire under Constantine as the sole emperor, and the enthronement of Christianity. As this seal is a prophetic summary of what is more particularly and elaborately revealed in Rev. 12 chapter, we follow the order of the Apocalypse and defer the details of the "Historical Application" until we arrive at that chapter.

2. We point out, however, the remarkable appropriateness of the sun, moon, and stars as the symbols of the imperality of Rome (Gib. 1:199, 200; 2:161, 162).

IN ADAM ALL; IN CHRIST ALL.

1 Cor. 15: 22.

One critic of what I have written on "Two Extremes Refuted" seems to think that my brain is in pretty bad order or I could see that Paul taught universal resurrection in the above words, and thinks I am against a stump when I come to those words. But many who teach universal resurrection are in agreement with what I have written on those words. To show how scholars have regarded them, we write this. John Wesley: "It is the resurrection of the righteous, and these only, that the apostle speaks throughout this chapter" (Notes on 1 Cor. 15).

Henry Constable: "But it is said, and very frequently said, that Paul here tells us that he speaks of the resurrection of all men, whether they be just or unjust. The passage invariably, and we believe almost exclusively, claimed for this purpose, is verse 22: 'As in Adam all die, even so in Christ shall all be made alive.' The 'all' in the second clause is supposed to be identical with the 'all' in the first clause; and as the all in the first clause undoubtedly includes every one sprung from Adam, whether just or unjust, it is argued that the second all comprehends the same parties, and therefore must include the resurrection of the unjust.

"All in both cases, is universal, and both equally comprehensive, and yet the terms are applied to different parties. Universals are meant in both, but different universals. We thus paraphrase the passage: As in Adam all related to him, as their head, die; so in Christ all who are related to him, the second Adam, as their head, shall be made alive. Here we see at once that we make all to be in both clauses a universal term, and an equally universal one. In both clauses it embraces every individual referred to. And is not this a natural interpretation of the passage? Why does the first all include all mankind, and exclude all except mankind? Because it refers to those, and to those alone, who owe their physical existence to their connection with the first man. Interpreted in strict analogy with this, the second all refers to all those, and those alone, who owe their spiritual existence to Christ the second man. Both terms are equally universal in their proper and evident application. The first all includes all men, and excludes all who are not men, because it applies to natural generation and descent. The second all includes all who are believers, and excludes all who are not believers, because it applies to spiritual generation and descent, and has nothing whatever to say of anything else. If you are in Adam you are included in the first all; if you are in Christ you are included in the second all" (Duration and Nature of Future Punishment, pp. 125, 126, 127).

Benjamin Wilson: "But there are some who contend that Christ came to restore all that was lost in Adam; and therefore, 'As in Adam all die; even so in Christ shall all be made alive.' Christ was not sent to take Adam's place as federal head of all mankind by restoring to them the life they lost. He is the head of a new race evolved out of the old, and called the church. Called by Peter 'a chosen generation, a royal priesthood, a holy na-

tion, a peculiar people . . . which in time past were not a people, but now the people of God; which had not obtained mercy, but now have obtained mercy' (1 Pet. 2:9, 10). Paul calls this a new creation: 'In Christ Jesus neither circumcision availeth anything; nor uncircumcision, but a new creature. If any man be in Christ he is a new creation; old things are passed away; behold they are become new.' We are God's workmanship, created in Christ Jesus for good works (Gal. 1:15; 2 Cor. 5:17; Eph. 2:10). Christ is the head of this new creation, being the first born from the dead—the first-fruits of them that are asleep. 'For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him' (Col. 1:18; 1 Cor. 15:20; 1 Thess. 4:14). This new creation are all the sons of God through faith in Christ Jesus; for as many of you as were immersed into Christ Jesus have put on Christ (Gal. 3:26, 27). These sons of God being in Christ, are closely related to him; and as they all die because their relationship to Adam, they shall all, because of being in Christ, be made alive, or raised from the dead, and obtain eternal life, according to his promise" (The Mirror, July, 1901, pp. 112, 113).

J. L. Barlow: "As in Adam all die. We ask who? Answer: All who are born of, or are descended from him. Is not this a fair exegesis? Now mark: Even so in Christ, all who are born of, and are in him, shall be made alive. Please find no fault with this, reader, until you have read and fairly weighed the following verse. Here it is: 'But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at his coming.' Can anything be plainer than this? Mortality and death are by the first Adam; life and immortality by the second" (Scriptural Immortality, p. 104).

Hoffman: "Verse 22 might be paraphrased thus: Just as all men who die who are branches of a tree whereof Adam is the trunk, so all men who are spiritually united to Christ are branches which in the spring of resurrection will receive a new life from the one sole vinestock. Adam represents all those who have inherited from him their physical life; Jesus, on the other hand, represented all those in him who have received the divine and imperishable life. As Adam is the father of the whole human family from the terrestrial point of view, so Jesus is the father of the select portion which being animated by a superior life, will alone in the end represent the human race. The two parties include only those over whom the two powers extend" (Problem of Immortality, Petavel, p. 346).

F. Godet: "It should be observed that Christ can hardly be looked upon as the first fruits of the risen reprobate; and verse 23, which carries on the argument begun in verse 20, clearly deals only with believers" (Pro. Imort., p. 346).

Reuss: "All who are in Christ will have life precisely because they are in Christ, who is the author, or cause of the indestructible life. From the gospel point of view there is no life but in God and in Christ; apart from them there is only death" (History of Theology, p. 163).

M. L. Bonnet: "It is perfectly clear that in the whole of this chapter (1 Cor. 15) Paul does not occasion for him to do so. He is dealing only with

those who are fallen asleep in Christ; and by the resurrection of the Savior he proves that they will not remain the prey of death, but will be delivered from it completely, body and soul, by the fullness of life. This enables him to answer triumphantly the negations that were current in the Corinthian Church. If he is silent here to the fate of the condemned, it is because their resurrection is not a manifestation of the life of Christ in them, but a judgment. Elsewhere the apostle plainly teaches their fate" (N. T. Com.).

Beet in The Expositor of 1890 says the same M. L. Bonnet."

E. Peteval: "Our conclusion with regard to this chapter (1 Cor. 15) must therefore be that of M. L. Bonnet".

If we can get the idea into our minds that it is only the dead in Christ to whom Paul is alluding here, and not those outside of him, the truth is very apparent. We read: "The dead in Christ shall rise first" (1 Thess. 4:16). No one uses this text to prove a resurrection of all mankind; but all know the words "in Christ" qualify it to mean the righteous, and them only. Again, "Blessed are the dead which die in the Lord." Who would contend that any others than righteous people were alluded to? No one of whom I have acquaintance contend that the wicked die in the Lord; hence they are never in him; and that leaves no room in 1 Cor. 15:22 for their mention.

But our objector thinks if we deny that verse teaches the resurrection of the unjust we deny their resurrection entirely. But any honest man will admit that many New Testament texts teach only the resurrection of the righteous, but do not deny the resurrection of the wicked; and we think it is so with this. But one more quotation: "The apostle stated in verse 22, the broad contrast between being in Adam and being in Christ. In Adam all die, even so in Christ shall all be made alive. It was by man that death came into the world, and by man also the resurrection of the dead." (J. L. Wince, in Resurrection, p. 18). If all that are in Adam are in Christ there is no contrast and, as our lamented brother says, as there is a broad contrast between those in Adam, and those in Christ, we conclude that he, with Paul and other New Testament writers, believed that only the righteous are in Christ, and that being the case, Paul could here only be referring to them as the subjects of the resurrection he speaks of in this chapter, the resurrection to immortality.

The Greek word translated "made alive" in our text is *zoopoinsei*, and occurs in Romans 8:11: "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (*zoopoinsei*) your mortal bodies by his spirit that dwelleth in you." This shows that the being made alive, quickened, depends upon our having the spirit of God dwelling in us, and again proves the "all" to be all the saints, and no others. Will our critic contend that such men as Benjamin Wilson, J. L. Wince, and the number of others we have quoted are all mentally unsound, and causing division in the body? If he does, then let him prove by arguments from the Bible that David, Solomon, Isaiah, Jeremiah, and other Bible writers were mistaken when they said of the ignorant, "They shall never see light"; "Remain in the congrega-

tion of the dead"; "Not rise"; "They are extinct"; "Not live"; "Sleep a perpetual sleep, and not awake," etc. As "many as have sinned without law shall perish without law." He should show that the unjust are raised to an opportunity to be saved instead of "punishment," as Peter puts it. He should show that any of "the dead small and great," whom John mentions in Rev. 20, will be raised to an opportunity to be saved, and prove John mistaken when he says: "Whosoever that was not found written in the book of life was cast into the lake of fire"—"the second death." When he has done that he will have to also make Paul, John, and the prophets unsound in mind, with those who believe with them. J. J. Heckman.

GERMANY

Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! When thou hast ceased to spoil, thou shalt be spoiled; and when thou hast made an end to deal treacherously, they shall deal treacherously with thee (Isa. 33:1).

The preceding and subsequent contexts to this prophecy indicate that it refers to our day and age. And if so, it is a great aid to the understanding of the present world war, and its relation to the final Harmageddon.

It is certain that we are under the sounding of the third and last woe trumpet. In this prophecy there is a vast amount of information in a few words. "Woe to thee that spoilest, and thou wast not spoiled." Could any prediction be more true to the acts of Germany? The invasion and spoliation of Belgium without provocation, is without a parallel in modern times; and the treachery of Germany in the acts of her ambassador to the United States is certainly without a parallel among civilized nations. Germany has run amuck, like an educated wild beast among the nations. On the land, on the sea, and in the air Germany has violated every principle of civilized warfare; and if she is defeated, as the prophecy indicates, it will clear the vision of the watchers, and make possible the alliances of the nations for the final conflict.

Geo. Francis.

OBITUARY

Jessie Pence-Wagner was born September 3, 1872, in Warren County, Indiana. She was the daughter of William and Amanda Pence, and one of six children. Her twin sister, Josie Buck, died March 16, 1907, and her brother, George, in infancy.

She was a graduate of the state Normal School at Terre Haute, had taken a year in the Valporaiso Normal School for teachers, and a year in the Butler College in primary teacher's training. Thus fully qualified, she made teaching her profession for about twenty years, and was one of the county's most successful teachers.

She was married to Henry Lafayette Wagner, Feb. 12, 1914. They have since lived on the old farm where she was born and reared.

She heard the preaching of the gospel and obeyed by baptism, administered by Eld. L. E. Conner, Jan. 20, 1890. She united with the Church of God at Pleasant View where she remained a loyal member, and was secretary of the church at the time of her death.

She was taken ill and went to a hospital in Danville, Ill., July 19th, and underwent a surgical operation, and for a time seemed to be recovering. But a second operation became necessary from which she never rallied. She died Aug. 1, 1918, having lived 45 years, 10 months, and 28 days. She leaves her husband, Lafayette Wagner, two brothers, Gabriel A. Pence, of this place, and John F. Pence, of Colorado, and one sister, Mrs. Anna S. McCandless, of this place, to remember the loving deeds and kindnesses of her well spent life. She was unassuming and of a quiet, kind disposition that won for her a large circle of friends who will greatly miss her association and friendship. But the influence of her life goes on in the lives of those she molded and fashioned in her long professional career and in her social relations. By her untimely death the community, and the church especially, meets a distinct loss.

Funeral services were held from the Christian Church in Pence, Sunday, Aug. 4, 1918, at two o'clock. In her Bible we found Mark 10:52 inclosed in pencil marks. This with other marked passages along the same line were used for her funeral discourse. The house was filled with her friends and relatives who bestowed many beautiful floral tributes of love. Burial was made in the Pence Cemetery where Sister Wagner rests till the morning dawns. D. E. VanVactor.

BAPTISMS

Harry L. Wilson and Zoe Tharp were baptized at Pleasant View in Jordan Creek, on Sunday morning, Aug. 4, 1918. We are glad to see these good people obeying that form of doctrine that was once delivered to us by the Lord Jesus Christ and his holy apostles. May they give that earnest heed to the things that concern our eternal welfare that shall insure their continual advance in the knowledge of God's word until they shall have an abundant entrance into the everlasting kingdom. D. E. VanVactor.

Nothing so incapacitates a man for the great duties of life like neglect of the lesser ones.

The milk of human kindness is often curdled by the microbes of ingratitude.

The man with the heaviest purse does not always carry the lightest heart.

Our true character stands revealed in the companions we select.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verse: Micah 6:8; Titus 2:13, 14

Golden Text John 15:8

DO AS NEAR RIGHT AS YOU CAN

The world stretches widely before you
A field for your muscle and brain;
And though clouds may often float o'er you,
And often come tempest and rain,
Be fearless of storms which o'ertake you—
Push forward through all like a man—
Good fortune will never forsake you
If you do as near right as you can.

Remember the will to do rightly,
If used, will the evil confound;
Live daily by conscience, that nightly
Your sleep may be peaceful and sound.
In contests of right never waver—
Let honesty shape every plan,
And life will of paradise savor,
If you do as near right as you can.

Though foes darkest scandal may utter,
And strive with their falsest of tact
To injure your fame, never mutter,
But justly and honestly act;
And ask of the Ruler of heaven
To save your fair name as a man,
And all that you ask will be given,
If you do as near right as you can.

The Ruler of heaven has furnished
His Son as a Savior of men,
In accepting him as Redeemer,
You'll do as near right as you can.
It's through faith we'll reach the kingdom,
The haven as outlined in God's plan,
Then love God and live as he bids you,
And you'll do as near right as you can.

Days of the Week

On Monday we will wash our clothes
And hang them up to dry;
On Tuesday we will iron them,
And mend each hole we spy.

On Wednesday we will make our bread,
And sometimes, too, a cake;
On Thursday we'll receive our friends,
And time for reading take.

On Friday we will sweep and dust
As nicely as we can;
On Saturday for Sunday's rest
We'll cook and work and plan.

On Sunday we shall go to church,
Also to Bible school;

Where we shall learn to love our God,
And live the Golden Rule.

A Morning Prayer

Grant us, O Lord, to pass this day in gladness and peace, without stumbling and without stain; that reaching the eventide victorious over all temptations, we may praise thee, the eternal God, who art blessed and dost govern all things, world without end.

I Wonder Why?

Why is it much easier to make folks believe living men can become unconscious than it is dead ones?

If living men have been known to know nothing, why can't dead men?

If "dead men know so much more than living ones," why is it that the nearer dead we are the less we know?

If "dead men know so much," why is it that men half dead know nothing?

If "dead men know everything," why is that living ones know so little?

If sleep is "a condition of helplessness," what is death?

I wonder why death has not been called the "nostril-route to glory?"

If "the soul of man is immortal," and is "the intelligent part of man," why waste time "cultivating the brain?" Men do not have to die to become unconscious, for unconsciousness often takes place while life is in the body.

A man may be alive and know absolutely nothing, and a man may know absolutely nothing and yet be a man!—John M. Kelly.

Daily Thoughts

| | |
|---|---------------|
| He led him about; he instructed him | Deut. 32:10 |
| Teach me, O Lord, the way of thy statutes | Psa. 119:33 |
| If thou seek him, he will be found of thee | 1 Chron. 28:9 |
| Return unto me, for I have redeemed thee | Isa. 44:22 |
| This Jesus, shall come as ye have seen him go | Acts 1.11 |
| Beloved, now are we the sons of God | 1 John 3:2 |
| I am he that blotteth out thy transgressions | Isa. 43:25 |

Our Weekly Puzzle

I am the true vine, and my Father is the husbandman.
Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Who is the "I" who spoke the above?

Who is the "Father" referred to?

What is a "husbandman"?

Why does the "I" refer to himself as a "vine," and who are the "branches" alluded to?

What is the meaning of the word "purgeth"?

Where can the passage be found?

Answer next issue.

Answer to puzzle in last issue:

The meaning of the word "seek" is to search for in a careful, diligent manner. If you lost some valued possession, you know how you would "seek" to find it. Then "seek ye the Lord," for there is no other possession so valuable.

"Forsake" means the very opposite of "seek": it signifies "to withdraw from," "to let alone." Then if the "wicked forsake his way" he will withdraw from his wickedness, and the result will be to find the Lord.

"Return" means to go back to, or retrace; hence if we have strayed from the Lord, we are to go back to him.

"Abundantly" means plentiful, sufficient, over running, enough and to spare; and shows one of the attributes of God. When we sin, if we show repentance, and ask the forgiveness of God, God forgives in a manner that could it be measured, the measure would be full and overflowing. Think of this the next time some one does you a wrong.

"Pardon" means to forgive, wiping out the blame; so when God "pardons" us, we not only are forgiven, but all record of our sin is destroyed. The passage can be found in Isaiah 55: 6,7.

Today

Be glad for today though sun or rain,
Look out with resolve and hope—
For today can never come back again—
In all life's lengthening scope—
Tho' years be many, of toil, or play,
You never again shall see today!

Make much of today, it is time's best gift—
The real, the here, and the now—
Our dreams and our longings idly drift—
We know not the where or how,
Or if ever they may fulfilment meet—
But today is ours, let today be sweet!

Then honor today! Give it all your best—
Let your noblest thought and deed
Win out to the world, for that soul is blest
That blesses the world's sad need—
So, each today shall a jewel be,
In the counted days of life's destiny!—Madeline

Bridges.

Things to remember

"They are loyal to truth who live it."

"The way to do a great deal of work is to be continually doing a little."

"Disbelief in God's promises is a forfeiture of the benefit of them."

The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it.

There is no good in praying for anything unless you also try for it; all the sighs and supplications in the world will not bring wisdom to the heart that fills itself with folly every day.

"His own medicine and balsam for the wounds and fever heats of life: 'Be still and know that I am God.'"

No one ever really knows why the angels sing so much until he himself brings to someone "tidings of great joy."

Life, like war, is a series of mistakes, and he is not a Christian, nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes.

Today is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great world we may not understand, but we are here to play it, and now is our time.

Self interest is the natural impulse of humanity. Deny self and serve your neighbor, says Christ. If the world would follow this maxim, all hatreds, variances, contentions, and the host of evils which arise from the friction of avarice and self seeking, would vanish.

He that hath gotten the mastery over his own will, feels no violence from without, finds no contentments within.

"Open rebuke is better than secret hatred."

The One I Hate

I have in me tendency to hate,
Yet see with joy that tendency abate,
As each new year against my casement knocks
And leaves his drift among my temple locks.

For sometimes I have hated hard and long,
And found, too late, that I had hated wrong,
I hold, at length, one dominant belief:
Hate comes but when acquaintance is too brief.

So now, when half inclined to nurture spite
Against some one I deem eschews the right,
I let not judgment yield unto my huff,
But say: "I do not know him well enough."

For always comes this thought to give me pause,
To plead the erring human's doubtful cause:
Although my eyes discover only ill,
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"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 1:12)

VOLUME 70

CLEVELAND, O. AUGUST 27TH 1918

NUMBER 32

THE WOMAN, THE DRAGON, AND THE MAN CHILD

Rev. 12

There seems to be quite an awakening at this time on the symbolic book of Revelation. The outlines given by Brother Huggins and Brother Francis' exposition on the churches, have proven a source of much information to your scribe at least, and he thinks to many others. To my mind there are two extremes in the interpretation of this wonderful book: one making everything literal; the other symbolizing every part of the book. The symbolic and literal are combined. See this in the writings of many modern scholars. Take the old song, "Jesus Lover of My Soul." The first line is very literal, and expresses the love of Jesus to his children; but now notice the change, "Let me to thy bosom fly." Here the flying and bosom are used to represent closer contact with Jesus than the author felt he had while writing, and are figurative expressions. "While the billows round me roll, while the tempest still is high." Any one can see in these lines the highly figurative, and the following lines show that the writer had in mind a tempest-tossed ship sailing to some haven of rest and serenity, and was symbolizing the life of the saint.

Now let us begin with our chapter: "And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (vs. 1). Several expositors, of whom I have had the privilege of reading, have made the woman the virgin Mary, or at least practically so, as they have made the child Christ; but there are unsurmountable obstacles in the way of such interpretation.

(1) The book was given to show God's servants things which must shortly come to pass (Rev. 1:1), and not what had already come to pass.

(2) This woman was clothed with the sun, stood on the moon, and wore a crown on her head made of twelve stars. Mary never wore a crown of any kind, and it would be the height of folly to even think of a literal woman clothed with the sun, and Mary never stood upon the moon.

(3) Verse six tells us the woman fled into the wilderness, and was fed and nourished there a thousand two hundred and three score days. If Mary, when did this occur? Who, then, is this woman? Paul speaking to the church says, "I have espoused you to one husband that I may present you as a chaste virgin to Christ" (2 Cor. 11:2). "Wherefore my beloved brethren, ye also are be-

come dead to the law by the body of Christ; that ye should be married to another, even to him that is raised from the dead, that ye should bring forth fruit unto God" (Rom. 7: 4). "Husbands love your wives, even as Christ also loved the church, and gave himself for it . . . That he might present it to himself a glorious church . . . for this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church" (Eph. 5:25-32).

These texts show that the church is often symbolized by a woman, and is the Eve of the second Adam, or the bride, the Lamb's wife (Rev. 19:7, 8; 21:2, 9, 10). In Gen. 1:16 we are told, "God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." Christ is termed by Malachi "the sun of righteousness"; by John "the true light"; and he is represented by Paul as being put on by the church as a garment (Mal. 4: 2; John 1: 9; Gal 3:27). Then the woman is the church, and her clothing the Christ; Christ being the sun or light of the dispensation, and being a prophet like unto Moses, a law giver, makes a new law to supercede that of Moses, and hence the new institution established by Christ is represented as trampling under foot the shadowy light, moon, law of Moses, the light of the former dispensation. Typical shadows have passed away, and the antitypical true light has come. The twelve apostles were told by the Master, "Ye are the light of the world"; and they are, no doubt, the twelve stars which decorate the head of the woman. The whole of the truth was directly given to them (John 16: 12-15). No other twelve people ever had the close association with Christ, the head, that was granted them.

Verse 2: "And she (the church) being with child cried, travailing in birth, and pained to be delivered." This verse shows that at some certain time the church was in great pain to deliver a specified child, as we shall later see. This wonder is all represented as occurring in heaven. I think it would be useless to offer proof that the heaven here mentioned is not the heaven where God resides; for the fact that pain is in this heaven would prove too much for the modern heaven-going theory, and make the place of God's residence as miserable as our earth. The heaven here must be, as we shall see as we proceed, the ecclesiastical world. It is in this world that there has been much tribulation and pain, as history will attest.

J. J. Heckman.

MEMORIAL TO SISTER GODWARD

Brother Huggins:

The following article was written in loving remembrance of Sister Catherine Godward, who fell asleep in Jesus August 8, 1918, aged 76 years. Sister Godward was taught the gospel by her daughter, Sister Coy, and was baptized into the name of the Lord Jesus by the writer. Owing to her age and sickness she was prevented from attending church services regularly, but when it was possible for her to attend she enjoyed the services, and expressed the hope of meeting with the saints in the kingdom of God when Jesus returns to the earth to rule in righteousness.

She was the mother of twelve children. Owing to the fact that Sister Coy was the only one who knew the gospel, she did not insist on the privilege of choosing the one who would preach the funeral sermon. A selection was made from the nominal church preachers and he followed the usual course of sending the dead one to heaven. For this reason we were prompted to write the following article on the afternoon of the funeral. We mourn not as those who have no hope, for we know that we shall meet our Sister when the Lord Jesus shall descend from heaven and the trumpet shall sound.

D. C. Robison.

How are the Dead Raised?

The doctrine of the resurrection has been taught since the promise made to the woman (Gen. 3:15). The death penalty is taught of both the seeds: the one by having his head crushed; the other by having his heel bruised. The seed of the woman has suffered violence at the hands of the serpent seed, but has been raised and given an immortal life. He was deprived of his natural life for a short period. He was thus given power to destroy the works of the devil or adversary. The serpent seed is the last enemy that will be destroyed (1 Cor. 15:26). Paul had preached the resurrection to the Corinthian church. Some began to theorize and thought and taught that it is impossible that God can raise the dead.

First, we might ask, Who are the dead here spoken of? A logical answer is that they are a definite dead, spoken of as "the dead." This classifies them. It takes them out of the numberless dead who have gone down into the earth "without Christ, having no hope, and without God in the world" (Eph. 2:12). These are they who were aliens to the commonwealth of Israel, and strangers from the covenants of promise. Paul describes them as "Gentiles in the flesh." Jesus in his conversation with Nicodemus classifies the dead as those born of the flesh and those born of the spirit. Further in this chapter Jesus said, "He that believeth on him is not condemned (or judged): but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." In Eph. 2:14 the apostle states that those who were Gentiles in the flesh and aliens and foreigners are no longer that, but are fellow-citizens with the saints and of the household of God (Eph. 2:19).

The above Scriptures certainly teach that one class has hope, while the other is without it. To be without Christ and without God leaves them where Jehovah placed them, viz: "Dust thou art

and unto dust shalt thou return." Paul begins to answer this question by saying, "That which thou sowest is not quickened except it die." He is using a figure here to teach the truth of the resurrection of "the dead." In his statement we can see the two seeds, the fertile or the seed that had been quickened, also the seed that will not be quickened, which is non-fertile. All who have planted seed know how true this is. When the farmer or gardener selects his seed he must have faith that is fertile and will produce a harvest. This same truth is brought to view in John 12:24. In this verse Jesus said, "Except a grain of corn fall into the ground and die, it abideth alone. But if it dieth, it bringeth forth much fruit.

The seed here spoken of produces a sprout; it dies and yields a harvest. There is no doubt in the mind of a reasonable person but what Jesus here alludes to himself as the seed that had power to come up or be raised from the dead. Those who desired to see Jesus through curiosity are represented by the grain of corn that does not die, but abideth alone. The figure is used by Jesus and Paul; none need doubt its application.

Paul carries his argument one step further, "That which thou sowest, is not that body that shall be, but bare grain." If we plant corn, we gather corn; if we sow wheat, we gather wheat. Both corn and wheat may be put in the same hill and from the same soil each will partake of the plant food that will produce the individual ear or head. Herein is a great mystery, so is the resurrection of "the dead." "They are sown a natural body, they are raised a spiritual body. There is a natural body, and there is a spiritual body." The natural body is the first Adam; the spiritual body is Jesus the Christ. The natural body is of the earth, earthy; so are those of this class. Those who are of the spiritual body will be made spiritual or immortal. This chapter is Paul's masterpiece on the resurrection. Paul begins by stating that he had declared unto them the gospel by which we are saved. He then delivered unto them how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures. The apostle proves the resurrection of Jesus by more than five hundred witnesses, after which he produces a strong, logical argument in proof of the same. He then predicates the resurrection of "the dead" upon Christ's resurrection. He closes this masterly argument by saying: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. But now is Christ risen from the dead and become the first fruits of them that sleep." Again he says: "But every man in his own order (or class): Christ the firstfruits; afterward they that are Christ's at his coming."

The conclusive argument is that Christ is the grain that has been fertilized through the resurrection. We find the means by which our resurrection is produced in 1 Peter 1:23-25: "Being begotten again, not of corruptible seed, but of incorruptible (seed) by the word of God, which liveth and abideth forever. For all flesh is as grass and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endureth forever. And this is the word, which by the gospel, is

preached unto you. This is the gospel preached by Jesus and his followers. Paul declares it to be the power of God unto the salvation of every one that believes (Rom. 1:16). Philip preached it as the things concerning the kingdom of God, and the name of Jesus the Christ (Acts 8: 12)

ANTI-CHRIST

This term is used by John only, but Paul and Daniel refer evidently to the same anti-christian power.

The first time this power is mentioned is in Dan. 7:8, after the rise of the ten horns of the fourth beast: "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots. And, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Here we find language like to the symbol—much in few words. Twice the word "behold" occurs in the verse—something wonderful marks the rise of this little horn power. His first act is to "pluck up by the roots" three of the first ten horns.

This his first act indicates his destructive nature or character. In this horn "were eyes like the eyes of a man, and a mouth speaking great things." All intelligent students of the prophecy know that this little horn has its counterpart in the papacy. The horn grew on the fourth beast, the symbol of the Roman Empire; and without question the papacy is a Roman product.

The sagacious eyes of the papacy are in all the world; and as to the "mouth speaking great things," there is no power on earth that fills the description so completely as does the papacy, claiming that God has put under the jurisdiction of the pope every living being.

The evidence that this papal horn is the anti-christ is learned by the angel's explanation to Daniel: "I beheld and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom" (Dan. 7: 21, 22).

This horn that makes war with the saints and prevails against them until the end, can be nothing else than the anti-Christ. This horn fills the bill to the exclusion of all other powers.

The date of his rise is plainly indicated in the prophecy; it was after the rise of the ten horns, three of which he "plucked up by the roots." The date of the rise of the papacy is important in that it aids the student in understanding Paul and John on the subject of the anti-Christ.

The division of the Roman Empire into ten kingdoms did not take place until in the fourth and fifth centuries by the invasion of the Empire by the Goths and Vandals. The work of dividing the empire was complete at the fall of the empire 476 A. D. when Odoacer became king of Italy. The empire at this time was nominally Christian, having repudiated paganism in the time of Constantine. After the removal of paganism, the power hindering the rise of "the man of sin," we are according to Paul to look for the development

of the papacy. And according to Dan. 7:8 his rise was to be after the division of the empire, after the rise of the ten kings, symbolized by the ten horns. It is hardly necessary to say that the rise of the papacy, after the division of the empire into ten kingdoms, exactly agrees with Daniel and Paul.

Anti-Christ is a particular power noted in the Scriptures, not merely one anti-christ. There were "many anti-Christ," as John says, in his time; therefore the spirit of anti-Christ was present in John's day, but not "The anti-Christ, "the man of sin" of whom Paul says: "And now ye know what withholdeth that he might be revealed in his time" (2 Thess. 2:6), viz: after and among the ten horns of Daniel 7:8.

The spirit of anti-Christ is plainly revealed by Paul: "Who opposeth and exalteth himself above all that is called god, or that is worshipped; so that he as god sitteth in the temple of God, showing himself hat he is God" (2 Thess. 2:4).

Self-exaltation is the spirit of the man of sin; therefore his first act is to "pluck up by the roots" three of the first ten horns, they being Arian horns were not to be tolerated by the self-exalting papal horn. In Dan. 10:21 the angel says to Daniel, "I will shew thee that which is noted in the Scriptures of truth: and there is none that holdeth with me in these things but Michael your prince." Now the whole of what the angel in chapter eleven reveals to Daniel is on the succession of world powers; following the same as in chapter 7: Babylon, Persia, Greece, and Rome. And in all the Scriptures "noted" what is more "noted" than the papal horn that persecutes the saints, and prevails against them to the end?

On the supposition that the angel told the truth, we look for a description of the little horn, the anti-Christ that persecutes the saints. So after the account of the taking away of the daily sacrifice, and the placing of the abomination that maketh desolate (vs. 31), and that they that understand—"shall fall by the sword, and by flame, and by captivity, and by spoil many days (verse 33), who could better describe the modes of persecution by the papacy than is here done if he were to write it after the events had taken place? And the for "many days," presumably the 1260 years of papal rule.

But more to the point of identifying the exalting spirit of the papacy (verse 36): "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods" . . . neither shall he regard the god of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all" (verse 37). "But in his estate shall he honor the god of forces: and a god whom his father knew not shall he honor with gold and silver, and with precious stones and pleasant things. Thus shall he do in the most strong holds with a strange god . . . and shall divide the land for gain." On the spirit of self-exaltation of the anti-Christ compare 2 Thess. 2:3 with Dan. 11:36, 37. The strange god of Dan. 11:39 is his triune diety; and the "dividing of the land for gain" is the same as in chapter 7:23 where he "breaks it (the earth) in pieces."

And now last but not least: the anti-Christ, the papacy, is the last phase of the beast—the Roman Empire. Rome originally was pagan, but in the

fourth century under Constantine it professed to be converted to Christianity. See Revelation chapters 12 and 13. In 13:5 we read: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to make war forty and two months."

This "mouth" given to the beast is an important event, and is the same as the rise of the "little horn" among the ten horns (Dan. 7:8). And from this time on the papacy is the last phase of the Roman beast.

The "forty and two months" is the same period as the time, and times, and the dividing of time (Dan. 7:25), and both times measure the reign of anti-Christ as a civil ruler which ended in 1870, when the pope lost his civil power.

In Rev. 17:1 the angel says: "I will show thee the judgment of the great harlot that sitteth upon many waters." Now notice the symbol: "And I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns"—church and state united. This is the best symbol of the papacy to be found; it has appropriated to its own use the Roman Empire. As a horn in Dan. 7 and as Paul's man of sin, anti-Christ is more masculine than feminine: his first act was to pull up three horns by the roots.

By reading Dan. 7 we shall find that after the rise of the papal horn, the horn is the controlling power until the judgment; and the same is true in Rev. 13 after the beast receives the mouth. Then the beast opens his mouth in "blasphemy." It is the mouth that utters the blasphemy—the mouth given to the beast. The idea of a yet future anti-Christ that grows up like a mushroom, is contrary to the laws of nature in the rise of world powers. And so is the idea that ancient Babylon is to be restored before the stone can smite the image and grind the different metals to powder.

The student may learn the truth by a study of the symbol of Rev. 13:1. The beast was like a leopard, Grecia; feet like a bear, Medo-Persia; mouth of a lion, Babylon. Rome having conquered Greece and absorbed into her empire its territory and people, was somewhat like the leopard; and on the same principle, all the different elements of the image are represented in Rome, the iron kingdom. On the same principle we have ancient and modern Babylon. The exercise of reason and the knowledge that the Bible is largely an oriental book, will relieve our minds of unreasonable and fantastic ideas.

Geo. Francis.

"TO GIVE IS TO LIVE"

By S. Roxana Wince

"To Give is to Live." No truer motto was ever written, whether applied to individuals or to nations.

"There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty." "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

Notice those "shalls." How I love them! How we can rest on them, putting away all doubt and

fear! The divine order being that if we give we shall also receive a cup "heaped up, pressed down, and running over" with blessing.

O but the liberal soul is made fat; the waterer, watered! He is made fat, or rich in the souls he receives for his hire: in bountiful harvests from wide sown-fields, and in seeing truth leavening once opposing forces, and triumphing where erst she was scorned!

O but the waterer is watered! for in caring for "the babes in Christ," feeding them that they may grow, giving that they may have the "sincere milk of the word," he himself grows in knowledge and in grace, has his faith increased, his heart purified, his hope and confidence made sure.

You, dear Brother Huggins, know this to be so. You have proved the problem for yourself, and find God's solution of it correct. And so have I. I give my time, my thoughts as I go about my work, my questionings as I study or read; my prayers, whether silent or vocal, my ever anxious solicitude, my little gifts to the household of faith, and O joy! I am kept awake and alive thereby!

But, we must give rightly, for

"Close beside us stands the tempter,
And his voice comes low and sweet,
'All these treasures I will give thee,
Only worship at my feet.'
And our hearts so weak and wayward
Long to prove what he has said;
Father, in our hour of danger
Give us then our daily bread."

"The world has very little it can give to make us happy.
All its precious things,
As men count precious and for which they live,
To a sad heart are worthless offerings."

Its wit, its glow, its laughter, dies so soon; its gold, its spices, its shimmering silks, can be held such a little while! Feet soon grow too weak to dance, eyes too dim to see the theater's changing scenes, ears too dull, too weary to care for song and music that bring no comfort, no hope. Too fleeting, O tempter, are your treasures, your pleasures! We will not give ourselves, our time, our money, our golden opportunities, our influence, nor the strength of brain and arm to you. We know you; we know what a sting your pleasures leave behind. You teach us to be afraid to do right, to lie, to cheat, to disobey, and you give us back what? You remember well enough, little girl, what he gave you when you told mama "you did not know where the silver thimble was" that You are a little tot, such a little tot, but you know creek. That lie stares at you yet. It has stared at, and scared you for nigh on to eighty years. And that other lie about the yeast you tipped over. You were a little tot, such a little tot, but you knew that to tell a lie was a dreadful sin, and where all liars would have their part, and you wished, you have wished it all the long years of your life, that you could blot out that lie. And that other "worst thing" that you did. No wonder you say "Hush!" when the memory of it comes up, with the shame, the humiliation, the torture of it all. It was a veritable hell on earth though you yourself was not much to blame, perhaps not at all.

Dear young people give rightly: give your-

selves to the right side, to the noble cause. God has need of you.

'Tis so great, and yet so awful,
So bewildering yet brave;
To be king in every conflict
Where before we crouched a slave.

"To give is to live." God asks for your gifts. He is asking for them now through Auntie Winice. That printing press must come, and come quickly, too. This very month must see it paid for. There must be no delay. We want to keep the banner of truth flying, we want the lost ones saved, and we can save them by giving.

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DO YOU PAY FOR A RELIGIOUS NEWSPAPER

I was going to ask the question in another form. "Do you read a religious newspaper?" But then I reflected that many read a religious newspaper who do not subscribe for one, they being in the habit of borrowing from their neighbors, and after sending and respectfully soliciting the loan of the paper before the family have read it, and not unfrequently keeping it a length of time greater than the golden rule will exactly justify. Then I had like to have thrown the question into this shape: "Do you subscribe for a religious newspaper?" But it struck me all at once that some subscribe for a paper but do not pay for it. I have heard this complaint made, and I have no doubt there is foundation enough for it. I for my part, would advise such persons to take a moral newspaper, if they can find such a thing. That is the sort of paper they require. A religious newspaper is quite too far advanced for them. I don't know, and cannot conceive, why these non-payers want to read a religious newspaper. I should suppose they would be satisfied with secular newspapers. I can imagine that they may desire, notwithstanding their delinquency, to know what is going on in the world; but why they should care to know how things go in the church, I cannot conjecture. What do those who do not give any thing for value received, want to know about the progress of the truth? Here are persons who yet never send it; and yet they want to know all about the progress that is making in converting souls to God. Is not this strange, that having never learned as yet to practise the first and easiest lesson of honesty, they should wish to read every thing about godliness and real piety? So they

would starve editors, publishers, printers, and paper-makers—the whole concern—into a premature grave, who say, "Send me your paper," implying, of course, that they will send the money in return, concluded to head the article, "Do you pay for a religious newspaper?"

Do you, reader? If you do, continue to take and read and pay for it; and be slow to withdraw your subscription. Give up many things before you give up your religious newspaper. If any one that ought to take such a paper does not, I hope that some one to whom the circumstance is known will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion? It cannot be. A professor of religion, and not taking a religious newspaper! A member of the church, and voluntarily without the means of information as to what is going on in that church. A follower of Christ, praying daily, as taught by his Master, "Thy kingdom come," and yet not knowing, nor caring to know, what the signs of the times are.

But I must not fail to ask if this person takes a secular newspaper. O, certainly he does. He must know what is going on in the world; and how else is he to know it? It is pretty clear, then, that he takes a deeper interest in the world than he does in the church; and this being the case, it is not difficult to say where his heart is. He pays perhaps eight or ten dollars for a secular paper—a paper that tells him about the world; but for one that records Zion's conflicts and victories, he is unwilling to pay two or three. How can a professor of religion answer for this discrimination in favor of the world; how defend himself against the charge it involves? He cannot do it; and he had better not try, but go or write immediately and subscribe for The Restitution; and to be certain of paying for it, let him pay in advance. There is a satisfaction when one is reading an interesting paper, to reflect that it is paid for.—W. Nevins.

WHO AM I?

E. W. Knapp

I am more powerful than the combined armies of the world.

I have destroyed more men than all the wars of the world.

I am more deadly than bullets, and I have wrecked more homes than the mightiest of siege guns.

I steal, in the United States alone, over 300,000, 000 each year.

I spare no one and I find my victims among the rich and poor alike: the old and the young, the strong and the weak; widows and orphans know me.

I loom up to such proportions that I cast my shadow over every field of labor, from the turning of the grindstone to the moving of every railroad train.

I massacre thousands upon thousands of wage earners in a year.

I lurk in unseen places and do most of my work silently. You are warned against me, but you heed not.

I am your worst enemy. I am Carelessness!

THE RESTITUTION

FOUNDED A.D. 1852

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EDITORIAL

Sister Maggie Johnson requests an explanation of John 5:28, 29. We refer her and others that may be interested in this Scripture, to the exposition of it given in Bible Lesson V, pages 9, 10, 11.

Through Sister Wince we learn that Brother Wm. Porter, of Bourbon, Ind., is in St. Joe Hospital, Ft. Wayne. Sister Porter and Sister Wince both request the prayers of the brethren in behalf of Brother Porter.

We have planned to spend our vacation this summer with the brethren in Salem and Canton, Ohio. Until September 6th correspondence, MSS., etc., should be sent to us in care of Brother Wm. Coy, 325 West Main St., Salem, Ohio.

We have to thank Brother Alex. Donaldson and Brother J. J. Heckman for sending a list of new subscribers. If a brother or sister in every church would take up this work in a serious way like these brethren have, and like Sister Robison has, in Salem, Ohio, the truth would find its way and shed its light in many a "dark place."

Brother J. J. Heckman, of Hobart, Okla., will now consider devoting himself to the ministry. His faithful and lucid writings in The Restitution is sufficient recommendation of his fidelity to the

truth and his ability to present the same. Who wants a minister to settle in their community? Let such write to Brother Heckman.

Readers of "Bible Lessons" will confer a great favor upon us, and further the interests of the truth at the same time, if they will send us criticisms of any teaching in them which they consider unscriptural, together with a list of typographical errors and inaccuracies of style. In this way our readers can render valuable service in revising the lessons for another edition.

Brother John Fiske, Jr., of Sherwood, Oregon, writes to say that he is very anxious to take up the work of the ministry. He is known to our readers, as he has been a frequent and able contributor to The Restitution for several years, and he is sound in the faith. Brethren, here is a young Brother who wants a chance to work. Shall we not give him the chance, since the field is so needy, and the time is so short? Here is an opening for some needy church to get a faithful worker. Write to Brother Fiske.

Rev. J. G. Holder, of South Carolina, writes: "Enclosed find twenty-five cents for 'Bible Lessons.' I want to return my heart-felt thanks to you for The Restitution. It has been a great help to me. I have read some very able articles in it. I have just finished reading one of your sermons today. You certainly have your foundation on the Rock. You declare the whole counsel of God. When I get The Restitution I sit right down and read it, for I know in advance that I am going to get precious morsels of the truth as it is in Jesus."

THE SEVENTH SEAL; OR THE SEALING ANGEL AND HIS SEAL

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand (Rev. 7:1-4).

1. Introductory

1. "After these things" locates the events of this chapter "after" the sixth seal; hence they are part of the seventh seal (vs.1; 8:1; 6:2).

2. Symbols Explained

1. "Four Angels."

1. Subjection of present world to angels, as its administrators, attested by Scripture (Matt. 18:10;

Deut. 32:8, Sept; Dan. 10:13, 20, 21; 12:1; 4:13, 14).

2. "Holding (Greek, Restraining) the Four Winds."

1. Winds in prophecy are symbolic of wars, commotions, etc. (Dan 7:2; Jer. 4:11-13; 49:36, 37; 51:1, 2; Matt. 28:18; 1 Pet. 3:22; Heb. 2:5).

3. Earth, Sea, and Trees.

1. These are symbolic of church sympathizers, the wicked, kings, potentates, and kingdoms (Rev. 12:16; Isa. 57:20; Rev. 21:1; Ezek. 17:24; Dan. 4:10-15; Matt. 13:31, 32).

4. The Fifth Angel, the Sealing Angel.

1. He is a symbolic personage representative of a class of agents engaged in the work of sealing* (vs. 3; 2 Cor. 5:17-20; 2 Tim. 2:2; Rev. 3:20).

2. "Having ascended," (anabaino), not present participle, as in our version, but the second aorist participle, signifying a past action. This angel started in the east at Jerusalem, but was doing sealing work in the west when John saw him (Luke 24:47; Col. 1:23; Rev. 12:6, 14).

5. His Seal.

1. Divine teaching applied to the forehead, the seat of intelligence and understanding (Job. 33:16; Dan. 9:24; John 6:27; Eph. 1:13; Heb. 2:4; 2 Cor. 1:21).

3. Historical Application

1. Unpopular as the truth is and has always been, there has never been a time in history when its followers have not existed on earth (Dan. 7:21-27; Rom. 11:2-5; Rev. 2:3; Eph. 3:21; Donotists, Gib. 2:204, 262).

* That the word "angel" stands for a class, many individuals instead of one, is explained in the hieroglyphics of this seal. In the address of this "angel" to the four angels who were to restrain the winds, he says: "Hurt not the earth . . . till we have sealed the servants of our God in their foreheads" (vs. 4). The "we" and "our" are indicative of a plurality of men engaged in the sealing work. Reference is had to the apostles, and the witnesses to whom they committed the work of "teaching others" (2 Tim. 2:2).

BROTHER ANDERSON'S TOUR IN THE SOUTH

Notes of His Journey and Work

Dear Brother Huggins:

After leaving Roll, where I assisted you in conducting Sister Hodson's funeral, I spent one evening at Brush Creek speaking to the brethren, and next day, July 30th, I left for Hendersonville, N. C. Wednesday evening, July 31st, I began a meeting at Galimore Gap, seven miles east of Hendersonville. Meetings were held mornings and evenings in a school house. The interest and attendance were good, but we had to close at this

place Saturday, Aug. 3rd, as arrangements had been made to use the Advent Christian church at Dana on Sunday. This house is just below the old Blue Ridge School house where you and I broke up a Methodist prayer meeting when were school boys. Saturday afternoon I had the pleasure of baptizing Miss Taylor, Brother J. Manning Case's grand-daughter. Saturday evening I spoke to the Advent Christian people on the restoration of Israel, showing that Israel were going back to their land. After the services I was agreeably surprised to learn that that church stood with us on this important subject.

On Sunday I spoke on the subject of "The Last War" to a large congregation who gave the best of attention. The people in North Carolina are anxious to hear the truth, and I am sure that if the meetings could have continued another week, several would have obeyed; but our time was limited, and we had to close.

Right here I wish to say that we are not carrying on the Lord's work in a business way, and for this reason we have but little success. When we are in a meeting like this one in North Carolina we ought to continue until success crowns the meeting; but the writer, who has a large family to support and who, when he is away in the work has his salary stopped at home, is obliged to keep down expenses, and therefore cannot stay long at one place. If I were able I would go out in the evangelistic work. The few brethren in North Carolina are very anxious for work as often as every three months, but they are poor and not able to pay railroad fare, and the writer is too poor to go without something for his time; so the work goes down while our people are helping to carry on the work of the world.

Monday morning August 5th I left North Carolina for Guthrie Grove, South Carolina, the old home church that God used my father to build, and where he and mother and my brother William sleep in Jesus, waiting for the resurrection. We reached Guthrie Grove in time for services Monday evening. The meeting continued over the second Sunday in August. We cannot describe the meeting only to say, in the words of Brother Brewer, spoken at the close, "Brethren, this is the best meeting I ever was in in my life." Six were added to the church: Bell Shipman, my uncle my marriage, one of his sons and one of his daughters, our cousins, Walter Harris, Brother C. Reem's wife, and a man whose name I fail to remember. Our Brother Relmond Anderson, who has been down with consumption for the past year, was brought out in an auto the last day to hear us. He is in bad condition; and should anyone care to help him, he can do so by forwarding it to Brother George Doggets, Piedmont, S. C., who will see that Relmond's family are taken care of. Relmond cannot work, and his wife cannot get out to do anything. At the close of the meeting I left for home where I arrived August 13th and found all well. In closing I wish to say that Brother Durham is doing a good work in South Carolina.

J. H. Anderson.

Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me.

NEBRASKA CONFERENCE

Begins Aug. 22nd

Dear Restitution: Last year at our annual conference it was voted to hold this year's conference at Omaha; but without consulting all concerned in the matter, a petition was circulated to change the place, knowing that it is a custom that a majority always rules. A protest was handed in with one hundred and twenty-seven names attached, fifty more than was on the petition, which is ignored by the President, and which has made great confusion, and caused many not to know where the conference would be held. But we have never abandoned the idea of holding it at Omaha. We have a splendid place, and expect to have a good attendance, the date being Aug. 22nd, and continuing as long as there is good interest. We have a good dining hall, and expect to furnish three meals for fifty cents. We have here a large Berean class, and the President of the State Bereans expects to be present. We heartily believe in union and peace among God's people, but they must always be on the basis of sincerity. So now let the two conferences take the matter up and lay plans for a union. They will find us ready to consider any feasible plan. The Lord is coming soon; let us try to help others to be ready. Come to the conference and let us talk it over and try to unite.

Your sister hoping for the soon coming of Christ,

Mrs. Myrtle Adams,
Secretary of Omaha Berean Class

THE TRUE FAITH

What is faith? "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). How are we to know when we have true faith, or are rich in faith? True faith is believing that Jesus is the Christ, the Son of God; belief in God's holy word, and the practice of its teachings in our daily life.

A brother or sister rich in faith may be known by the life they live. Devoted to God and full of good works, a Godlike character shown forth in good deeds, love for the brethren, and kindness towards all men. "Do unto others as you would that they should do to you." If we put into practice our Lord's two great commandments (Matt. 22:38, 39), we must be rich in faith. "Faith without works is dead" (James 2:17). "What doth it profit my brethren, if a man say he hath faith, and hath not works? Can faith save him?" (Jas. 2:14). Good works and strong faith always go together. It could not be otherwise; so if we go on from day to day, thinking and caring only for ourselves, devoid of all love and kindly feeling toward one another, and especially toward the household of God, it shows we lack the true faith.

When one is rich in faith, it can be seen in his daily life and a desire to please God and live in close communion with him. "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?" (James 2:5). Love and works have much to do in the making of true faith. If we are

prolific in these, we may share in the glorious reward our Lord will bring with him when he comes for his people. Do we all realize how close at hand that coming is? "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

Jennie McNee.

NEBRASKA JULY EVANGELISTIC REPORT

Sermons

| | |
|--------------------------|----|
| Palmer 6th to 12th | 6 |
| Blair 14th | 2 |
| Blair 21st | 1 |
| Omaha 21st | 1 |
| Total | 10 |

Money Received

| | |
|----------------------|----------|
| Brother Wofter | 1.00 |
| Palmer | 25.00 |
| Total | \$ 26.00 |
| Baptized | 4 |

Expenses

| | |
|----------------------------------|-----------|
| Oberlin to Calvert | \$ 1.52 |
| Calvert to Omaha | 8.70 |
| Omaha to Central City | 3.90 |
| Palmer to Central City | .55 |
| Central City to Omaha | 3.95 |
| Blair and return two trips | 2.60 |
| Salary | 100.00 |
| Amount of order | \$ 121.22 |
| Endorsed | \$ 26.00 |

Remarks

I arrived home July 3rd after a month's campaign in Colorado among our new churches there. The churches at the points visited were voted into our conference last year, and will be under our care until such time that they may be able to have a conference in Colorado. The month of June was one of hard work. Long drives in the sand hills and meeting every night found us after an all night ride much in need of a little rest when we arrived on the morning of the 3rd. But a lot of work was waiting, so the day was not one of rest but filled with activity.

On the 4th we went together with Mrs. Adams to the train and met Brother Zeller who was arriving from Camp Funston with his intended. The next morning in company of Brother Zeller and wife, we went to Palmer, his home, where we all received a hearty welcome. The brethren all met at Brother C. W. Zeller's and wife. It was indeed a pleasant evening. Brother Zeller had to start back again Sunday morning, but we remained till Friday, and our meetings were, we believe, interesting to all. I sit at my desk and write of these activities, work, work, and then look up and away and see no end. Still work calling to be done.

Then I wonder, how much of all this work and anxiety will I realize upon in the kingdom of God. After all these years of constant labor, if I am worthy a place in God's kingdom I wonder how many stars I will have in my crown. How serious when we think of it earnestly! If I am not there, I gladly donate my service and its results to the Master, and pray it may be to God's glory when the Son turns over the kingdom to the Father.

Now we must hasten off to the West again and fill some urgent calls. One more month and then another year will have passed into history. Then what of the future? What awaits us and the world? Brethren, this is next to my last report for the year; and in closing let me urge you to watch 1919. I believe we are going to see some of the greatest events since the age began, at least startling precursors of that blessed kingdom we are praying and longing for. Oh that it might come speedily!

Almus Adams.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Romans 13:12

ROCK OF FAITH

Rock of faith, oh, wondrous thing,
Let me always to thee cling;
In the dark and troubled hour,
Give to me thy wondrous power;
When life's billows surge and roll
O'er my weary, fainting soul,
Let my only refuge be,
Rock of faith, in thee, in thee.

Rock of faith in all distress,
Thou shalt comfort, thou shalt bless;
With the precious blood he gave,
Thou shalt rescue, thou shalt save;
Thou hast balm all wounds to heal,
Ev'ry truth thou wilt reveal;
Heaven's gates will ope' to me,
Rock of faith, thro' thee, thro' thee!

Rock of faith, to stand for aye,
Thou shalt guide me on my way,
Till the home of God I'll see,
Where the blest shall surely be.
Thou alone of all art sure,
Let me rest in thee secure,
Till that better land I see,
Rock of faith, thro' thee, thro' thee!—Malcolm
Douglas.

The Whole Armor of God

Perhaps you are a boy, and your name is David; and maybe you have older brothers who feel as if you don't amount to much, simply because you are

younger than they. But whether you are a boy or a girl, and irrespective of your name and family conditions, it may interest you to read a little concerning a boy named David, who lived more than a thousand years before Christ, who was loyal to his God, and who, in faith, saw Christ and sang praises unto him. From this boy's faith and practice we may draw a lesson, or moral, that will be of great benefit to ourselves.

In first Samuel we read of great battles between the Philistines and the Israelites, in which the Israelites were not always successful, so the Israelites called upon God for a king, mainly for the purpose of leading them in battle, and God through Samuel appointed Saul as king. In time Saul proved himself unworthy of the high honor, and God instructed Samuel to go to the home of Jesse and anoint one of his sons to be king of Israel.

In the 16th and 17th chapters of Samuel you will read the incidents in full, which I shall pass over but briefly. Samuel arrives at the home of Jesse and asks to see his sons, of whom there are eight. Seven are brought before him, and as scrutinizes each in turn, beginning with the eldest, he rejects them all and asks Jesse, "Are here all thy children?" and receives as an answer, "There remaineth yet the youngest, and behold, he keepeth the sheep." This is David. He is sent for and when he comes before Samuel, the Lord instructs him to anoint David king, for he is the chosen one.

Among the Philistines, was a mighty giant named Goliath, who each morning and evening for forty days, came before the army of Israel, defying them. Among Israel's army were Jesse's eldest three sons, and they, among the others, heard Goliath's daily challenge; but when there was none able to accept it. Jesse sent David to visit his brethren, and while with them he hears Goliath's defiance and challenge, and signifies his willingness to meet the giant in combat, but David's eldest brother, Eliab, reproves him, but Saul accepts him and permits him to meet the Philistine giant, who was ten feet three and a half inches tall, and wore the following armor.

And he had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass.

And he had greaves of brass upon his legs, and a target of brass between his shoulders.

And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron; and one bearing a shield went before him.

When Goliath sees David he is angry, for David is but a small boy unarmed, and without armor, and the giant curses David and David's God.

Then said David to the Philistines, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

And all this assembly shall know that the Lord saveth not with the sword and spear; for the battle is the Lord's and he will give you into our hands.

David has such strong faith in his God that he "ran to meet the Philistine" and, taking his sling, he put a small stone into it which, when thrown, hit the giant on the forehead, and the giant fell to the earth and died.

The lesson we wish to teach is that the Philistine was depending on his own strength, and the massive armor which was made by man, while David simply put his faith in God, trusted him in all things, and gave God the credit for his success; and as he thus honored God, God took care of him, and brought renown to David and his works.

God wishes us to put our faith and confidence in him, to forsake earthly things, and in our daily battle with the evil things of this life to wear an armor, not of man's making or providing; not an armor of metal, or in any way made from, or of the things that we daily see and handle; not an armor that can be transferred from one to another, but an armor made by God and furnished by him alone, to be secured through our faith in Jesus being the Son of God, the Christ, and accepting him as our Savior and Redeemer. The armor as stated by Paul in his letter to the Ephesians is as follows:

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

If you follow my advice you always will wear it, and if you wear it you will be a "child of God" and an heir of his kingdom.

A Quiet Mind

"My peace I give unto you" (John 14:27).

I have a treasure which I prize;
Its like I cannot find;
There's nothing like it on the earth;
'Tis this, a quiet mind.

But 'tis not that I'm satisfied,
Or senseless, dull, or blind;
'Tis God's own peace within my heart,
Which forms my quiet mind.

I found this treasure at the cross:
And there to every kind
Of weary, heavy-laden souls,
Christ gives a quiet mind.

The love of God within my breast,
My heart to him doth bind;
This is the peace of heaven on earth—
This is my quiet mind.

I've many a cross to take up now,
And many left behind;
But present troubles move me not,
Nor shake my quiet mind.

And what may be tomorrow's cross,
I never seek to find;
My Savior says, "Leave that to me,
And keep a quiet mind."

And I well know the Lord hath said,
To make my heart resigned,
That mercy still shall follow those
Who keep a quiet mind.

I meet with pride of wit and wealth,
And scorn, and looks unkind;
It matter not—I envy none,
While I've a quiet mind.

I'm waiting now to see my Lord,
Who's been to me so kind;
I want to thank him face to face,
For this, my quiet mind.

Above lines were sent to Sister Donaldson by Brother George Aldridge, of Auckland, New Zealand, on January 24, 1916, and by Sister Donaldson they are passed on to the readers of The Restitution, with the sincere hope that they may assist in establishing that peace, that "quiet mind," that those outside of Christ know nothing of.

Daily Thoughts

| | |
|--|-------------|
| Holy, holy, holy, Lord God Almighty | Rev. 4:8 |
| He hath sent me to heal the broken hearted | Luke 4:18 |
| Yea, they may forget, yet will I not forget thee | Isa. 49:15 |
| He gave her the upper and the nether springs | Josh. 15:19 |
| How long are ye slack to go to possess the land | Josh 18:3 |
| I have chosen thee in the furnace of affliction | Isa. 48:10 |
| Heirs of God and joint heirs with Christ | Rom. 8:17 |

Our Weekly Puzzle

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

What is the meaning of the term "of the day"?
What is the meaning of "appointed"?
Who wrote the above, and to whom was it written?

Where can the passage be found?
Answer next issue.

Answer to puzzle in last issue:
The "I" is Jesus the Christ the Son of God.
The "Father" is the Lord God Almighty, who is the actual Father of Jesus Christ, and the spirit-

ual Father of all those who come to him through Jesus.

A "husbandman" is a farmer; in this case, a man who had charge of a vineyard.

Jesus (the "I") refers to himself as a vine, because it is from him that "the branches" (his followers, his disciples) get their spiritual strength to do the Father's will, the same as the natural branches bear grapes by remaining a branch of the vine. So do Christians bear spiritual fruit—things pleasing to God—by remaining disciples of Jesus.

The word "purgeth" means to cleanse or purify by removing all impure matter.

The passage is found in John 15: 1,2.

in vain. Some life has been touched and made sweeter and tenderer by its presence. Better to mourn for the departed dead than to have no child for which to mourn.

Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, O death.

By a Friend.

The little one was a grandson of Brother and Sister William Huffer, of the Hillisburg church. Funeral services were held at the home Saturday, Aug. 17, and burial made in Green Lawn cemetery at Frankfort.
D. E. VanVactor.

The Boy Who Forgets

I love him, the boy who forgets!
Does it seem such a queer thing to say?
Can't help it, he's one of my pets;
Delightful at work or at play.
I'd trust him with all that I own,
And know neither worries nor frets;
But the secret of this lies alone
In the things that the laddie forgets.

He always forgets to pay back
The boy who has done him an ill;
Forgets that a grudge he owes Jack,
And smiles at him pleasantly still.
He always forgets 'tis his turn
To choose what the other shall play;
Forgets about others to learn
The gossip things that "that say."

He forgets to look sulky and cross
When things are not going his way;
Forgets someone's gain in his loss;
Forgets in his working, his play.
So this is why I take his part;
Why I say he's one of my pets;
I repeat it with all of my heart:
I love him for what he forgets!—P. F. Camp.

OBITUARY

Murl Maish Jr., was born April 30, 1918, and died August 16, 1918, aged two months, and 16 days.

At birth he was a strong and apparently healthful child, but disease laid its icy hands on the tiny form. All that loving hands and medical skill could do was of no avail. Beautiful, but also seemingly too brief, was his young, sweet life. His presence brought joy and sunshine into the home: his departure sorrow and darkness. Like the earliest flowers of springtime that shed their sweet fragrance on the morning air, and wither ere the sun is far risen, so this young, sweet life, too, has shed its sweet fragrance in the home, and lies withered ere the dew of life's morn had left his brow. The flowers did not live and bloom in vain. The world was made brighter by their bloom and sweeter by their fragrance. So also this young life, however brief, has not been

INQUIRING SAINTS

I was asked, the other day, whether I had had any recent meeting for inquirers. I replied that I had not; that there were few inquiring sinners in the congregation, and I judged the reason to be, that there were few inquiring sains. "Inquiring saints! that is a new phrase. We always supposed that inquiring belonged exclusively to sinners." It is not so. Do we not read in Ezekiel 36: 37, "Thus saith the Lord thy God, I will yet for this be inquired of by the house of Israel, to do it for them?"—"by the house of Israel," that is, by his people, by the church. You see that God requires and expects his covenanted people to inquire. It is true that saints do not make the same inquiry that sinners do. The latter ask what they must do to be saved, whereas the inquiry of Christians is, "Wilt thou not revive us again?" It is a blessed state of things when the people of God are inquiring. It is good for themselves, and it has a benign influence on others. When the people of God inquire, presently the impenitent begin to inquire. That question, "Wilt thou not revive us?" is soon followed by the other, "What must I do to be saved?" Yes, when saints become anxious, it is not long ere sinners become anxious. The inquiry of the three thousand on the day of Pentecost, "Men and brethren, what shall we do?" was preceded by the inquiry of the one hundred and twenty, who "all continued with on accord in prayer an supplication." Generally, I suppose, that is the order. First saints inquire, and then sinners. And whenever, in any congregation, religion does not flourish, one principle reason of it is, that the saints are not inquiring. They do not attend their inquiry-meeting appointed for them. The saint's inquiry-meeting is the prayer-meeting. In that, Christians meet together to inquire of te Lord "to do it for them," that is to fulfil the promise about the new heart and the new spirit. Now, when this meeting is crowded and interesting, when the inquiry among Christians is general and earnest and importunate, the sinner's inquiry-meeting usually becomes crowded and interesting.
—Selected

"You may know what a man is by what he loves and seeks."

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VOLUME 70

CLEVELAND, O. SEPTEMBER 3RD

NUMBER 33

REFLECTIONS

Could we but draw the curtain,
And read a brother's mind,
And view his secret motives,
See the track he's left behind;
Would we judge him quite so harshly
As we have done before,
When we view his inward motives
As through an open door?

Perchance conscience would condemn us
For the lack of faith we've shown,
For the crooked path we've traveled in,
When better we have known;
The world oft does the guiding
Of our actions in our need,
Man has an inward craving
For the mammon of his greed.

Then we should weigh each motive
That draws our minds away;
Shun the tempter's leadings,
Sufficient is the evil of each day;
We should ever follow Jesus
In the strait and beaten road;
Trusting fully in our Savior,
He will help us bear our load.

J. E. Hogarth.

THE TEMPLE OF EZEKIEL'S PROPHECY

By A. E. Griffiths

No. 2

The particulars of the temple already discussed have referred only to the outer courts. Having now passed through these courts we find ourselves in an open space about one mile square, and this space is occupied by an immense circular building, which is the temple itself.

This is a three-story building, and is two hundred feet high and one mile in diameter. It contains three hundred and eighty-nine rooms or courts of justice on each floor, a total of one thousand one hundred and sixty-seven. In these courts the law will be administered and Isa. 2: 3 will be fulfilled: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

This building will be similar in style to the outer courts. It will be of massive stone with

lattice work in front. There will be seven hundred and seventy-eight doors for entrances, and the same number of cherubim, forty feet long, ten feet wide, and twenty-four feet high. These figures are made of stone and have two faces, one each side of the head, the one a man and the other a lion. Thus as one enters this building he is reminded on the one side of "the man Christ Jesus" (1 Tim. 2:5); and on the other of "the lion of the tribe of Judah" (Rev. 5:5). These figures alternate with pillars decorated with palm leaves, making the whole structure one of architectural beauty.

We must remember that the builder of this temple is Christ. "Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord" (Zech. 6:13). Therefore as it is his headquarters and the seat of his government, it is only natural that he should be represented in its architecture. So these figures bring to memory his former humiliation and his present power and glory.

On passing up the steps and through a doorway a great hall is reached, which is subdivided into three portions which may serve as ante-room, auditorium, and council chamber. On passing through this third room we find another door leading to a terrace twelve feet above the ground, looking over the circle of rising ground in the center of which on a hill stands the altar. This altar will be located above all the hills around, and will therefore be visible from all points. We read: "The hill of God is as the hill of Bashan, an high hill as the hill of Bashan. Why leap ye ye high hills? This is the hill which God desireth to dwell in; yea, the Lord will dwell in it forever" (Psa. 68:15,16). And again: "Yet have I set my King upon my holy hill of Zion" (Psa. 2:6). "I cried unto the Lord with my voice; he heard me out of his holy hill" (Psa. 3:4).

The altar measures one hundred and forty-four feet square. Here is another detail in harmony with the Scriptures. We read of one hundred and forty-four thousand of the tribes of the children of Israel being sealed in Rev. 7:14. All agree that this number represents the complete body of saints, those who will be united with Christ at his coming. This figure represents a complete altar. The altar of the Mosaic law was only temporary; but this altar will last as long as an altar is necessary.

Sacrifices

Having now considered in a brief manner the general aspect of this wonderful building, let us now look into some of the uses to which it will be put.

The altar with which the Catholic and Episcopalian churches are familiar is a table situated at the extreme end of the chancel, and is made a decorative embellishment to the church, and is used to place the cross, candlesticks, communion service on, and all paraphernalia of the formalities of the church; but the altar which God directed Moses to make was not for adornment but for offering sacrifices. Also previous to the time of Moses, we find it is a recognized form of honoring God. We read: "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar" (Gen. 8:20). Here we find that Noah was better acquainted with the proper uses of an altar than our orthodox friends of today, although they discredit the intelligence and wisdom of our early forefathers. Abraham also built an altar on which to sacrifice his son Isaac, according to God's command.

In looking into the meaning of the word altar, we find it is translated from the Greek word *thusiasterion*, and the first part of this word, *thusia*, means sacrifice. We thus have a clear understanding of the word "altar": a "place for sacrifice." Now when we read that there is to be an altar in the temple which will be in use during the reign of Christ, it is in harmony with sacrifices in that age. The prophet Isaiah says: "Even them will I bring to my holy mountain, and make them joyful in my house of prayer, their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people" (Isa. 56:7). Here we have definite information that the sacrifices will be offered to God after Christ has established his kingdom on earth. We read again: "Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them and seethe therein; and in that day there shall be no more te Canaanite in the house of the Lord of hosts" (Zech. 14:21).

We must here remind the reader that when Christ establishes his kingdom and reigns in Jerusalem, it will be a mixed dispensation consisting of mortal and immortal beings. The immortals of course being the saints raised from the dead, and the living changed by Christ at his coming; and the mortals being the remnant of the nations after the great destruction at the coming of Jesus. We all realize that the saints will be co-heirs and fellow-rulers with Christ, will be kings and priests, and will rule the mortal nations; and as this kingdom is the promised restoration of the kingdom of Israel, it will be the same kingdom that once existed on earth, and in that kingdom sacrifices were one of the forms of worshiping God. Therefore by restoring the kingdom, God also restores sacrifice. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old" (Amos 9:11). Here God says that he will restore the kingdom as it was in David's time; so sacrifice will be restored with all the other things. As the sacrifice that was made under the law was a shadow of the sacrifice that Christ made of himself for the world, so the sacrifices in the kingdom will commemorate his great sacrifice of the past; and under this wonderful arrangement he

will be present to identify himself with it. The sacrifices of the future will have greater significance than those of the past.

As further evidence of future sacrifice we find the altar which stands on a high hill in the centre of the temple building and is visible from within its precincts and from without, is specially adapted for the reception of the immense number of sacrifices that will be offered on special occasions on account of its size: one hundred and forty-four feet square. The description of it in Ezekiel, according to the marginal rendering, reads: "And from the mount of God is four cubits, and from the lion of God are four horns" (Ezek. 43:15). We here see the similarity to the altar under the law and its enlarged condition in the kingdom age. The fact that sacrifices will be observed in the worship of God in the thousand year reign of Christ is embodied in the following text: "In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings and to kindle meat offerings and to do sacrifice continually" (Jer. 33: 16-18).

Government

We will now return briefly to the circular building, which is divided into eleven hundred and sixty-seven rooms or courts. This building is the headquarters or seat of government, and the law will here be promulgated and sent forth all over the earth. We read: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem" (Isa. 2: 3). Thus we find an actual building prepared for this purpose. We know that God never does anything by chance, and so it is only natural that we should find a building for prophecy to be fulfilled in. The reader may perhaps have a doubt as to the difference between a spiritual temple and one built of real stone. Paul deals clearly with this matter. He said to the Corinthians: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (1 Cor. 3:16). He shows us plainly here that our mortal bodies are temples where God dwells. "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Cor. 6:16). This harmonizes with Peter when he says: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ" (1 Pet. 2:5).

The following texts show clearly that believers in this present dispensation form a spiritual temple, in which it is necessary for us to come to God through Christ, who was our sacrifice; and we in turn have to offer spiritual sacrifice because the sacrifice of the law has been abolished; our sacrifice being, according to Paul, "that ye present your

bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). This temple and sacrifice are clearly defined; but let us be careful that we do not confuse the spiritual with the temporal.

We read in Exodus 25 how God commanded Moses to collect the necessary materials and build a tabernacle where God could dwell with the children of Israel, and where they could offer up their sacrifices and prayers unto him. In after years we read how God instructed David to collect the materials for the temple which his son Solomon built. These buildings were ordained by God for the purpose of sacrifice and prayer; but as we all know, Israel disobeyed, and turned away from God. Therefore the time being ripe for the fulfillment of prophecy, God sent his Son, who made the law honorable in his own life and sacrifice, and then abolished the law. Now when there was no law which embodied the sacrifice, there was no further use for a temple; consequently the wrath of man was made to praise God by its destruction, which occurred finally in A. D. 70 when Vespasian sent his army against Jerusalem, and under Titus destroyed the city and temple. Christ left no record of any building that should be erected like the former temple, nor did his apostles after him; the only record we have is of this spiritual temple already spoken of, and this is the body of saints which is being called out from the mass of corruption of which the world is composed. The day and need of a temple has been suspended, the same as the law has; but in the future age it will be restored according to prophecy. If we can realize and believe that the kingdom of God is the kingdom of Israel restored, then we can understand what the prophet Amos meant when he wrote: "In that day will I raise up the tabernacle of David, that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old" (Amos 9:11). And again David says: "Because of thy temple at Jerusalem, shall kings bring presents unto thee" (Psa. 68:29). There can be no doubt in the fact that the temple will be erected when Christ returns to earth; and this building will be not only a place of worship for the nations, but also will be the seat of government, and the official domain of King Jesus and his fellow-rulers, the saints.

Brethren, let us be careful how we live our lives. The glories which will be ours in the age to come will be lost for ever if we fail to make our calling and election sure in this dispensation.

"CALLED TO BE SAINTS"

1 Corinthians 1:2

Why were the saints, saints? Because they were cheerful when it was difficult to be cheerful, and patient when it was difficult to be patient; and because they pushed on when they wanted to stand still, and kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable. That was all. It was quite simple, and always will be.—Selected.

NEGLECTING COMMUNION DANGEROUS

We hear all about us that the conservaton of food will help win the war; but when we go to the Lord's table Sunday after Sunday, and find only a pitiful few there we cannot help but wonder if some of the brethren are also conserving when it comes to the food the Lord provides for us each first day morning. They surely are not hungry or they would be around his table regularly. If hungry and still do not come, they cannot help but grow weak and sick, and in due time will die for the want of spiritual food.

We are living in perilous times, brothers and sisters, times in which we must watch ourselves lest we fall by the way-side for lack of food. Far better for us, to die for want of temporal food than to die for want of the spiritual; for we have the promise we shall eat with Jesus in the age to come, never be hungry. But do you think he will let us in at his feast if we neglect his table and food now? Christ excused the different ones who had not time to come to the wedding—he will also excuse us from the kingdom, if we neglect the assembling of ourselves together.

How easy it is to become careless and indifferent when absent from church a few Sundays. We always can very easily find an excuse—had company, went off for the day in the country, etc., and when it comes to our daily work we would not think of missing—we would find less pay in our envelopes on Saturday. Well, do you not think we are likely to find something lacking when Christ calls his saints and shuts the door on us, and refuses to notice our cries of "Lord, Lord."

Only a little two hours or so to worship God and his Son in his house, putting away from our thoughts all else; and yet that is too much time to take away from our pleasures on a Sunday! Brethren, the little flock need you; we must hold together in these latter days; we must encourage one another, especially those who are feeding the flock, spending their rest hours diligently searching the Scriptures to give to us words of life and comfort. We should be the happiest, most enthusiastic people on the face of the earth. We see all these signs on the earth and are told to "lift up our heads and rejoice, for our redemption draweth nigh." And yet some of us stay away Sunday after Sunday, and in so doing cause the speakers to feel discouraged and the church to lose its zeal.

Now how many of us who are always ready with an excuse to absent ourselves from the table of the Lord will strive from this time on and try to be there at the table; for where two or three are gathered together, Christ says, he will be there to bless. Let us be awake, and not lose our crowns, for we see that happening in Europe; and the sooner those kings lose theirs, we who are faithful will win ours. "Watch ye therefore, for ye know not when the master of the house cometh; at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch.

Jessie M. B. Kauffman.

THE WOMAN, THE DRAGON AND THE MAN CHILD

No. 2

And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

Who is this dragon? "Son of man, set thy face against Pharaoh, king of Egypt, speak and sy against him, and against all Egypt: speak and say, Thus saith the Lord God: behold I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of the rivers" (Ezek. 29: 2,3). Here Pharaoh is represented as being a dragon; he was against God's people, and was antagonistic to the religious principles of the Jews, the ancient people of God; and as he is surnamed in our chapter "the old serpent, devil, and satan," and is said to deceive the whole world, we must always look to powers inimical to Christianity to find him.

Daniel seventh chapter gives us four beasts representing the four universal empires, and describes the fourth as diverse from the other three, making him very dreadful and terrible, and states "it tramped the residue." If the reader will search the Scriptures he will find that "the residue" stands for the rest, or remainder; and this is proof that this beast tramped the remaining fragments of the three other beasts and devoured them, breaking them in pieces. This was Rome in her pagan, anti-christian phase. Our dragon is identical with this beast, and comes in, or rather is found existing after, the woman is seen in the vision, and waiting to devour her child. Did not pagan Rome stand ready at all times to devour the children of the church? Look at Nero; look at most of those vile rulers of pagan Rome, and be convinced that she was a hater of God's people. Roman emperors were also rulers of the ecclesiastical world, and had the imperial power to change its religion, for a new one was to cast the old out; but both the woman and the dragon were in heaven—the ecclesiastical world—and the fight was for the supremacy. The war in heaven (vs. 7) was between Michael and his angels, and the dragon and his angels. Michael, an archangel, is here used to symbolize Christ; and that makes Christ and his ministers in a fight with pagan infidelity and her ministers, or with the only anti-christian power of the time. Verse 9 tells us the dragon was cast out, and his angels were cast out with him, and he had no more place in heaven. His ecclesiastical power was gone, and now his home is on the earth, the political strata; and if he figures at all in the future it is through politics. "They overcame him"; but how? "By the blood of the Lamb, and by the word of their testimony." "They loved not their lives unto death." Yes, many of them were slain; but the weapons of their warfare were not carnal, but mighty through God to the pulling down of strongholds; and they finally became victorious and cast the dragon down.

Constantine, the emperor, professed Christianity, and begun the rulership of the ecclesiastical world under the name Christian; and from that day till this, pagan Rome has not been resurrected, nor seated on the throne. But after the dragon was cast out of heaven he was still alive, and persecuted the woman; and to the woman were given two wings of a great eagle that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and the dividing of time, from the face of the serpent. Here the serpent, dragon, devil, satan, is left in the earth by the woman, and left for twelve hundred and sixty years. Even the political world, helped the woman by swallowing the waters (representative of peoples) cast out of the dragon's mouth. The dragon was wroth, and went to make war with the remnant of the woman's seed, which keep the commandments of God. This shows that the woman had more than one child, and brings us to the consideration of the man child which we will do in our next number.

J. J. Heckman

COMMENTARY ON THE APOCALYPSE

Chapter 3

Behold, I come quickly; hold that fast which thou hast, that no man take thy crown (vs. 11).

"Behold, I come quickly." That is, in his providence, in the affairs of the church; testing their patience, love, and fidelity to him who watches over them, knowing their every movement and inward thoughts. Hold fast thy present attainments so that no man shall take thy crown; the reward of thy patience and toil.

Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name (vs. 12).

"Him that overcometh will I make a pillar in the temple of my God." All the promises are to the overcomer. He must take his Lord and Master as his example, and fight the fight of faith to a victorious end; then he will be honored with being a pillar in the spiritual temple which his Lord will erect, for the enlightenment of all the nations of the earth. "And I will write upon him the name of my God." What an honor to bear on your person the name of the everlasting God; justice and judgment being the habitation of his throne. Also the overcomer will bear the name of the New Jerusalem, that golden city, that comes down from God out of heaven; God being its designer and builder. In grandeur and beauty it will eclipse anything that man has ever seen. It comes down from God; that is, as James says, "every good gift . . . is from above, and cometh down from the Father of lights with whom is no variableness, neither shadow of turning" (James 1:17).

The overcomer is also to have the new name of his Lord and Master written upon him. The writ-

ing of this name upon the overcomers, has a greater significance than appears on the surface. See Zech. 3:9: "Upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts." Here we behold the stone which the builders rejected, become the head stone of the corner. See Rev. 5:6: "And I beheld, and lo, in the midst of the throne and the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are seven Spirits of God sent forth into all the earth." The symbolism of which is complete, full power and wisdom.

He that hath an ear, let him hear what the Spirit saith unto the churches (vs 13).

This oft repeated admonition gives emphasis to the necessity of keeping our ears open to the truth; for if we neglect to listen to the words of the true witness, darkness is sure to follow, and the spirit of the world will take the place of the spirit of Christ; and the crown of life is lost.

And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God (vs. 14).

"And unto the angel (or elder) of the church of the Laodiceans write: These things saith the Amen."

The word "Amen" in English, after the oriental manner, is used at the beginning, but more generally at the end of declarations and prayers, in the sense of so be it, firmly established. True and faithful is the sense here.

"The beginning of the creation of God." The words "created" and "creation" are used in many senses; the one here meant is aptly expressed by Paul in Eph. 2:10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And again: "For behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isa. 65:17). The foregoing testimony reveals God's plan to create new heavens and earth, and of man to inhabit them. And of this new creation Christ is the beginning the first born from the dead, that in all things he should have the pre-eminence.

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot (vs. 15).

Neither cold nor hot is a condition to be regretted by those professing loyalty to the Master, who has given his life for their salvation. "I would thou wert cold or hot." This condition is inconsistent with their profession of Christianity, and is very distasteful to him whom they profess to love and follow.

So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth (vs. 16).

So then on account of their lukewarm condition, "I will spue thee out of my mouth." This expression indicates with what abhorrence the Master views their condition. They that should be

exercising love, joy, and zeal in the cause of their Lord, are fallen to this low condition. But we see by what follows he still labors for their salvation.

Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked (vs. 17).

"Because thou sayest I am rich." This may refer either to worldly or spiritual riches; possibly to both. And as we are now in the Laodicean state of the church, it is easy to see the application of the language to present day Christianity. They are rich in this world's riches; and they claim to be rich in the spiritual, or true riches. They certainly are increased with this world's goods; and think they need nothing more. What a contrast between their conception of their condition, and their actual condition: wretched, miserable, poor, blind, and naked. This is the darkest picture drawn by the true witness of the condition of any of the seven churches. The only ray of hope lies in the words, "And knowest not that thou art wretched," etc. The counsel given following this dark picture, will reveal what they needed; the lack of which caused their wretched and miserable condition.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve that thou mayest see (vs. 18).

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." Here we see what they lacked: purity, symbolized by gold that had been purified in the fire. As gold is purified in the fire, so the furnace of affliction will purify him who submits to its discipline; thereby gaining the true riches, which the Master has to bestow upon his faithful servants. The white raiment is a symbol of righteousness, the clothing of Christ and all his brethren. If any appear in the presence of the Master without the wedding garment, he will be speechless, and ashamed as one without clothing.

The eye salve here recommended by the true witness, is to improve the eyesight. One of the charges against the Laodiceans was that they were blind; and the blindness here mentioned is spiritual blindness. They could not discern their true condition; therefore speaking figuratively, they needed the eye salve to improve their sight.

George Francis.

Darker days than earth has ever seen are ahead of us (Dan. 12:1-4; Matt. 24:21-30; Luke 21:24-28); but they shall issue in Israel's redemption and the redemption of the world. The watchful and prayerful, and such as keep his word, shall escape these things (Luke 21:36; Rev. 3:10; Isa. 26:20, 21). There is a sealed book (Dan. 12:4) and an open book, which is the word of God, which we possess, and they shall be found to be in perfect accord.—D. M. Stearns.

THE RESTITUTION

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EDITORIAL

We wish to extend our thanks to all the brothers and sisters of Cleveland for contributing so liberally toward the purchase of our new organ, which is now paid for.

Recent visitors at the Lord's table: Brother J. C. Thompson, of Buffalo, N. Y.; Sister John Lehman, of Brush Creek, Ohio; Sister Elsie Heacock, of Canton, Ohio; Brother Charles Sanford, of St. Louis, Mo.; and Brother and Sister Westfall, of Troy, Ohio.

August 25th, after a good confession of the faith, Miss Royetta Smith, Daughter of Brother and Sister Wm. Horton was baptized into the name of Jesus Christ.

In our issue of Aug. 6th a typographical error occurred in the Printing Press Fund. The amount opposite the name of Chas. Moore should be \$5.00, which will make the addition correct in the total.

A good deed done is not a thing completed and finished; a good thing done is nothing less than an endless series of good deeds set in motion.

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain, around us.

Prosperity is the offspring of industry and frugality.

THE SEALED REDEEMED AS A "GREAT MULTITUDE" OF PALM BEARERS

Rev. 7 Chapter

1. Symbols Explained

1. "Out of the tribes of Israel's sons"; people "out of every nation, people, and tongue" (vss. 4, 9; John 4:22; Acts 28:20; Rom. 15, 8, 11, 17; Eph. 2:12; Rom. 9:4-9; Matt. 3:7-13; Gal. 6:16).

2. The Number Sealed

1. 144,000. This is a miniature number for the whole of the redeemed (Rev. 7:9; Gen. 15:5; Rev. 14:1-5; Matt. 19:28; Rev. 4:10; 21:12).

2. The Apocalyptic Urim and Thummim:
 (a) Christ (Ex. 28:15-21; Deut. 33:8; Ex. 17:7; T Cor. 10:4; 1 Tim. 6:16; Col. 1:19;) and
 (b) The saints (Isa. 54:11; Zech. 14:7; Dan. 12:3; Phil. 2:15; Eph. 5:8).

3. "Great Multitude" of Palm Bearers in Post-Adventual and Post-Resurrectional Glory

1. "After this"; Greek after these things".
 2. Sealing and glorification are here placed as sequential in relation, not in succession of time (vs. 9; Rev. 13:7; 17:6; 2:10; 2 Tim. 2:12; Rev. 7:14; Isa. 26:19-21; Dan. 12:1,2).

3. "After these things" the sealed are seen clothed with white robes and palms in their hands, celebrating the feasts of tabernacles (Rev. 15:2; Hos. 12:9; Zech. 14:16; Isa. 61:3; Psa. 1:3; Rev. 22:1; Psa. 110:7; Luke 22:16).

BIBLE LESSON IV

With Texts Quoted in Full

THE THINGS CONCERNING THE KINGDOM OF GOD

Fifth, Jerusalem, the capital city, which will be the metropolis of the earth.

"But I say unto you, swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King" (Matt. 5:34, 35).

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil hearts" (Jer. 3:17).

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even to first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:8).

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no stranger pass through her any more" (Joel 3:16, 17).

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously" (Isa. 24:23).

"Sing and rejoice, O daughter of Zion, for lo, I come, I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again" (Zech. 2:10-12).

"Great is the Lord and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God. God will establish it forever" (Psa. 48:1-8).

Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces" (Psa. 122:2-7).

"The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children also shall sit upon thy throne for evermore. For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame: but upon himself shall his crown flourish" (Psa. 132:11-18).

Sixth, the Territory: Palestine primarily, and the uttermost parts of the earth finally.

"Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10).

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10).

"Why do the heathen rage, and the people imagine vain things? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise, now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him" (Psa. 2:1-12).

"And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him" (Dan. 7:27).

Mrs. Rena Endsley.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXVI

God's Covenant with David

Memory Text: "My covenant will I not break, nor alter the thing that is gone out of my lips" (Psa. 89:34).

1. "I have found David my servant, with my holy oil have I anointed him.
2. "My mercy will I keep for him for evermore and my covenant shall stand fast with him.
3. "His seed will I make to endure forever and his throne as the days of heaven.
4. "If his children forsake my law, and walk not in my judgments;
5. "If they break my statutes and keep not my commandments;
6. "Then will I visit their transgressions with the rod and their iniquity with stripes.
7. "Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.
8. "Once have I sworn by my holiness that I will not lie unto David.
9. "His seed shall endure forever, and his throne as the sun before me.
10. "It shall be established forever as the moon, and as a faithful witness in heaven" (Psa. 89:20, 28-37).
11. "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee . . . and I will establish his kingdom.
12. "And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever" (2 Sam. 7:12,16).

Practical Truths

These covenants of promise that God has made with these Hebrew fathers carry with them an importance that is striking. They all run in the same line and purpose. They are eternal in their duration, and all terminate in Jesus and the seed. This covenant with David is concerning a throne, a kingdom, and a seed. Zacharias said by the Holy Spirit on the birth of the forerunner of Jesus, that the Lord had raised up a horn of salvation for his people in the house of his servant David; and it is declared that the promise of this seed made unto these fathers God fulfilled in the raising up of Jesus (Acts 13:22).

Notes on the Lesson

Alter.—To change. God will never change what he has promised David. His promises are immutable, and the person who leans upon God's word has a sure foundation for his hope.

1. **Holy Oil.**—Oil used by the Hebrews for anointing their prophets, priests or kings, and made by directions from the Lord, of myrrh, sweet cinnamon, sweet calamus, and cassia (Ex. 30: 23-25).

2. **Stand fast.**—Unchangable, unbroken.

3. **His seed.**—Jesus the Christ was the seed of David (Rom. 1: 3), and, although once dead, is now alive, and will be alive for evermore (Rev. 1: 18). **Days of heaven.**—A term denoting perpetuity.

4. **Forsake my law.**—David's children did forsake God's law. This is evident upon reading the history of Solomon and the line of kings who followed Solomon upon David's throne. Zedekiah was the last of the line, and his wickedness culminated in the destruction of David's throne and kingdom (Ezek. 21: 35-27). God did indeed visit their iniquities and punish them, and even now David's throne is yet in the dust, awaiting the return of his Royal Son to take and restore and establish it. **Forever.**—According to the terms of the covenant.

9. **As the Sun.**—The most permanent, constant and unvarying of all the heavenly bodies. The duration of David's throne is to be like the duration of the sun.

11. **Sleep.**—A term frequently used in the Scriptures to denote death. David must die. His kingdom be overturned. His posterity punished for sins. But a restoration is promised (Acts 15: 16).

12. **Before Thee.**—Though an interruption is clearly taught, yet the fact is also taught that his Son, the promised seed, will take the throne and kingdom after his return from heaven (Matt. 25: 31; Luke 1: 32,33), and establish it before, or in the presence of, David. David's resurrection is thus assured to him (Ezek. 37: 24).

Suggestive Topics and Questions

1. **The Perpetuity of the Seed.**—Give the memory text. Will God change the covenant made with David? What are the things promised in the covenant? Who anointed David with the holy oil? (1 Sam. 16:13)? What is meant by the term "mercy" in paragraph 2? What is said concerning his seed? (3.) Does this seed spoken of in the

covenant refer to the Christ? Is Jesus the Christ the seed of David (Rom. 1: 3)? How do you show that Jesus is the son of David? Will he "endure forever," as promised in the covenant (Rom. 6: 9)? Read Psa. 72: 17.

2. **David's Throne.**—What is understood by the word "throne?" Answer: 1. A chair of state. 2. Sovereign power and dignity. 3. One invested with power or authority (Webster). Probably here used to denote the power and authority of a king. Will David occupy the throne alone, or will he rule with Christ (Luke 1:32; Jer. 23:5; Ezek. 37:24, 25)? Is David dead (Acts 13:36; Acts 2:29)? Do you think a resurrection is necessary to the fulfilment of this part of the covenant? (3). How long will David's throne endure? (9.)

3. **David's Kingdom.**—Was the kingdom of David in Palestine? Was the territory of David's kingdom the same land that God promised Abraham? Is the seed of David also the seed of Abraham? Is Jesus a son of David, and also a son of Abraham? If Jesus takes the throne of David and occupies the kingdom will it be set up in the land of Canaan? Note—As the seed of Abraham, Jesus will bless all nations. As the seed of David, he will establish David's kingdom. (11). Will his dominion extend beyond the land of Canaan (Psa. 72:8)?

4. **David's House.**—What is the covenant concerning David's house? (12.) Does this refer to a building, or to David's posterity or family?

Reflections.—Great indeed are the promises. David humbly trusted God. God rewarded his humility and faith by making this covenant with him. With a sense of deep gratitude David utters a prayer of thanksgiving (2 Sam. 7:18-29). Humility, goodness, and faith will always be rewarded. God will always fulfill his covenant.

"BECAUSE THEY HAVE NOT HEARKENED UNTO MY WORDS"

Jer. 6:19

By S. Roxana Wince

These words were spoken of the people of Judah by the mouth of the Lord. "Hear, O earth" he says. "behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened to my words."

"How long shall the land mourn and the herbs of every field wither for the wickedness of them that dwell therein." The beasts are consumed and the birds, because they said, he shall not see our last end" (Jer. 12:4).

It is not safe ever, not to hearken to the words of the Lord, neither for individuals, nor for nations. Chastisement is sure to follow.

All lands are mourning now because the people that dwell in them have not hearkened. More have perished by famine in the last four years than have been slain in battle. The total from both causes would foot up nearly nine millions.

Millions more have been ruthlessly massacred by the Turks, or sunk 'neath the sea by German submarines. Billions of earth's precious gold have been used to carry on the war.

Would all these terrible things have come upon the earth if men had obeyed the Lord? He says, "Bring ye all the tithes into my storehouse, that there may be meat in my house." Let us mind him to the exactness of a penny, and he "will rebuke the devourer for our sakes, will not destroy the fruits of our ground, neither shall our vine cast its fruit before time in our field. All nations shall call us blessed, and our land shall be a delightful land, saith the Lord of hosts" (Mal. 3:10-12). It is not in vain to serve God. It is profitable to keep his ordinances. Nothing that he gives us must be wasted—no fields planted to tobacco, no grain brewed or distilled—everything must be used for the glory of God, in the upbuilding of his cause.

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HEAD OF THE CHURCH OF GOD

"For the husband is the head of the wife, even as Christ is head of the church" (Eph. 5:23). What church? The church of God. He is also the head of the body. What body? The body of believers that constitute the church of God (Col. 1:18).

John the Baptist six months older than Christ was the son of Zachariah and Elizabeth, and he was the one ordained to go before the Lord, in the spirit and power of Elias to make ready a people prepared for the Lord (Luke 1:17). How did he do it? At about thirty years of age he entered on the work of announcing the near approach of the Messiah and his kingdom, and called on the people to reform and be immersed for the remission of their sins. Many of the people flocked to his baptism. He baptized Jesus in the river Jordan, and pointed him out as the "Lamb of God which taketh away the sins of the world" (John 1:29). How did he take away the sins of the world? By being crucified as a sacrifice for sin (Heb. 26-28). After Jesus was baptized he was led up of the spirit into the wilderness, and he fasted forty days and nights, and was tempted of the devil. After the devil left him angels came and ministered unto him (Matt. 4:11). Jesus was now

qualified to preach, and he said, "Repent: for the kingdom of heaven is at hand." John preached the same before him, and told the people there was one coming that was mightier than he, that he baptized with water, but the one that should come after would baptize with the Holy Spirit and with fire (Matt. 3:11). John fulfilled the prophecy, "Behold, I send my messenger before thy face, which shall prepare the way before thee" (Mal. 3:1; Matt. 11:10). How was he to prepare the way? Make straight in the desert a highway for our God (Isa. 40:3; Matt. 3:3; Mark 1:3). Zacharias in speaking of his son John said: "Thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways" (Luke 1:76). After Christ had entered on his work of proclaiming the gospel of the kingdom of God, John was beheaded and Christ said of him, "There hath not risen a greater than John the Baptist" (Matt. 11:11). For all the prophets and the law prophesied until John. Christ baptized his disciples (John 3:22).

The disciples of John and the Jews brought up a question about purifying, and they came to John and said, "He that was with thee beyond Jordan baptizeth, and all men come to him. John said, I am not the Christ. I am sent before him. He must increase, but I must decrease" (John 3:25-30). How did he increase? Every one that believes the gospel and is baptized, increases the body of which Christ is the head. The church increases and becomes a great body and like its head, every member must be initiated into that body by the same process, viz: by being baptized. Then the whole body is baptized and composed of many members, and all the members of that body are one body; so also is Christ. "For by one Spirit are we all baptized into one body" (1Cor. 12 chapter).

Why is Christ 'he head of the church of God? Because he is perfect, and the one chosen to take away the sins of the world, and because he is to be the King and ruler of all nations. And he was the author of the gospel of the kingdom of God, and is promised the earth for his inheritance. He must rule until all nations serve and obey him. So it becomes necessary that his associate rulers must work together for the same purpose and be of one mind (Rom. 12:16; 2 Cor. 13:11). Christ brought life and immortality to light through the gospel, and he taught many to preach the gospel and declared there is but one gospel. Those that believe the gospel are called the church of God, and as Christ was the beginning of the gospel, he is the only one that can be the head of the church of God.

E. W. Knapp.

"EVOLUTION" MISSELT

"Faith cometh by hearing, and hearing by the word of God." How true, if the word of God is preached! But modern popular preaching inspires little faith in the hearers. In reality, the preaching of today is fast developing a race of skeptics.

Jesus said, "When the Son of Man cometh, shall he find faith on the earth?" He realized that faith would be at a premium in the last days. The reason for this condition is plain. Men and wo-

men hear much of doubt, and little of the word.

"Evolution" is misspelled. "Evolution," or perhaps "D-evil-ution," is more in harmony with the meaning of the term. Evolution was evolved from the devil himself. He sought to destroy faith in God, the Creator. Hence this destructive and repulsive theory.—Selected.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson 127 Ryerson St., Brooklyn, N. Y.

Memory Verse: Micah 6:8; Titus 2:13, 14

Golden Text: Isaiah 1:18

EBENEZER

Father a "stone of help" I raise to thee
Here, on the borders of this new, strange year;
Then go I forth to meet it without fear,
For "hitherto" thou, Lord, "hast helped me."

Aye, "hitherto," through all my varied past,
Since childhood's dawn first met me with its smile,
Since youth's bright morning did my heart beguile,
Ere I had dreamed life's sky could be o'ercast.

Down through the gloom, the darkness of deep night,
Down into sorrow's valley where I trod,
And lifted eyes, tear-dimmed and blind, to God
Feeling for his loving tenderness and might.

E'en there, through all, thy strong right arm did guide
And lead me in thine own appointed path;
Now know I that 'twas tenderest love, not wrath,
Which called me, through the darkness, to thy side.

Not less that love has led in pastures still,
Besides the quiet rivers of deep peace,
Sending from cares and fears a sweet release,
Teaching my heart, in joy to to thy will.

And thou wilt lead me through the year to come;
I know not where, nor how, nor do I ask;
Love fears not Love's divine, appointed task;
The child dreads nothing that is sent from home.

Send, Father, what thou wilt: give me to do,
To bear, or suffer, as it seemeth best;
My heart shall bow, in love, to thy behest;
Thou wilt not fail, who hast "helped hitherto."

Introducing Brother Huggins

Some years ago, before Brother Huggins was the Editor of The Restitution, a portion of the paper called "Ebenezer" was under his care and keeping. Today's Young People's Page, excepting the puzzle, will be entirely made up from articles taken from this portion of the paper. The poem above "Ebenezer," was taken from The Restitution of June 29, 1910.

Win Your Boy's Confidence

Whoever does not impress your child, his playmate does. He is educated in the street, at the game, in the post office, and in the schoolroom, as certainly as in your household. The next bigger boy whom he adores because he is big and strong takes a hand on the boy's molding. Every association he forms leaves some trace upon him, for good or for ill. You cannot throw him into the gulf and bid him sink or swim. He must be guarded and looked out for, and you must know whom he walks and talks with, whom he plays with, who sits beside him at school. He will not be especially hurt by a lad who eats with his knife, but a lad who is profane, or immodest, or furtive, may do him irreparable injury.

Far more than she prizes pearls and diamonds, should a mother prize her boy's confidence. Not merely when he is a little golden-headed cherub should she give him herself at the bedtime hour, for a nightly chat, but when he is older, at fourteen or fifteen, when he has trials and temptations, let him feel that he can tell her everything and that she will not be shocked, nor censorious, that she will understand and advise.

His friends of every degree should be encouraged and invited to the home, and as they share the boy's pursuits, the mother may be quietly observant, and see where she can help; she can do much to prevent the ascendancy of an unprincipled lad, and her doors should be shut against one who is unclean in speech and behavior. Under God, the mother holds the boy's life in her hand.

Nor is the father free from obligation. A boy's father epitomizes to him the whole story of manhood. A boy reflects his father's opinions, accepts his modes of thought, and aims to be as much like him as he can. A father is as sacredly bound to be his boy's chum and comrade as to be his tutor and governor, and to provide for him food and clothing. If a father keeps pace with the boy, suiting his long steps to the shorter ones, there will be small danger that the little fellow will make a serious blunder in choosing his associates.

Jesus the Christ—Acrostic

Just One.
Elect Stone.
Salvation of God.
Unspeakable Gift.
Shepherd of his sheep.

The Root of Jesse.
Hidden Manna.
Eternal Life.

Chief Shepherd.
Hope of his People
Rose of Sharon.
Immanuel.
Seed of Abraham.
Tower of the Flock.

D. C. Robison.

Gold Dust

"If you cannot bear humility you cannot bear elevation."

Criticisms sharpen the ambition, if within reason, and kindly offered.

"A kind word costs but little but it may bless the one to whom it is spoken."

Be sensitive for others and you will forget to be sensitive for yourself.—W. W. Stetson.

"To feel that you are brother to humanity is greater than to have inherited a fortune."

"The world has suffered a good deal less from thinking without saying, than saying without thinking."

"The trouble with too many of our prayers is that we urge that our own will be done instead of asking that God's will may be done."

"How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure."

"Men fail to fulfil their promises sometimes because they lack the will or ability or both; God's promises never fail, when conditions are met, because he has both will and ability."

Nothing is too little to be ordered by our Father; nothing too little in which to see his hand; nothing which touches our souls too little to accept from him; nothing too little to be done to him.—E. B. Pussey.

One thing which you may make sure of is, that however good you may be, you have faults; that however dull you may be, you can find out what some of them are; and that however slight they may be, you had better make some—not too painful, but patient—effort to get quit of them.—John Ruskin.

Sowing and Reaping

It is better late than never, so they say,
To tell my friends I am still walking in the narrow way,
Trying the seed of kindness to sow,
For what we sow we also reap, don't you know.

As we sow we shall also reap,
This is the thought for us all to keep,
This is the word from heaven sent;
Then what will we at the harvest get?

As we have sown so shall we reap,
This is the deeper thought for us to keep;
Shall we sow to joy and gladness or weal and woe?
Or sow we to the spirit and gain eternal life here below?

Let us then this thought still keep,
For this an ever changing law;
Then let us pray and sow and weep,
For as we have sown so shall we reap.

As we sow so shall we reap,
With this thought in view what shall we reap?
Shall we reap the fruits of sin or of faith and love,
When the Savior returns to earth from above?

Mrs. Dr. L. Hicklin-Williams.

Many prominent ministers of the various denominations are preaching on every other subject than the gospel, while some of them are denying the fall, the redemption and a coming restitution, so clearly taught in the Bible, and teaching instead evolution; yea, and even denying the inspiration of the Bible.

Our Weekly Puzzle

Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.

Who was Samuel?

What are "Mizpah" and "Shen"?

Where are they located?

What do the words "Mizpah" and "Shen" mean?

What does "Ebenezer" mean?

What is the meaning of "hitherto"?

Where can this passage be found?

Answer next issue.

Answer to puzzle in last issue:

In the Bible light signifies knowledge, truth, error, evil. As the natural day is light, and night dark, so the term "of the day" means those who know God and live his truth in righteousness.

The word "appoint" means to select, to fix upon, to designate.

The passage was written by the apostle Paul, while at Athens, to the church at Thessalonica, and can be found in 1 Thessalonians 5:8, 9.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—Beecher.

"Renouncing our own sins is better preaching than denouncing the sins of others."

"That religion which fails us in the every day trials and experiences of life, has somewhere in it a flaw. It ought, if it come from above, to be always, day by day, to our souls as the wings of a bird, bearing us away from and beyond the impediments which hold us down."

I long to have the children feel that there is nothing in this world more attractive, more earnestly to be desired than manhood in Jesus Christ.—Henry Ward Beecher.

"The heights of Christian perfection can only be reached by faithfully each moment following the Guide who is to lead you there, and he reveals your way to you one step at a time, in the little things of your daily lives, asking on your part that you yield yourselves up to his guidance."

The gospel was lived as well as spoken. Christ's life was Christ's mightiest preaching . . . If we keep near to him we too shall witness, and if our faces shine live Moses' as he came down from the mountain, or like Stephen's in the council chamber, men will "take knowledge of us that we have been with Jesus."—Alexander Maclaren.

Not that I speak in respect to want, for I have learned, in whatsoever state I am, therewith to be content.

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"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70

CLEVELAND, O. SEPTEMBER 10TH

NUMBER 34

A DIP INTO THE FUTURE

Brother Huggins:

We enclose a clipping from one of our papers. It is from Tennyson's "Lockley Hall." It seems that the poet had a view of our times. We thought it worth printing. It contains some remarkable statements. Your brother in the Anointed,
D. C. Robison.

For I dipt into the future, far as
human eye could see,
Saw the vision of the world, and all
the wonders that would be;
Saw the heavens fill with commerce,
argosies of magic sails,
Pilots of the purple twilight, drop-
ping down with costly bales;
Heard the heavens filled with shouting,
and there rained a ghastly dew
From the nation's airy navies grap-
pling in the central blue;
Far along the world-wide whisper of
the south wind rushing warm,
With the standards of the peoples
plunging thro' the thunderstorm;
Till the war-drum throbbed no longer,
and the battle flags were furled
In the Parliament of Man, the Fed-
eration of the world.

AN ANTIDOTE TO SPIRITUALISM

Odology

No 1.

Professor Reichenbach, in his experiments on certain crystals and persons, through the medium of highly-sensitive individuals, has ascertained that a fluid of blue and yellow color more subtle than electricity, is thrown off the poles of the crystals, and from the ends of the fingers. It is not visible to persons in a normal state of the nervous system, which is adapted only to the perception of ordinary phenomena; but when the brain is exalted beyond what is usual, though short of actual insanity, things invisible to others are perceived, pertaining to this highly attenuated or rarified exhalation, which is probably the electro-magnetic fluid reduced to an aura by the peculiar atomic organization of the bodies from which it is given off. On this fluid Reichenbach has bestowed the name of od—I suppose for the same reason that Dr. Faraday styles the electrical poles electrodes (electrodes) from electron, amber (by the friction of which electricity was first artificially discerned),

and odos, a way—the poles being regarded merely as the doors or ways by which electricity passes. The od is the boundary of the decomposing matter in the direction of the electric current. Reichenbach's fluid passes off at the ods or poles; and as he regards it as something else than electricity, magnetism, or galvanism, he calls it by another name, even the Greco-chemical term for extremity from which it exhales.

I have styled this article "Odology" (from logos, a discourse, and od), or discourse upon Od. Not that I am going to discuss the subject of Od reichenbachically; but, believing that the phenomena of the "spiritualists" are Odistic, if anything, I have chosen to denominate what I have to say upon the subject by "Odology," rather than by Pneumatology, Psychology, or any other word which concedes the unproved and unprovable affirmation of the existence of supposed dead men's ghosts disembodiedly.

The electro-magnetic od is constantly passing off from the electrodes, or poles, of animal bodies and certain crystals. It is probable that our bodies are enveloped with a halo of it, for everything has its halo according to the following testimony: "It is well known," says Mrs. Griffiths, "that seen around and adhering to all surfaces there is a halo of demi-transparent light, seen only, however, when the object for experiment is in a certain position with regard to the eye and the light which falls on it. This halo is not dependent on any peculiarity of color or material, for it encompasses every object in nature, whether it belongs to the animal, mineral or vegetable kingdom; whether it be square or round, black or white, opaque or transparent, solid or fluid" (Silliman's Journal, Jan. 1st, 1840). The halo of our bodies, it is probable, consists of Reichenbach's odic fluid, the color of which is visible to those who are highly odic, or in a state in which the od is abundantly generated. It is of a delicate blue when given off from the positive electrode, and yellow from the negative pole of crystal. From the finger tips of a male subject it exhales a blue color about an inch long; but from those of a female the jet is inconsiderable, imparting, as it were, a luminousness to their extremities.

From graveyards this odic exhalation is abundant. It has been seen to cover a necropolis to the depth of four feet, as a lambent flame. This is doubtless the fluid generated by the decomposing animal matter beneath the sod. Like phantom ships at sea, produced by refraction of the light reflected on the firmament by real ships, phantom appearances are sometimes seen by sensitive nervous systems, produced by the refraction of the odic rays in and upon the mirror formed by the magnetic halo of the earth, which emanate from the forms corrupting in the dust thereof. These

phantoms (in Greek styled *phantasma*—Matt. 14:26; according to Griesbach, Luke 24:37, 39 should read *phantasma*, not *pneuma*) are called "separate," or "disembodied spirits" by the ignorant and superstitious, under the supposition that they are real men and women, boys and girls, who used to enact life's follies in the flesh! They are, no doubt, as real as phantom ships, and as awfully mysterious to the unphilosophical and scripturally-unenlightened as they are to the untutored barbarians of the fore-castle; but real as the phantom ship spectres are, who would be so crazy as to maintain that they are souls or spirits of the ships which gave them motion over the dark blue sea? Or that they are disembodied ghosts of the vessels caught up to the third heavens? Yet this would be just as rational as the psychological theosophisms of the schools, pulpits, and "circles," about souls, ghosts, and spirit worlds.

There are a few discoveries in electrical science worth knowing in connection with this subject. Professor Moser, as the result of his researches in Thermography, remarks that "all bodies radiate light, even in complete darkness." Again, he says, "the rays of this light act as ordinary light," and that "two bodies constantly impress their images on each other, even in complete darkness. Thermographic experiments prove these principles, and lead him to the conclusion that there is latent light in certain vapours, as well as latent heat. The ordinary condition of the human brain, and organs supplied by its nerves, is that of adaptation to the common exterior aspect of imponderable matters, such as light, heat, the grosser forms of electricity, sound, etc. But there is a more elevated or refined perception of these things, which the animal organization of its own power, however intensified by inherent excitation, cannot attain to. Our perception of the latent imponderables, latent light, latent heat, latent electricity, or *od*, latent sounds, etc., may be rendered more than ordinary; but it can never rise to the highest penetration which is possible without the superaddition of something which the animal nature possesses only to a very limited degree. This something is the spirit of God without measure (John 3). All living animals have it in some degree, for "in God" they "live, and move, and have their being"; and if he were to "gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again into dust" (Job 24:14, 15). This minimum possession of God's spirit, possessed by quadrupeds and man, is just sufficient for the purposes of that peculiar constitution of things we call "this life"; but for the physical perception of things visible to beings of a more refined organization than ours, the sight of which will be vouchsafed at a future time, called "the world to come," the present amount of spirit is not sufficient. This can do for man what is proved, and what may yet be proved; but not what is randomly affirmed. He is not ordinarily in harmony with the latent imponderables; but God is intensely and completely so. Hence "the darkness and the light are both alike to him." If a man was imprisoned in darkness a thousand feet below the earth's surface. God would see him as distinctly as we see each other above ground in the light of noonday. Men profess to believe this; but upon what principle is it that God sees thus in darkness?

Because his nature, every atom of which is, as it were, condensed lightning, glowing with such an intensity that its radiation is felt throughout the boundless universe, penetrating through all substances and developing life and motion in all things, from the minutest animalcule to the globe of the vastest magnitude. Hence he is called "light," and a "consuming fire." The rays from his presence, called spirit, diluted with the grosser menstria of the earth's products, place him in inner relation to the imponderables, which are but one and the same principle, variously developed by the media through which it passes and the receptacle when it came. Thus, for instance, the most subtle principle of the earth's halo is spirit, which is called by different names such as electricity, magnetism, etc. This halo is its reservoir as it were. It is diluted with atmospheric air. We breathe it. It pervades every atom of our bodies, and having enabled our organization to perform its functions, it exhales from the electrodes of our system as *od* into the reservoir where we derived it by breathing. Thus a circle or circuit exists of the external atomic form-changing fluid, internal transformed matter, and nervous current, closing the circuit by *od* (latent light radiating in darkness) exhaling into the outer fluid.

Now, this outer reservoir or fluid may be regarded as a highly polished and extremely sensitive mirror, in which can be excited latent *odic* spectres, which become visible sometimes to those whose brains are subjected to *odic* exhalation. The spectral impressions may emanate from corrupting bodies, mineral or other substances, and from living brains acting upon other living brains. Reichenbach's graveyard experiments have demonstrated the first; thermo-electrography the second; and animal magnetism, in all its varieties the third.

We may adduce here a philosophical experiment, illustrative of what we meant by latent spectral impressions. Take a piece of polished metal, glass, or japanned tin, the temperature of which is low, and having laid upon it a wafer, coin, or any other such object, breathe upon the surface; allow the breath entirely to disappear; then toss the object off the surface and examine it minutely; no trace of anything is visible, yet a spectral impression exists on that surface, which may be evoked by breathing upon it. A form resembling the object at once appears and, what is very remarkable it may be called forth many times in succession, and even at the end of months. Other instances of the kind have been subsequently described by M. Moser (Draper's Text Book of Chemistry, p. 97).

M. Karsten placed a coin on a piece of plate glass, which being supported by a plate of metal not insulated, the sparks from the conductor of an electrifying machine were made to strike on the coin, thereby causing them to pass simultaneously through the coin and the metallic plate. After one hundred turns of the machine, the coin was removed; the glass plate appeared perfectly unaltered (the ghost was invisible), but when breathed upon, a perfect impression of the coin in its most minute details became visible.

M. Karsten says that the impression is not produced by traces of the electric fluid remaining adherent to the glass plate; because the impression still remains with great distinctness, after all

traces of electricity have disappeared, after the glass has been wiped with a handkerchief. And again, these impressions are neither destroyed, nor even weakened, by passing a stream of the opposite electricity over them (Fisher's Photogenic Manipulation, Part 2, p. 39, 42-46).

From these experiments we see, that a thing may exist and yet be invisible. Furthermore, that by breathing upon the thing impressed, things hidden may be manifested; thirdly, that this can be effected at the end of months; and fourthly, that unseen but real impressions of words and figures can be made on surfaces by electricity, and afterwards made visible by breathing. These principles are scientific demonstrations. And, pray, what is science? It is knowledge. Human knowledge, or science, when it is really knowledge, consists of what little men have discovered—the few general facts they have found obtaining in the universe, and the more especially in this terrestrial system, in relation to the earth, its substances, and man upon it. Men know but little of the laws to which God has subjected his earth and the things belonging to it, compared with what is yet to be revealed. Their knowledge of general facts is exceedingly limited; and their reasonings upon them, and their deductions very often (more often than otherwise) remarkably illogical, and singularly absurd. The wisest among them are free to confess this. And if the wise be fools in science, how grossly ignorant and foolish must the multitude be, which troubles not itself with general facts, right reason, or scientific principles at all! And yet it is the ignorant who undertake to draw conclusions from data the most recondite, and pronounce the Bible a cheat, if it teach not according to what they have predetermined it to teach. But after all, the multitude is not so much to blame for this as their guides. Like priests the people. The theosophist reasons out from insufficient data a crude theory, which pleases his fleshly mind, and then goes to the Bible to cull sounding epithets to sanctify it, instead of allowing God's Holy Word to teach him as a babe, and then to prove all things by its rule. This procedure is emphatically the folly of our age. All classes are guilty of it, and in consequence rush headlong to the adoption of theories which destroy the truth and stultify themselves.

General facts are the laws by and through which God sustains all things and operates upon them. By these laws a relationship is established between him and man, who is subjected to their operation in common with minerals and vegetables. Thus, electricity acts uniformly whatever the nature of the thing acted upon; the products of that action vary according to the medium through which it acts. Like electricities repel, and unlike ones attract, whether minerals, vegetables, clouds, or animal substances be the subject of their power.

When God speaks to man he speaks electrically, that is, by his spirit; for electricity is the term science has bestowed upon what the Bible styles spirit. All physical phenomena are produced by the spirit acting according to laws peculiar to it, a very few of which are found scattered about in works of science. When the Creator wills to speak, he does it by the same spirit that shivers the sturdy oak or rends the rocks asunder. Sometimes he communicates his mind by making direct

spectral impressions on the magnetic mirror of the brain. In this case, a man in his sleep sees objects and hears sounds that have no real existence; but are representative of realities past, present, or future. These are the dreams and visions of the prophets. Sometimes he speaks mediately, but still electrically, as through Jesus Christ to his apostles, whose method we look into briefly in connection with the principles brought out in M. Karsten and Dr. Draper's experiments.

Things, ideas, or images may exist upon the brain's tablet or sensorium, and yet be invisible (that is, not be recollected by the individual who received them), and consequently invisible to all other persons, from his inability to utter them. Though thus invisible, the ideas are nevertheless existent, and actually present within. They exist, however in the state of latent spectral impressions, and in order to be evoked or made visible, they need to be breathed upon by the same principle that impressed them upon the sensorium. Now the sensoria, or magnetic mirrors, or minds of the apostles had been prepared (Luke 1: 17), or highly polished (to speak artistically) by the process they had undergone by the ministry of John the Baptizer. They were in that state which is represented by the polished metal or glass in Dr. Draper's experiment, ready for the coin to be impressed upon it. Jesus came, the medium through which the Father operated in word and deed (John 5: 30). He spoke the words, laying them, so to speak, like coin upon the polished tablets of their hearts; while the Father, who performed the miracles, passed, by their effect, the electricity of his spirit, as it were, through the words and their sensoria, stamping impressions there after the illustration of M. Karsten's experiment with the electrifying-machine. "I can of mine own self do nothing," said Jesus; "the Father is in me. The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." This proves what we have said, that Jesus was the Father's medium, through whom, by his spirit, he operated on men's minds by words confirmed by miracles, in strict accordance with the laws illustrated by the experiments before us.

The apostles saw and heard many things during their attendance on the instructions of the Great Teacher, which continued to the end of the months, as hidden spectral impressions upon their sensoria, but which were afterwards evoked in lines of living light. They saw Jesus ride into Jerusalem on an ass's colt, as predicted by Zechariah. But one of them referring to it says, "These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him" (John 12: 16). They knew what was written in the prophet, and they saw what the people did on the occasion referred to; but their knowledge was a latent spectre until made manifest some time after at the glorification of Jesus. But what happened then by which these latent spectral impressions were evoked? The spirit was breathed upon them after the illustration contained in Dr. Draper's experiment. But why were they not evoked before Jesus was glorified? For the reason assigned by John, in speaking of the gift of the spirit—"The Holy Spirit," says he, "was not yet given, because that Jesus

was not yet glorified" (John 7: 39). Speaking of his teachings, Jesus said unto them, "These things I have told you, that when the time shall come, ye may remember that I told you of them. When the spirit of the truth is come, it will guide you into all truth: It shall glorify me" (John 16: 4, 13, 14). The glorification in this sense was the receiving things concerning Jesus, and showing them to the apostles—evoking the impressions already existing, and communicating new ones, as evinced in their writings. In this way they were glorified as well as Jesus; for, receiving the spirit of the truth, it became in them as a fountain of living streams; thus, "whom he justified them he also glorified" (Rom. 8: 30). The Lord Jesus was glorified, in a certain sense, after his resurrection, before he was received up into glory; and therefore, before he ascended, he gave a measure of the spirit to his apostles—not a full charge as on Pentecost, but a sufficient charge, so to speak, to evoke the hidden spectral impressions, the effect of which electrification is seen in their words and actions, between the ascension and Pentecost, compared with those before the crucifixion. In bringing out these impressions, he proceeded as in Karsten and Draper's experiments with the coins; for the apostle says, "He breathed upon them and said, *Labete pneuma hagion, Receive ye the Holy Spirit;*" and from that time they had authority to remit sin.

Man was made in the image and likeness of God. Or as David saith, *watkhasserailu meat maielohim*, "Thou hast made me to fall short a little of the *elohim*" ((Psa. 8:5), or angels. He is, therefore, like them in form, and capable of similar manifestations; but he falls short of their perfection of beauty, strength, and electrical or spiritual exaltation. The *elohim*, gods, or angels, are not spectral impressions, any more than men and women are, though they can make such impressions. They are ponderables, occupying space that cannot be occupied by another body at the same time. They are not ghosts, or disembodied winged phantoms, through which you may sweep your arm as through a shadow, and leave them undivided. They are bodies capable of corporealizing a thunderbolt without deterioration, or hazard of destruction. Hence they can walk in the glowing furnace unaffected, as they can also whom they choose to mantle in a halo of their spirit (Dan. 3: 25; Isa. 33:14, 15). They can eat and drink, and do eat and drink, material substances (Gen. 18:3); and have feet that can be handled and washed as the feet of men. "Let a little water I pray you," said Abraham to three of them, "be fetched, and wash your feet, and rest yourselves under the tree. And they said, "So do, as thou hast said." The popular notion about angels are mere superstition. Disembodied spirits with wings are spectral impressions, made by odic emanations from innate human folly on the unpolished sensoria of the ignorant. Winged heads of chubby babies, peeping out of clouds on the margin of inner glory, are spectres of minds bewitched or crazed by the "philosophy and vain deceit" of theosophical magicians, and prophets of the "spirit world"—a world of electromagnetic spectralia. Such angels as the people's heads are filled with flourish there, and only there; and the darker the intellect, the more vividly are they seen in all their glory. Hence fanatics, wor-

shippers of dead men's ghosts (called by them "saints") and angels, see more phantoms of the kind than the less intensely foolish; others on their death-beds, when sometimes their sensoria are more than ordinarily excited, and their latent spectral impressions become vivid, have visions of such angels, and even hear, as men hear in dreams, celestial music, and invitations to depart and come to Jesus !! Hence error stamps the sensorium as indelibly as truth can do; and confirms itself with falsehood in the article of death.

The angels of Jehovah do his commandments, hearkening to the voice of his word (Psa. 103:20). By his spirit, through them, he shapes the course of human affairs, that they may reach the appointed end, when Jesus and the resurrected saints are *isangeloi*—"equal to the angels," no longer falling a little short of them, will assume the government of the world. These noble and glorified men, real, not phantoms, spirits, cannot be evoked at the will and pleasure of railway travelers, and circles of backwoods sectarians, and consulters of the dead! How prostrate must be the human mind in this truly heathen land to succumb to such a conceit! Honest they may be, as honesty goes; but O the inexpressible ignorance of the Divine Testimony such pagan practices display! "Should not a people seek unto God? Should they seek to the dead in behalf of the living? To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." This is the unerring rule. The consulters of the dead do not obtain answers according to this word, though they do according to the latent spectral impressions on the minds of their "mediums," and those who consult to seek to know through them. There is therefore no divine truth to be extracted from their answers; the truth they have is only an evocation of what exists in the mind of man. The things I advocate are matters of divine testimony and reason. They need nor demand no confirmation from the spectral impressions, visible or invisible, of "mediums" ignorant of the first principles of the oracles of God. Granting that all they say they see and hear in their spirit world is really seen and heard, it militates not one iota against anything proved by the testimony of God. They see and hear nothing but what begins and ends in the carnal mind. Everything they reproduce is the mere magnetic reflection of human action, or human thought, from the sensorium of the medium: or the magnetic mirror, lake, sea, or reservoir, in which we exist like fish in the teeming waters.

A FEW THOUGHTS ON THE BOOK OF GENESIS

This is one of the wonderful books of the Bible. It is the one book against which infidel writers have hurled their severest criticisms. Here Ingersoll found material for his "Mistakes of Moses". Others have found cause for censure in the first chapter. Others have found fault with the character of such men as Noah, Abraham, and Jacob. When we understand God's purpose in selecting these men to develop the Christ all such criticisms fall to the earth. It is noticeable that Jehovah always chose the fittest and the best. But

they were but men. It is not strange that they made mistakes. Noah's righteousness saved the destruction of the race in the flood; Abraham's faithfulness made him and his seed heirs of the world's blessing. The higher critics among theological professors and D.D's overlook Jehovah's purpose in creating the earth and man. God has promised to beautify this earth and fill it with his glory. The result of this will be, that his kingdom will fill the whole earth, or as the prophet puts it; "under the whole heavens." The earth will in the end be filled with a righteous race in which nothing will harm.

These truths may all be gleaned from the book of Genesis. Under this dispensation Jehovah instructed his chosen ones through the angels, who were his messengers. Abraham was visited by three angels whom God sent to advise him regarding the destruction of the cities of the plains. Lot was saved by one sent to take him out of Sodom. As we suggested, this is a wonderful book. Regardless of the higher critics and church creeds, in this book we find the basis of the faith that God requires to save men. By the faith the ancients obtained a good report. By it Abel was counted righteous. Through the same Enoch was enabled to walk with God, and Noah was moved to build the ark which preserved the seed of righteousness through which the earth will be filled with Jehovah's glory. Abraham lived as a stranger in the land that God had given him, looking for a city that hath foundation, whose maker and builder is God. This is the gospel preached to Abraham; "In thee shall all nations be blessed."

The most interesting part of this book to me is contained in the first four chapters, as shown in my outlines on them. We wish to call especial attention to the account given by Moses in the first nineteen verses of the first chapter. In these verses is given the account, as some claim, of the creation of the earth. The days are said to be periods of unequal lengths. Some are thought to contain millions of our years. The absurdity of these views is seen by all who know God's purpose. It is evident that Moses was not directed to give a geological account of the evolutions of the earth, but to give an outline of Jehovah's purpose in evolving his plan concerning the earth and man. These verses (1-20), if properly understood, will be seen to be typical of the periods after the earth was rendered habitable for his creatures. The doctrine of evolution has no place in the brief account herein given.

In proof of our position we wish to give the translation given in the Diaglot of Heb. 11: 3: "In faith we perceive that the ages have been so thoroughly adjusted by God's command, that not from things then manifest the things now seen have come to pass." Instead of the verses (1-20) teaching an adjustment of the ages in which Jehovah planned to accomplish his purpose. The adjustment of these ages was to give the race sufficient time to develop a character necessary to rule. The disobedience of Adam was a detail that was likely to occur. It was in no measure predetermined. The man whom God created was "dust of the earth," and not half God and half man. This being true, he was naturally subject to temptation. This in no way changed our affected his plan. The process of development through

discipline met with no defeat, neither did it lengthen the periods of the adjustment of the ages. They were all pre-determined.

To our mind this is the thought of Paul in Eph. 1:3-14: "He has blessed us according as he hath chosen us in him before the foundation of the ages, that we should be holy and without blame before him in love." We earnestly wish that our readers will study carefully and prayerfully the verses above named. What was pre-destined according to Paul was the adoption of children by Jesus Christ to himself. If Adam had been faithful the ages which had been so thoroughly adjusted, would have been required for the disciplining of Adam's children. None would have been accepted except the fittest.

What seems to be an enigma in Gen. 1:1-20 may be applied, as God has worked out his plan thus far. In proof of this statement we wish to call your attention to Gen. 2:2, 3. In these verses Moses records that in six days (ages) the heavens and the earth and all the host of them were finished. Now if what we have written be true this finished work must be applied to the adjustment of the ages when Jehovah consummated his plan, and not the geological evolution of the earth. Further, please note that on the seventh day God ended his work (outline), and rested or ceased from his labor. This sabbath day he sanctified because that in it he had rested. That this sabbath day is typical of a future day or age is true from Paul's application of this day or age. In Heb. 4:1-11 he speaks of a future rest day. "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day saying, in David, Today, after so long a time; as it is said, Today, if ye will hear his voice, harden not your hearts. There remaineth therefore a rest (keeping of a sabbath, margin) to the people of God." Jehovah will accomplish in the future seventh day what Moses outlined in the beginning of Genesis.

Another proof that the sabbath outlined is typical is that Jehovah has never ceased from his labor, and will not until the earth has been beautified and filled with God's glory and an immortal race. For he, Jesus, must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. Then we see the kingdom delivered up to the Father. Jesus himself will be subject to him, and our glorious rest will begin in which there is no end. Then again "will the morning stars sing together and the sons of God will shout for joy." Is it not better to have this hope than all the knowledge of this world? How great the reward!

D. C. Robison.

Instead of "putting off the old man" some people try to dress him up and make him look nice.

In God's world, for those who are in earnest, there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.

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EDITORIAL

Self-seeking is God-dishonoring.

Steady and patient submission will eventually get you there.

The habit of viewing things cheerfully and of thinking about them hopefully may be made to grow upon us like any other habit.

Sister Ella Knowles, of Salem, is paying a visit to Cleveland and met with us at the Lord's table on Sunday September 9th.

Though we may have none of the splendid products of piety that impress the world, our Lord will reward us for our downright faithfulness to place, opportunity, and promise.

Every Christian life ought to be an illustrated sermon, every Christian man and woman ought to be a city on a hill, so shining that all men may see, not them, but their good works, and so be compelled to glorify God.

Love is the highest, purest, holiest motive from which we can act. Faith makes us strong by keeping before us on our way, by filling our souls with the longing expectation of, the blessedness in store for us. But faith is cold and hope is selfish without love. Love is the going forth of one soul toward another, tender and glowing, generous and unselfish.—Wm. Leighton.

NEBRASKA CONFERENCE REPORT

The 33rd Annual Conference of the
Church of God in Nebraska

The 33rd Annual Conference of the Church of God in Nebraska met at Holbrook, August 17th, to 25th, 1918.

A business session was called August 20th by the president, Brother M. D. Newell. Owing to sickness in the family of Sister Alta King, our secretary, she was unable to be with us. Having sent the secretary books, we proceeded with the work. The president appointed Sister Lulu Pickering to act as secretary pro. tem.

The following resolution was presented and read:

"A large representative number of the Church of God in Nebraska have felt for some time that the holding of two separate conferences was detrimental to the cause of the gospel and a great hindrance to the proper growth of those already in the truth as it is in Christ Jesus.

"An expression of this sentiment through the state was made known to the president of the conference through a petition asking him to change the place of the 33rd annual conference from Omaha to Holbrook, to meet in conjunction with the West Nebraska conference.

"Be it resolved, therefore, that we make a condition whereby we can work together in unity, going on to perfection.

"Be it resolved, further, that we make known these desires to those affiliated with the West Nebraska conference, and confer with them in a joint session, seeking to work together under one organization."

A motion was made and seconded and discussed that this resolution be adopted. Carried unanimously.

The report of the treasurer and evangelist had not been sent in, and having no further business before the conference, a motion was made and seconded to adjourn sine die.

Motion carried.

Lulu Pickering, Sec. Pro. Tem.
M. D. Newell, President.

REPORT OF THE NEBRASKA BEREAN SOCIETY

The Nebraska State Bereans met with the conference at Omaha, and occupied Saturday afternoon, August 24, with their program. Before the program the following officers were elected: Bro. Russell E. Zellers, president; Rose Storjohnni vice-president; Myrtle Adams, secretary; Fanny Gould, treasurer; Ruby Appleby, secretary tract; Gertrude Johns, correspondent to the isolated.

We had a very interesting program, and start the new year with very bright prospects. We want each Berean in the state to do his part to make the year's work a success. Send your dues and your donations to Myrtle Adams, 3824 Jaynes St., Omaha, Neb., and let our team work begin at once.

Mrs. Myrtle Adams,
3824 Jaynes St., Omaha, Neb.

A BEREAN LESSON

Faith, Hearing, and Believing.

Memory Verses: Rom. 10 17; Gal. 3:22

"Faith cometh by hearing, and hearing by the word of God."

The word of God is something to predicate faith in, something definite as to finality, something unchangeable. David says of God's word, Psalm 119: 160: "Thy word is true from the beginning and every one of thy righteous judgments encouraeth forever." "And forever thy word is settled in heaven." Again David says: "Thou art my hiding place. I hope in thy word: uphold me according to thy word, and let me not be ashamed of thy word." Abraham, the friend of God, heard God's word and believed the promises that concerned future life. Faith predicated on Abraham believing God's word is the standard for all believers; for Abraham staggered not, and if all searchers for faith of the word will be observant of the saying of our great teacher, Jesus the Christ, where he says in Mark 4: 24, "Take heed what ye hear." And in Luke 8: 18, "Therefore take heed how ye hear." And John says in 1st Epistle 2: 24, for encouragement to those who believe, "Let that therefore abide in you. If that which ye have heard from the beginning shall remain in you ye shall continue in the Son and in the Father." John the beloved further says in 2nd John, "This is love that ye walk after his (Christ's) commandments. This is the commandment, that ye have heard from the beginning, that ye should walk in it." But the Scripture, word of God, hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Here is a promise that concerns all of God's creatures, summed up in two classes: believers and unbelievers: a decided distinction: viz., "that the promise by faith of Jesus Christ might be given to them that believe."

Now Paul in his second Epistle to Timothy, exhorts the brethren at Ephesus to "Hold fast the form of sound words which thou hast heard of me in faith and love which is in Christ Jesus." And Paul to the Hebrew brethren says in Heb. 10: 23: "Let us hold fast the profession of our faith without wavering, for he is faithful that promised."

So we see by the word what is the first steps in conversion: first, hearing, then believing, which is preceded by repentance, that is, a desire to know God and his Christ, and lead a better life (Acts 2: 36, 41; 8:12). "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." There can be no conversion without hearing and believing on the Son of God. So Paul explains in Acts 13: 26, saying: "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent." He shows in the following verses how they crucified Christ, how he was raised from the dead, saw no corruption, and was acknowledged to be the Son of God. "Be it known unto you therefore men and brethren, that through this man (the Christ) is preached unto you the forgiveness of sins. And by him all that

believe are justified from all things from which ye could not be justified by the law of Moses.

So without faith in Jesus Christ as the life giver it is impossible to please God, (Heb. 11: 6): "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste" (Isa. 28:16). Then Paul says in Rom. 10: 9: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Jesus in speaking to the Jews says, "Because I tell you the truth ye believe me not. If I say the truth, why do ye not believe me." Hear him again: "He that is of God heareth God's words (signifying a called, predestinated class, Rom. 8: 28,29). Ye therefore hear them not because ye are not of God."

Again, John says of the class that hear God's word: "We are of God: he that knoweth God heareth us: he that is not of God, heareth not us: hereby know we the spirit of truth and the spirit of evil."

Now Jesus himself sums up hearing and believing in these words John 12: 36: "While ye have light, believe in the light, that ye may be the children of light. I am come a light into the world that whosoever believeth on me should not abide in darkness."

Sister Henrietta Woodbury, deceased.

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THE WOMAN. THE DRAGON, AND THE MAN CHILD

No. 3

Who was this man child brought forth by the church? "And she brought forth a man child, who was to rule all nations with a rod of iron: and the child was caught up unto God, and his throne."

"Many have contended that this child is Christ; because the Scriptures declare that he is to rule all nations with a rod of iron, and Christ was taken up to God, and seated upon his throne. But we have seen that the revelation was given to show things that must come to pass after it was given, and as it was not given till after the day of Christ's exaltation to the right hand of his Father it could not go back that far much less to his birth and begetting.

This man child is also said to be Constantine the Great, and emperor of Rome; but we should hardly look for a literal man here, and Constantine never was caught up to God and his throne, and never will be if history tells the truth about him; for even though he professed the Christian religion he was very wicked, and disgraced his profession.

Then we must look elsewhere for this man child, and the Revelation may give a clue to us. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron." Who will rule the nations with a rod of iron? The overcomer. Was it not painful to become an overcomer and did not the church suffer much that her children might become such? They overcame

by the blood of the Lamb, and by the word of their testimony, and loved not their lives unto death. They were ready to die that they might overcome, and they were the man child or, as Paul puts it, the one new man composed of both Jews and Gentiles. The church was in pain that she might bring forth such overcomers; and that is why the dragon was wroth with the woman, and went to make war with the remnant of her seed. This man child was a multitudinous seed, and kept the commandments of God, and had the testimony of Jesus (vs. 17). The throne of David being God's throne makes it easy for us to see how the overcomer can be exalted unto God and his throne; "he that overcometh will I (Christ) grant to sit with me on my (the throne of David is his, Luke 1:32) throne, even as I also overcame, and am set down with my Father in his throne." They lived and reigned with Christ.

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron." Here it is clearly stated that when Christ rules with a rod of iron the armies that were in the ecclesiastical heaven followed him, and as they are to reign with him we are drawn to the conclusion that they were helping in the iron rule; and they are also termed the bride, after the marriage of the Lamb has taken place. The kingdom comes with the coming of Christ, and the iron rule is the first work in the kingdom. The nations must first be broken that the kingdom may fill the earth. The dragon stood before the woman always ready to devour her child—the overcomer—at its birth, and kept the early church in constant expectation of being devoured; but even if the overcomer was devoured by paganism, and gave his life that she should be cast down; yet he shall rule and reign. The victory of Rome was only temporal while that of the overcomer is eternal. The overcomer, or man child, shall rule, and was to rule, and dragonism or satanism can never prevent his rule. He who fails to overcome is the person who is to be exempted from rulership, and go into the second death. Are we ready, as the early Christians were, to die that we may overcome? Are we working and fighting, that diabolism in any of its forms may not capture us, and prevent us being of the man child? Is there not a great lesson for us in this wonderful prophecy? And had we not better take warning lest we fail to love our lives more than those ancient Christians did theirs? May the Lord grant us overcoming grace.

J. J. Heckman.

Refuse the cross and you will be minus the crown.

The greatest preachers are not always those in the pulpit. Quite frequently they are found in the most commonplace walks of life.

"We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty."

THE LIGHT OF TRUTH

By S. Roxana Wince

"Take heed therefore that the light that is in thee be not darkness" (Luke 11:35).

Jesus had been telling his disciples that people, when they lighted candles, did not put them in a secret place, where the visitors, who dropped in for a half hour's social chat in the evening, could not see or find them, nor did they turn a bushel measure over the candles.

We would think a man out of his head who did such a silly thing; for of what use to his guests would the lighted candles be if set away in a closet and the door closed? His rooms would be as dark as before, and his friends would not be able to see a thing, for the eye is the source of light to the body. We cannot move around in safety without light.

But what about the precious light of truth that through some other brightly burning candle has filled our souls with its rays to guide and to save us? Are we letting any more know that we have such a light? Have we set it on a lampstand, the lampstand of consecrated, every day service, where all can see; or have we in lazy contentment, or in cowardly fear hidden the truth in our own hearts? "Take heed therefore that the light that is in thee be not darkness."

What a warning to idle indifferent members of the church of Christ! Light, that is not made to shine into other souls becomes darkness in our own. We do not "grow in grace and in the knowledge of the truth" when we fold our hands, giving nothing, doing nothing, caring nothing for the ignorant dying millions around us. "Freely we have received, freely we must give," or else die ourselves.

And love of truth does die out of covetous hearts. They have no rich shares in the great stockholder's bank, so what interest can they take? Their treasures have not been laid up in heaven, and as a matter of course, their hearts are not there. They let the Bible lie unopened on their shelves. They do not study it that they may teach others, forgetting that "the simple old-fashioned, supreme vocation of Christ's church is to win men to God, that that is the biggest work in the world," and when that is done, light will spread and darkness will flee and righteousness will follow. In olden times, "that was the way the gospel was made victorious: men were converted to God, and others soon heard the glad news and themselves were led to ask the way of life."

We who want the printing press want it because we want the truth to spread. The truth burns in our hearts, and we cannot hold our peace. When people talk of God's holy Canaan land and say they have no desire whatever to go there: never want to go there as one of Sister Byer's relatives said to her, and she a member of the Christian church! Such words "pained the heart of Sister Byers through and through," and she and her devoted husband at once sent on their gift for the printing press, and she is at once going to begin telling her friend, the gospel story "from Abraham to Christ's coming," so that in learning "of God's promises to his redeemed people, she will

want to be an heir to that sweet Canaan land." She has already given this family books and tracts and Restitutions, and prays that God may open their eyes before it is too late.

She has given for the printing press, and hopes to give more, because she feels, hard as the times are, that "we must not forget God lest he forget us," and because she wants even our own people to know that "there is more to do than just being baptized"; that "that is only the beginning of a new life, our work then but just begun."

It is the right spirit. We are living in momentous times, and many are asking what it all means? They will listen to the voice of God's prophets now. We can preach them through the printed page. Let us be up and doing.

Great responsibility rests upon our shoulders. "Take heed therefore that the light that is in thee be not darkness!" Give a reason for the hope that is in you, meekly and in fear instructing all who ask. The time is short. The day of the Lord hasteth greatly.

PRINTING PRESS FUND

| | |
|-------------------------------|-----------|
| Sarah E. Smith | \$ 5.00 |
| Belle Keith | 5.00 |
| Glendora Musselman | 2.00 |
| B. F. Smith & Family | 25.00 |
| Mrs. W. Lansberg | 1.00 |
| Previously acknowledged | 818.25 |
| <hr/> | |
| Total | \$ 856.25 |

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

| | |
|----------------------|--------|
| Sam. Earl | \$.50 |
| C. H. Morse | .50 |
| A Brother | 1.00 |
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| Sister Hogarth | 1.00 |

What Love Does Not Do

Love is not a tyrant, but it is an imperial master. There are some things it bids us shut out from our lives forever. It is always ready for the surgery which would cut away what endangers the life. With very candid and honest eyes love looks upon the world. When any way of life or any way of speech puts an obstacle in the path of another man, it repudiates it. It is not so much that it has a tender conscience, as that it as an

honest conscience. We are in a social network where we are responsible for other lives as well as our own. And if my life is making it harder for some other man to win moral victory, my life must be changed. Here the temperance movement finds a firm foundation. It is a modern expression of the abstinence of love. The man who can look at all the havoc which intoxicating drinks has wrought, and then contentedly sip his wine, thoughtless of his own devastating influence, is either stupid or unloving.

The principle has a very wide application. There is not a day when we may not see duty more clearly, choose our words with a new adequacy and direct the life with a new effectiveness, if we apply the test of love.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson,, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text John 3:20, 21

What Does it Matter ?

It matters little where I was born,
Or whether my parents were rich or poor;
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure,
But whether I live an honest man,
And hold my integrity firm in my clutch;
I tell you, brother, plain as I can,
It matters much!

It matters little how long I stay
In a world of sorrow, sin, and care;
Whether in youth I am called away,
Or live till my bones and pate are bare.
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow man,
It matters much.

It matters little by whom I'm known,
Or whether or not the rich me greet;
The thing that counts, is, am I God's own,
And am I ready his Son to meet.
For soon our Lord again is coming,
And those who shine, his hand will touch.
Whether my lamp be filled and burning,
It matters much.

It matters little where be my grave,
Or on the land or on the sea,
By purling brook or 'neath stormy wave!
It matters little or naught to me.
But whether the Angel of Death comes down
And marks my brow with withering touch,
As one that shall wear the victor's crown
It matters much!

"Not my will, but thy will be done," should be the keynote of the believer's daily life.

Return to Thine Own House

Luke 8:39

The home is a product of the religion of Jesus, who is the Christ, the Son of the living God. In those countries where the Son of God is not worshiped there is nothing worthy of the sacred name of home. Without the uplifting influence of the gospel of Christ the state of wifehood, motherhood, and childhood means only degradation and sorrow. When the Master took the little children in his arms and blessed them, he raised woman from her degraded position, sanctified forever the state of wifehood and motherhood; and created the Christian home.

The gospel not only establishes the home, but regulates all its affairs. There is no relation to the human life that it does not touch. It teaches the duty of the husband toward the wife: the wife toward the husband; the child toward the parents; and the parents toward the child (1 Pet. 3:1-7; Titus 2:2-10).

When we accept God's call to serve him, he does not isolate us. He rather keeps us where we are, and makes us the medium through which his blessings shall reach others. Christ said, "Ye are the salt of the earth." We do not value salt because it keeps itself, but because of the keeping—or preserving—power it exercises over those things which have no such power of their own. When God's love touches the heart, and through faith in Jesus which is the Christ, salvation comes to a member of a family. God does not remove that one elsewhere; but leaves him where he is, that his influence, like that of salt, may affect all with whom he comes in contact.

"Return to thine own house and show what great things God hath done unto thee." "Neither do men light a candle and put it under a bushel, but on a candle stick, that it may give light to all that are in the house." The beams of that light may shine far out into the surrounding darkness, cheering the heart and guiding the footsteps of many a lonely traveler on life's journey; but let it first be lighted and give light to all that are in the house.

Perhaps that light will not soften the hearts of some. For the same sun that melts the wax hardens the clay; but the Master bids us shine, and we may safely leave the result with him. Our duty is to obey the command. We owe it to ourselves, our family, our country, and our God, to do our best to make the home a centre from which an influence shall go out that shall tell for righteousness.

The religion of Jesus Christ is not a theory, nor a sentiment, but a life! It is not so much a question of what one thinks, or how one feels, as it is of how one lives. The home is the place where life finds its true level. The tide of spiritual life will rise no higher in the church than it does in the home. Our testimony for Christ will be valuable only so far as we back it up with our daily living. This does not mean that we should testify to less, but that we should experience more. It is as much the will of God that his children should live and walk in the spirit as it is that they should pray and sing in the spirit.

"She Made of Every Day"

She made of every day a perfect thing,
Unroughened, bright, where she was wont to bring
Trifles and thoughts and little, friendly deeds;
That those who grappled after higher needs
And played with stars, might gladly turn to face
The matchless beauty of the commonplace.

The First Law of Childhood to be followed as rigorously as it is inculcated, is that of absolute obedience to authority. This is a necessary condition to safety, not to speak of peace. Where children do not obey orders to attend to prohibitions they are always in some danger. From the rotten branch of the tree up which they are told not to climb, and up which they forthwith swarm, to the reading of a forbidden book—from the treacherous morass which they are warned not to cross alone to the undesirable acquaintance whom they are urged to drop and forbidden to bring home—it is the same thing. Age and experience know—youth and ignorance do not; and the only safety for youth is to be guided by the better wisdom of age in those things where experimentalizing is dangerous and a mistake is a disaster.

When the Sun Shines Through

There is a great difference between the effect of a stained glass window on a dark day, and that of the same window when glorified by the rays of the sun. Tasks that look dark and unlovely take on another aspect when the sunshine of cheerfulness shines through them. And cheerfulness is a sun which never sets, though sometimes it suffers partial or total eclipse.

Which Are You?

Young Willie Crosspatch, sad to say,
Quite often is a "sight";
That is, his face and hands appear
The opposite of white.
Boys will get dirty, goodness knows,
But there is always soap
Which when applied, will make dirt flee;
You're clean at home I hope!

Some say "a dirty child is a healthy child" and it may be true, still no one appreciates a person who constantly is dirty. There is a time for everything, and surely there must be a time for cleanliness, neatness and order.

Sweet Mary Sunshine likes to play
As other children do,
But when the clean-up time arrives
She just likes that time, too!
She makes herself so fresh and fine
She is a joy to see
And all say, Mary certainly
Is clean as clean can be!

Another proverb says, "Cleanliness is next to godliness"; and we know that in the Bible the word "clean" means holy or righteous. So I trust that all my young readers will wash up, brush up, and dress up whenever so ordered by mother, and always in time to meet father in the evening.

Read Psalms 24:3, 4; 51:10.

Our Weekly Puzzle

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall rise upon thee, and his glory shall be seen upon thee.

What was the light that came? And what was "the darkness that covered the people"?

How could the "people be in darkness" if "the light had come"?

Who wrote this, and where can it be found?
Answer next issue.

Answer to puzzle in last issue:

Samuel was a prophet of God who lived more than eleven hundred years before Christ.

"Mizpeh" and "Shen" are cities. Shen is situated about five miles from Jerusalem; Mizpeh about five miles north of Shen, north east of Jerusalem. The meaning of Mizpeh is "a watch tower," while the meaning of Shen is "a tooth."

The meaning of "Ebenezer" is "a stone of help," or a memorial signifying divine help received.

The word "hitherto" means "up to this time" or "thus far."

The passage can be found in 1 Samuel 7:12.

A Prayer

Our Father we ask that thou would take possession of our heart; that thou would dwell within us; so that our thoughts will be clean; so that our actions will bespeak thy presence; so that our words will make known that we are thy children and thou our Father: and whatsoever we might do would be done to thy glory and thy honor. Through Jesus Christ our Lord, Amen.

Daily Thoughts

| | |
|---|------------|
| When he had by himself purged our sins | Heb. 1:3 |
| Having obtained eternal redemption for us | Heb. 9:12 |
| Sat down on the right hand of the majesty on high | Heb. 1:3 |
| God, having raised Jesus, sent him to bless you | Acts 3:26 |
| Give us this day our daily bread | Luke 11:3 |
| My God shall supply all your need | Phil. 4:19 |
| The Lord who daily loadeth us with benefits | Psa. 68:19 |

The Books of the Bible

Do you know how many books are in the Bible? You once knew, but have forgotten? Let me tell

you one good way to remember, so as never to forget. First write down the words "Old Testament."

Now, how many letters in the word "Old?" Three. How many in the word "Testament?" Nine. Put three and nine together and you have 39—the number of books in the Old Testament.

Next, write down the words "New Testament."

There are also in "New" and "Testament" 3 and 9. Now multiply 3 and 9, and you have 27—the number of books in the New Testament.

Of course by adding 39 and 27, you have 66—the number of books in the Bible.

Any boy or girl who will read this over twice will never forget how many books are in the Bible.

The Past

Deeply the echoes of the past,
Are falling on mine ears,
And joys that have me overcast,
Have vanished with the years.

When thinking, lone and sad, I sigh,
Nor tears forbid to come,
The blighted past is ever nigh
To hush my spirits down.

A wanderer on this earthy ball,
Long seeking joy and peace;
Oft lured on by fancy's call,
Yet found not happiness.

The past! the past! I now regret
The idle moments gone;
And tear-drops now my cheeks may wet,
Nor for the past atone.

The future holds my only hope,
And I'll no longer sigh;
The "resurrection of the just"
I'll love and wish it nigh.

How long, O Lord, wilt thou remain
Far from thy children dear?
Oh! let us sing the glad refrain
"Behold, the Bridegroom near!"—J. M. Moulton.

Our neighbor's faults are magnified seven fold,
but as to our own short comings we cannot see
them in a microscope.

Teach Me the Truth

Teach me the truth, Lord, though it put to flight
My cherished dreams and fondest fancy's play;
Give me to know the darkness from the light,
The night from day.

Teach me the truth, Lord, though my heart may break
In casting out the falsehood for the true;
Help me to take my shattered life and make
Its actions new.

Teach me the truth, Lord, when false creeds decay,
When man-made dogmas vanish with the night,
Then, Lord, on thee my darkened soul shall stay,
Thou living light.—Frances L. Green.

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"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70

CLEVELAND, O. SEPTEMBER 17TH

NUMBER 25

ABIDE WITH ME

"Abide with me, fast falls the eventide,"
Lord, thou art my only hope and guide;
When darkness enshrouds me like a pall,
On thee for help I then will call.

Soon to its close ebbs out our mortal day,
Thou knowest our frame, it is but clay;
Our life is but a vapour, a meteor span;
The days are few allotted here to man.

Be thou my refuge, I pray be ever nigh;
Shelter me until the storm goes by;
May we serve thee here as best we can;
Thou art the only hope of fallen man.

We need thy presence every passing day;
Thou canst guide us in thy chosen way;
Thy wisdom plans the rolling of the year;
Thou canst give us sorrow or good cheer.

The wayward ones are trusting in their pride,
They have no Savior, hope or guide;
Their final end destruction sure shall be;
Thy glorious kingdom they shall never see.

O sin, O death! you soon shall be no more,
When Jesus calls us to fair Eden's shore;
The conqueror of death he then shall be,
And rule o'er earth, both land and sea.

Be thou thyself my hope, be ever near;
Those who trust in God need never fear;
Jesus gained immortal life, a heavenly home;
We are waiting for him! soon he'll come!

J. E. Hogarth.

FUTURISM

An Address Given by J. J. Schauenburg at Camp
Santa Cruz, Calif., on July 13th, 1918.

I. The Definition of Futurism

We quote from the International Encyclopedia (in loco) where we find a summing up of the different schools of interpretation.

"1. The Praeterist school of interpretation, who look upon the Revelation as fulfilled in the past, and especially in the great conflicts of Christianity with Judaism and Paganism To this class of interpreters belong, among others, Grotius, Hammond, Bosuet, Calmet, Eichhorn, Ewald, Lucke, De Wette, Stuart, Lee, Maurice.

"2. The Futurist school regard the book, with

the exception of the first three chapters, as referring to events yet to come to pass, and this view has been advocated, in modern times, by such writers as Dr. J. H. Todd, Dr. S. R. Maitland, Newton and others.

"3. What has been called the Historical and Continuous school of expositors, who regard the Revelation as a progressive symbolic history of the fortunes of the church from the first century to the end of time. To this school belong a host of eminent names, such as Mede, Sir Isaac Newton, Vitringa, Bengel, Faber, Ebhard and others."

Those who believe that the "thousand years" of Rev. 20 must be fulfilled after Christ's second advent, and that the Jews must return to Palestine, are not Futurists, providing they believe in the historical and continuous method of interpreting the book of Revelation, which many of those advocates do. Dr. A. J. Gordon, though a believer in the return of the Jews and the future fulfillment of the "thousand years" of Rev. 20, is not a Futurist at all. He declares that he is not (see page 6 of his book, "Ecce Venit"). H. Grattan Guinness, F. R. G. S., although an advocate of the future fulfillment of the "thousand years" of Rev. 20 and the return of the Jews, is not a Futurist. He states that he is not (see page 7 of his book, "The Approaching End of the Age"). So much for the definition of Futurism.

II. The Parentage of Futurism

We quote from "Futurism, A Romanist Error" by E. P. Woodward, page 184: "The former, or futurist, system of interpreting the prophecies is now held, strange to say, by many Protestants, but it was first invented by the Jesuit Ribera, at the end of the sixteenth century, to relieve the Papacy from the terrible stigma cast upon it by the Protestant interpretation. This interpretation was so evidently the true and intended one, that the adherents of the Papacy felt its edge must, at any cost, be turned or blunted. If the Papacy were the predicted antichrist as Protestants asserted, there was an end of the question, and separation from it became an imperative duty." These words of Prof. H. Grattan Guinness ought to weigh with thinkers.

The Reformers drew a bead on Rome, charging, "Thou art the man!" And in order for her to escape being identified she invented the theory of Futurism; and it is marvelous how many Protestants have turned Romeward, patting her on the back, took the child (Futurism) and christened it, put new clothing on it, with collars and cuffs, adopted it as their very own, and then asked all the rest of us to come and see what a beautiful thing it is! But some of us, thank God, have

detected the camouflage though it was remarkably well designed to deceive us all! Let Protestants everywhere wake up and refuse to strike hands with Jesuit Ribera, and accept his miserable and perverted view of prophecy. We do not admire the offspring for it has very bad parentage. Let us be as careful about taking this ill-born child into our hearts as we would be to take diseased and bad-parented children into our homes.

III. The Operations of Futurism.

1. Futurism plays havoc with the time periods of Daniel and Revelation. In Daniel's prophecies we have 1260, 1290, 1335, 2300 "days," and 62, 69, and 70 weeks. In the Revelation we have forty-two months. The "days" and "weeks" in Daniel are symbolic and cannot be literalized at all. This is true of the "months" of Revelation. God himself uses the "weeks" of Daniel the ninth symbolically when he says that the end of the sixty-nine "weeks" brings us to "Messiah" (Dan. 9:25). For a moment, let us repudiate this God-directed use of these "weeks," and what have we done? We have actually once and for all, in the same breath, repudiated the possibility of proving that Jesus Christ is the Messiah, Daniel, and the prophets wrote of. Let Futurists remember that to adopt their methods of interpreting these "days" and "weeks" of Daniel and the Revelation is to set aside, rude as it may seem, God's own method to prove that Jesus Christ is the Messiah.

Futurists literalize these "days" of Daniel, when as a matter of fact, each day stands for a "year" (Ezek. 4: 6). There is sometimes a reference to "the year-day theory." But God never alludes to it as a "theory." With him it is a fact. And when once this system—using a day for a year—is set aside, the prophetic student is amid ruins, bedlam and confusion, out of which he cannot easily extricate himself.

2. Futurism amputates divinely-given and prophetic time-periods, which leads to dangerous results. To instance: There is a very important period in Daniel's prophecies of 490 years which period reaches to A.D. 73—the overthrow of the city of Jerusalem. What does Futurism do to this period? It proceeds to cut the tail off this 490-year period away back in the days of the Apostles, and inserts a period of Christian history for nineteen hundred years, after which and on to which—surgeon fashion—it tacks the appendage of seven years! Some patchwork—this! But Futurism is not stunned by such amputating of God-given prophetic measurements! It can look you in the eye, like Rome's daughters all can do, and can tell you that clipping off seven years when and where they please from a prophetic era and placing it elsewhere, when and where they will, is no crime. It is just a bit of pleasant labor, and something at which their surgeons admire to show their skill!

3. Futurism tinkers with Diety's timepiece. God has a chronological clock. It ticked off the hours of human history and destiny for centuries; and at last it struck off the hour of Messiah's birth (Gal. 4: 4). It will finally point a lost and ruined race to the day of doom (Rev. 11: 18-19), the midnight hour (Acts 17: 30-31). It runs precisely and accurately, and to tinker with it should be denounced in plain letters nothing short of a crime.

This clock was set to run off the centuries of Jewish history, culminating that history in the doom of the overthrow of Jerusalem. This Daniel declared (Dan. 9: 24). This is not human guess-work. The prophet was positively informed by an angel. Some prophetic students knew that if the clock ran until Jerusalem perished at the hands of the Romans, their hopes of proving their theory would be nil. So they reached up and stopped the great clock, only to start it again down here in the world's history. They permitted it to run 486½ years. Then they stopped it. And now they want the clock to get busy and tick off 3½ years, commencing the 3½ years at the "parousia" and stopping the clock 3½ years later. These jewelers may be honest in thinking that God's clock needed their attention 1900 years ago when they stopped it. But we serve notice on them by the authority of the word that such meddling with God's timepiece is wholly unwarranted and entirely inexcusable. To all such the word from the prophets and God himself are spoken: "hands off!"

4. Futurism literalizes symbolic prophecy. It makes the forty-two months of Rev. 13 literal. If these months are literal, so are the beasts that are associated with these months. There is no escaping it.

5. Futurism plays havoc with the beasts and horns of the prophets. To illustrate this: Says a writer on page one of "The Pentecostal Herald" of January, 1918: "And this beast (of Rev. 13: 1-10) is the personal antichrist. He will be a wonderful person," etc. It also tells us that the "ten" horns on the fourth beast of Daniel 7 are symbolic, but that the eleventh horn is a man! By what law does the eleventh horn become a "man," if the other ten—"among" which the eleventh grew up—are not men too? Is not this a strange way to interpret the prophecies?

6. Futurism divides the glorious and visible second coming of Jesus Christ into halves! It tells us that Jesus comes "for" his saints at the parousia invisibly, and "with" them at the revelation, three and one-half years later, when Paul tells us plainly that Christ comes "with" his saints at his "parousia" (1 Thess. 3: 13). There is no escape from this at all. Any one can prove this who has even the faintest knowledge of Greek by looking at a Greek New Testament.

7. Futurism resorts to making differences of meaning in Greek words where there is no difference whatever. They make "parousia" to be an invisible coming, and yet in every case where it is used in the New Testament (24 cases in number) it will not bear the meaning: for the parousia of Stephanus and Titus must have been visible (1 Cor. 16: 17; 2 Cor. 7: 6). "Parousia," "epiphania" and "apokalupsis" are the three words, all three of which are applied to Christ's second, glorious, personal and visible coming.

Futurists tell us that the parousia will be a secret thing, though the "shout" and the "voice" of Michael and the trump of God attend it. (1 Thess. 4: 15-17)! A strange thing—this Futurism! It proposes to have Christ come and take away secretly his own; and yet the Bible never hints at such a "secret rapture" as they preach so much about. Every reference in the New Testament where the "parousia" is spoken of can easily be found and

read; and in no case does the language preach or demand an invisible and silent parousia.

Parousia is from the Greek "para" (preposition meaning near by) and "ousia" (an existent thing), meaning "a being that is near by." Apokalupsis (revelation) is from "apo" (preposition meaning from) and "kalupto" (to hide). The meaning then is to take the cover or hiding off. Epiphania is from "epi" (preposition upon) and "phaino" (to shine): to shine upon. Christ comes personally the second time and he will be near by to shine upon in the unveiling of himself. Not one of these three words will allow a secret, invisible, and quiet presence, that no one knows of unless they read hundreds of pages of man made theology!

8. Futurism passes over the "great tribulation" period of the church of Matt. 24; Mark 13 and Luke 21, and utterly ignores it! In that period there were—according to history—at least fifty millions of God's saints killed because they were God's saints. All this however means nothing to Futurism, it seems. It rides rough-shod over the 1260 years of bloody persecution and tells us that this "great tribulation," of which Jesus prophesied in Matt. 24, Mark 13 and Luke 21, must be fulfilled in three and one-half literal years after the Lord's coming! What it took history 1260 years to crowd in so as to earn the title "great tribulation" they propose to cram into three and one-half literal years! This is very remarkable; yet not so much so, when we realize that the persecution was papal, and the theory of Futurism is also papal!

Little does Futurism realize that it is squarely up against the word of the Eternal Jehovah for at Christ's "parousia"—the exact time at which Futurists commence the great tribulation on the saints—the saints are taken away from earth into the air to meet Jesus (1 Thess. 4:14-18): and at our Lord's parousia he will "destroy" the antichrist that they say will do the killing (2 Thess. 2:7-10) after the parousia. Thus they make two blunders: they have saints killed on earth, when the Bible says they are in New Jerusalem beyond the reach of assassination and they have a power killing saints, which power will be totally destroyed before their so-called "tribulation" begins!

In order to escape this logic they manufacture saints for the purpose, telling us that while Christ's saints are with Jesus that "Jewish saints" are being killed by the antichrist! The difficulty with such a claim is that it runs counter to Paul's positive declaration that this killer will be destroyed "by the brightness of his (Christ's) parousia" (2 Thess. 2:8). This may leave Jewish saints (if any there are) made for the purpose, but it leaves no living antichrist; and even Jewish saints would not fear a dead persecutor! But the Bible knows nothing about "Jewish saints" whatever in contradistinction to "Gentile saints." Saints are saints. God's saints of both the Old and New Testaments—whether Jew or Gentile—will be translated at Christ's parousia and be made immortal at that time (1 Cor. 15:20-25, 51-57). All this talk of "Jewish saints" being a class separate from the church (Christ's body) is unscriptural and foolish. Paul tells us that Gentiles converted to God "are no more strangers (a separate body of people) and foreigners, but fellow citizens with (all the other) saints, and of the household of God" (Eph. 2:19).

And all "are built upon the foundation of the apostles (of Christ) and prophets (of the Old Testament), Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together groweth unto an (one final and) holy temple in the Lord" (Eph. 2:20-22). It was God's purpose says Paul, "that the Gentiles should be fellowheirs, and (be members) of the same body" (Eph. 3:6). There are not two bodies, but there is just one, and no more. Both the Old Testament and the New Testament saints compose that "one body" that God hath joined together, and cursed be he who divides that body (Eph. 4:4).—Messiah's Advocate, Aug. 14th, 1918.

CAN YOU BEAT GOD GIVING ?

For what did the Lord desire an offering of every man, "willing with his heart"? Why should God ask for gold, silver, brass, or anything you can give when he made it all?

He calls it "My offering." Does God need anything?

No! He asks for their offering that he might use it in being a blessing to them, and he asks for offerings now for the same reason. With these things, "My offering," he says: "Let them make Me a sanctuary, that I may dwell among them."

It is as if some farmer might say, "Give me your bucket that I may fill it with apples for you."

God is the generous host who says: "Give me your plate that I may serve you." All that God ever asks of us is on this basis.

When we withhold from God, we are cheating ourselves.

No man on earth can beat God giving. The man who tithes and gives God a regular offering only builds a chute for God to shovel a full supply into his cellar.

Our giving only gives God an opportunity to open the windows of heaven and pour us out a blessing.

It is all "That I might dwell with them." Is he dwelling with you blessedly? If no, you had better look to your offering.—Selected by S. R. Wince.

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"The liberal soul shall be made fat."

WESTERN NEBRASKA STATE CONFERENCE

The Nebraska State Conference of the Church of God in Christ Jesus was held in Holbrook, August 17 to 27, 1918. The ministers whose labors resulted in making it one of the most profitable and interesting conferences we have ever held, were: F. L. Austin, Frank Siple, O. J. Allard, J. W. Williams, G. E. Marsh, John Hammond, and J. E. Cowles.

The National Bereans held their annual convention at Holbrook early in the week, and the reports of their work and the plans suggested for the future were among the most enjoyable features of the meeting.

It was generally conceded that the daily Bible lessons conducted by Brothers Austin and Williams were the best and most helpful we have ever attended. The lessons were deep, spiritual, and educational.

The service of song was again most ably conducted by Sister Edna Allard, whose work has become almost indispensable, as she is practically the only one in the church at this time whose musical ability has been developed along this particular line.

A brief summary of conference reports follow:

Report of Treasurer

Receipts, \$723.59; disbursements, \$601.18; balance in the treasury at the end of the year, \$122.41.

Evangelist Reports

J. W. Williams reported 32 services held in Nebraska, consisting of 23 Bible lessons and sermons, 2 funerals, 5 baptisms, and two communion services. Received for salary and expenses, \$151.10.

G. E. Marsh reported 104 services in Nebraska as follows: Sermons and Bible lessons, 87; baptisms, 2; communion services, 2; additional services, 13. Received for salary and expenses, \$482.68.

Resolutions

Among the several resolutions passed by the conference, the following are especially worthy of a place here:

The Eastern Conference of Nebraska having permanently dissolved in the interest of unity and service, a resolution of welcome and fellowship was passed, cordially inviting the brethren formerly composing that body to "unite with us and we with them" for the furtherance of the cause of saving truth.

In another resolution it was asserted that the Church of God, recognizing that "the powers that be are ordained of God," and that our government grants us full protection and unrestricted freedom in the promulgation and practice of our religious faith, that we therefore stand for hearty loyalty to the government as a matter of faith in all things other than questions pertaining to conscience.

A third resolution was adopted recommending to the Church a general practice of tithing, not as a matter of faith or commandment; but as a purely voluntary method of providing systematically for the financial needs of God's service.

The officers elected for the coming year were: President, J. H. Adams, Holbrook; Vice-president, M. D. Newell, Blair; Recording Secretary, Morris Stephenson, Moorefield; Corresponding Secretary, Mrs. Ola Hornaday, Trenton; Treasurer, C. A. Stowe, Holbrook, Nebr.

The following standing committees were appointed: Evangelist subscriptions, R. P. Story, Holbrook; M. D. Newell, Blair, M. Stephenson, Moorefield; Committee on Permanent Conference ground, J. H. Adams, M. D. Newell, M. Stephenson. The appointment of one member to act on an interstate song book committee was authorized, but appointment was deferred.

Plans were formulated and subscriptions opened to provide for continued evangelistic work; and the services of Brother Marsh were secured as state Evangelist.

Two daughters of Brother and Sister J. H. Adams were assisted in baptism by Brother Marsh during the conference.

C. A. Stowe, Secretary.

INDIANA CONFERENCE REPORT

The annual conference of the Churches of God in Indiana met at Rensselaer, August 30-September 1. The first session on Friday afternoon was opened informally, owing to the absence of Brother Stilson, who was unable to be present until Saturday noon.

The sermons and Bible lessons were all especially profitable and interesting. The speakers during the meeting were: Sister Woodward, Brothers Conner, VanVactor, and Croy. The principal theme used in discourses and Bible lessons was on "Sin: What is Sin; its Cause, Effect, Remedy," etc. Each one in order seemed to make his message fit in or follow the other so nicely, without any apparent effort on his part.

The business meeting was held on Saturday afternoon. There was very little business to be transacted at this time. A few items may be of interest to the church at large, namely:

The conference accepted as a member of the Indiana Conference a body of believers at Frankfort, which body applied for membership. We are happy to add another organization to our list.

The new song book proposition was brought before the conference and briefly discussed, all feeling the great need of such a book. Flora Prior was appointed as a committee of one to confer with the other state conferences in getting out this new song book.

The old officers were re-elected.

Following this business session the Bereans held their business meeting.

The churches were not all represented at this conference, but there was a very good attendance from about four or five churches. We regret that all could not have sent delegates.

A vote of thanks was given by visitors to the Rensselaer Church on Sunday evening for their kind hospitality. All pronounced it a good conference. May we all receive a blessing from it by our heavenly Father.

Flora H. Prior, Sec.

PERFECT THROUGH SUFFERING

God would never send you the darkness,
 If he felt you could bear the light;
 But you would not cling to his guiding hand
 If the way were always bright;
 And you would not care to walk by faith,
 If you could always walk by sight.

'Tis true he has many an anguish
 For your sorrowful heart to bear,
 And many a cruel thorn-crown
 For your tired head to wear;
 He knows how few would reach Home at all
 If pain did not guide them there.

So he sends you the blinding darkness,
 And the furnace of seven-fold heat;
 'Tis the only way, believe me,
 To keep you close to his feet—
 For 'tis always so easy to wander
 When our lives are glad and sweet.

Then nestle your hand in your Father's
 And sing, if you can, as you go;
 Your song may cheer someone behind you
 Whose courage is sinking low;
 And, well, if your lips do quiver—
 God will love you better so.

SILENCE FOR HALF AN HOUR

Editor's Sermon Notes on the Apocalypse

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets" (Rev. 8:1, 2).

1. Symbols Explained

1. Silence in Heaven

1. A calm after the storm of the sixth seal (Rev. 6:12-17; 12:7; 7).

2. "About Half an Hour."

1. In Revelation time is in miniature to compare with the symbols used:

- (a) In respect of number (Rev. 7:4, 9).
- (b) In respect of person (Rev. 7:3, 4).
- (c) In respect of time

2. Times of the Apocalypse are upon a miniature but proportional scale; and suited to the nature of the subject in hand (Rev. 11:9, 11).

3. Longest period in the book with reference to the saints is 1260 years (Dan. 7:25; 12:7; Rev. 12:14, 6).

4. Shorter times are proportional parts of 1260, which is itself the half of 2520. First half of 2520 has to do with Israel; the last half with the saints in conflict with Paganism and Romanism (Dan. 4).

5. A symbolic month (moon) is equal to 30 years. Divided by 30, the unit in one half of a time, the product is 42 (Rev. 11:2; 13:5).

6. The month or moon is one-twelfth of a cy-

cle. If the cycle is 360 days, it will be 360 days; if 360 years it will be 80 years (Rev. 9:15).

3. The Seven Angels of the Divine Presence

1. "Which stood before God." Angels of the highest dignity and office (Dan. 1:4, 5; 1 Kings 10:8; Esther 1:14; Matt. 18:10; Luke 1:19; Matt. 13:40; Heb. 2:5).

4. The Seven Trumpets Given Them to Sound.

1. Trumpets connect with war (Num. 10:9; Amos 3:6; Jer. 4:19).

2. Proclaim great festivals (Num. 10:10; Lev. 23:24; 25:9; 2-Chron. 29:27).

3. Relate to announcements of royalty (1 Kings 1:24, 39; 2 Kings 9:13).

4. Accompany manifestations of God (Exod. 19:16).

5. The signal for the destruction of the ungodly (Jos. 6:13-16).

6. Indicate the resurrection of the dead, and the setting up of the kingdom of God (1 Cor. 15; 1 Thess. 4; Rev. 11:15, 18).

2. Historical Application

1. "Silence" reigned from the battle of Chryso- polis to death of Constantine, May 22, 337; in all thirteen years and four months—"about half an hour," or fifteen years (Gib. 1:50; 2:73, 74).

BEREAN BOOKLET READY

The Berean Book for 1918-1919 is now ready for distribution. The study year begins with October. The book contains forty-nine lessons. The price is ten cents. Order from the National Corresponding Secretary, Evelyn K. Harsch, 5439 Ohio St., Chicago, Ill. Sample copies will be sent on request.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in quest. Those whose circumstances do not permit of the paying for the paper themselves should sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of them paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

| | |
|----------------------------------|---------|
| A Brother | \$ 2.00 |
| Ernest Blyth | 1.00 |
| Brother and Sister Buckman | 2.00 |
| Mrs. E. H. Wyman | 1.00 |
| Sister Swain | .50 |
| John Courtney | 1.00 |

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

God is infinitely and unchangeably holy.

The Young People's Page is crowded out this week by Conference and Berean reports.

Absence from home has caused delay in filling many orders for Bible Lessons. If your order is tardy in being received, you now know why.

We have been cheered on our way Zionward recently by visits from Brother Wm. Coy and Family, of Salem, and Brother and Sister Chas. Fankbonner, of Unionville, Ohio.

"The Commandments of Christ," the last of the Bible Lesson series, will be ready to mail by the first of October. This lesson is of great moment to the household of faith as it deals with the subject of the breaking of bread—a topic of eternal moment to the people of God. Let every reader procure a copy of this lesson.

While in Salem, Ohio, the Editor was grieved to find that Brother and Sister D. C. Robison were both in rather poor health. On the other hand, it was a delight to notice that as the outward man is perishing in the persons of these gospel evangelists, the inward man, in each case, grows stronger day by day.

VACATION JOTTINGS

We planned to spend our vacation this year with the brethren in Salem and Canton, Ohio. The providence of God concurred, and we enjoyed about ten day's sojourn at Salem. With headquarters at the home of Brother and Sister Wm. Coy, we enjoyed their interesting family of boys, and visited daily among the brotherhood and interested friends. There are two aspects of a successful presentation of the gospel: preaching and teaching; public discourse and private tutelage. This dualism is clearly marked in the Bible by such expressions as, "Preach the gospel. . . teaching them" (Matt. 28:19, 20); "Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, and many others also" (Acts 15: 35); "And he (Paul) continued there a year and six months, teaching the word of God among them" (Acts 18:11); "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house" (Acts 20:20); "Preaching the kingdom of God, and teaching," etc. (Acts 28:31). "Preaching and teaching." Exactly. When the public proclamation of the truth is supplemented by private instruction, as apostolic example and precept require, the "trained servants" (Gen. 14:14, margin) are "rooted and built up in him, and stablished in the faith, as they have been taught" (Col. 2:7).

Salem is a Quaker city, and has been called "poor soil for the truth" for many years. The believers there are greatly loved by us, for we have had, during the past ten years, many evidences of their love, sacrifice, and devotion to the gospel. They are as zealous as they are good. We have frequently preached there, and always had, the size of the town considered, satisfactory audiences. We were never able to understand why the truth did not meet with more success; but after having serious talks with different brethren and sisters we decided that they were depending probably too much, if not entirely, upon public discourse. Now God is readier to bless than we are to receive, his blessings. He always honors his word when we obey it; but he cannot consistently bless us until we obey his law. We therefore pointed out to these brethren that while they were zealous in the work of the truth, they were possibly not working in the right way; that as soon as they added private tutelage to public presentation, God's law of "preaching and teaching" would be fulfilled, and he could then pour out upon them the spiritual blessings for which they were working and praying. The suggestion was suffered and considered. They then suggested that we give a demonstration of the method proposed, as much to see if it would "work" as to show them how. Such are the circumstances which led us to spend a part of our vacation in Salem.

We arrived in the city on a Monday morning, accompanied by Sister Huggins, and we began "house to house" work in the evening. Automobiles were placed at our command. We were not there to teach people the truth, but to incline hearts and minds to the gospel. Create a right state of mind and heart, then teaching the gospel is comparatively easy. Preaching was not thought of, not even mentioned in our visitations, yet when Sunday evening came, there must have been an

audience of fifty. Why did these people come to meeting, unasked? They had become interested. Get people interested and they come to the public meetings—nothing can keep them away. The only way to have successful meetings is to teach and visit homes privately. It was the people we had visited during the week that attended the meeting on Sunday evening. We worked privately in homes for ten days and obtained eleven scholars—one scholar each day. Was the effort not worth while? Could the same results have been obtained by preaching?

The Sunday morning meeting was much appreciated. Brother and Sister W. C. Heacock, and their daughter, Sister Elsie Heacock, of Canton, O., were welcome visitors. Time soon sped by, and we had to say good by to our people and friends in Salem, deeply thankful to one and all for the inconvenience, trouble, and work which our visit had cost them, but praying that the work done in the name of the Master may be blessed of him now and owned by him hereafter.

Wednesday, September 2nd, we took our leave of Salem. A short ride and we were at the home of Brother and Sister Heacock, in Canton, O. Here we had a quiet retreat, a real rest for five days. On Sunday, September 8th, "the little flock" of believers in the city met at Brother Heacock's home and showed forth the Lord's death and his coming again by observing the Lord's supper. A Mr. Franks, who had been searching the Scriptures diligently for some time, expressed the desire to be buried with Christ in baptism. He gave evidence that he understood and believed the gospel of God; therefore on Monday morning, September 9th, Brother Brill took Mr. and Mrs. Franks in his automobile to Myers Lake, Canton's most beautiful summer resort, Sisters Heacock and Huggins included, and we planted W. R. Franks in the likeness of Christ's death on the thirty-first birthday of his life. His birth of water on the same day as his birth of the flesh was a singular coincidence. Then followed a few hours of appreciated communion with Brother Franks and his Wife, together with Sister Heacock and her daughter Elsie, who is a daughter of Sarah, and our vacation was at an end. We turned our face homeward, where we safely arrived, thankful to find all well both in the home and in the Church.

BIBLE LESSON PLEDGES

To re-publish and bind "Bible Lessons on First Principles," I agree to take the number of copies set opposite my name, the cost not to exceed seventy-five cents per copy.

| | |
|--------------------------|--------------|
| D. C. Robison | One |
| Mrs. D. C. Robison | One |
| Wm. Coy | One |
| O. W. Pottorf | Two |
| Clayton Rader | One |
| Ella R. Gates | One |
| Clara M. Hunt | One |
| Total, | Eight |

COMMUNICATIONS

They shall make known unto you all things which are done here (Col. 4:9).

Dear Brother Huggins:

I am a believer in the precious truth that you preach. I inclose twenty-five cents in stamps for which kindly send me Lesson XI on baptism. I want to distribute them. Mrs. E. C. Poole.

Dear Brother:

Inclosed you will find copies of some articles my dear aunt Tillie Woodbury wrote and wished published in The Restitution. The message to the church was her last writing, as she became ill while writing it. We surely miss her, as she was a strong pillar and an example in Christian living. May all of us be as faithful, and then we will surely hear "Well done."

That little article I sent you, I wrote on the spur of the moment. Some members seem too busy to be of any use for God and the brethren, so I thought it might help some to be reminded of their duty. Love to all the household of faith. Sister Jessie Kauffman.

Dear Brother Huggins:

Inclosed you will find five dollars. Will you please send me four sets of "The Bible Lessons on First Principles," and place the remainder to the credit of the Printing Press Fund, as I want to contribute in a small way to help spread "the gospel of the kingdom" as fast as possible, as we know the coming of our dear Lord cannot long be delayed.

Your sister in the one faith,
Margaret L. Fleming.

NATIONAL BEREAN COLUMN

Leota B. Hanson, President.
3323a Chippewa St., St. Louis, Mo.

The fifth annual conference of the National Berean Society of the Church of God of the Abrahamic faith met at Holbrook, Nebraska. Aug. 19, 1918.

Business meeting was called to order by the president.

The report of all the secretaries and committees showed a great increase in the work over last year, and a marked activity in every department. Our treasurer being called to war, we had no itemized report, but we closed the year with all bills paid and a small balance.

The lesson book committee's report was in evidence in the new books which are ready for distribution. The price is ten cents, and the books may be had from the corresponding secretary, Evelyn K. Harsch, 5439 Ohio St., Chicago, Ill.

The tract committee reported 3520 tracts distributed this year. They were sent to nineteen

states for redistribution. This number is 661 more than sent out last year. This committee also supplied local societies with tract libraries. These are used for reference in preparation of lessons.

An animated discussion as to ways and means of using the Berean Column of the paper followed the report of the literary committee. All agreed that it would be of great interest if the local societies would use this as a news column in reporting their meetings occasionally, their social gatherings, visitors from other localities, and marriages and deaths and births in Berean families. In this way these columns will be a getting acquainted corner.

The social correspondence department is one of our most successful. They have reached many who have not the privilege of hearing a gospel sermon from one year end to the next, and others who, in order to meet those of like precious faith, must drive many miles. Social correspondence gives them strength to feel they are not standing alone, and the isolated feel they are in touch with the rest of the family. This committee takes a special interest in those just baptized, the shut-ins, and those in trouble. They will appreciate the names of new converts and any boys of our church families who are in the army or navy. Send names to Anna L. Adams, 705 Ottawa Ave., Dixon, Ill.

The Organization Committee reported the organization of two new states, Minnesota and Michigan. The report of Minnesota showed thorough organization and was the most encouraging of any we have heard for a long time. The plans sent in by Michigan showed the great zeal of the newly elected officers and promise good work. Many points are interested and we expect to hear of their organization in the near future.

The Isolated Committee gave an excellent report. Best of all, she sent a plan for work which will be published.

We received invitations from Michigan and Minnesota for our meeting in 1919. The Michigan invitation was accepted, as it came first, though we know we would have an equally good meeting in Minnesota.

We discussed ways and means for conducting work for the coming year. We feel that we have had a very profitable meeting, and were greatly encouraged by a letter of greeting from our isolated brother, M. W. Perrine, of Clear Lake, Wash. The meeting closed with the election of officers. As the committees have not all been appointed, the names of the new officers and committees will appear later.

Brother Eldred Marsh who likes to be called "the Berean Minister," preached the Berean sermon in the evening. It showed in a most convincing manner the work and purpose of the National organization. We certainly enjoyed our meeting and visit with the Nebraska brethren, and we will long remember their open-hearted hospitality.

Lulu Pickering,
Sec. Pro. Tem.

State and National Work Among the Isolated

In all organized work, its success depends upon the zeal and faithfulness with which its various officers and committees perform their part of the

work and the committees to do their part successfully must have some well defined plan under which to work, and the hearty co-operation of its members.

Among these of our faith, quite a large portion are isolated, and just as when a members of a family is away among strangers, and it is right we should know where, and do all we can to keep them in touch with the interests of the household to which they belong, so we feel regarding those of the household of faith, alone among strangers to the truths which they believe.

In our National Berean work, we have two committees appointed to work along this line: the isolated, whose duty it is to search out the isolated, explain the work, get them to unite and work with us. Second, the Social Correspondence, which is the "getting acquainted" committee, whose members write to the isolated, more particularly in a social way, which does much to encourage and cement the bond of Christian love and unity between those of like precious faith.

It is of the first—The Isolated Committee—of which we wish to speak, as we feel the results have not been what they should, because the plan and purpose has not been well understood by the state committees upon which this work largely depends for its success.

The first work of this committee in each state should be to locate the isolated. There are a number of ways through which this can be done. If you have a state conference, attend it and get acquainted with those present, find out if they are isolated, if Bereans. If not Bereans, explain the work fully, and urge them to take it up. If they are already members, they may know of some isolated ones. It does not matter if not from your own state, for if from a state that has an organization, you may be of help to that state by sending to the National officers on your committee the address, who will see that it reaches the isolated committee of the state to which it belongs. If from a state having no organization, you may invite them to unite and work with your state until they have one of their own.

Again, you may get addresses from the ministers of your state. Write these, and if at first you do not succeed in interesting them, try again. It sometimes takes a number of letters to make the plan and purpose of the work clear, or to strike the chord that appeals to them, but our experience has been if you persevere, you will win in time.

After you have gotten in touch with all you can through these two sources, write the editors of our church papers for addresses. In our state work we secured quite a list in this way of people of whom we had never heard, and we were enabled to accomplish some good work among them.

Then you can learn of others through those of the faith in different localities, whom you may know, or know of. In working up Illinois we found an address in one the church papers. We wrote this person asking for addresses of any young people in his own or other localities. He sent some from several points, and at each one Berean work was started, two of the points working up good sized societies. You may find other ways, but these mentioned have been tried with success.

Now, what the state committee is to do after succeeding in getting any of the isolated to take up the work. First, the names and addresses should be sent to your state president, that the new Berean may be welcomed and enrolled on the state list which the president should keep.

Second, send the name and address to the National Isolated Committee who keeps a record of each state's work, and who will send the names on to the Social Correspondence committee for their part in the work.

Third, keep a close account of the letters you write, replies received, showing the work you have done, to be given in your report at your annual state meeting. You should also write to these new members occasionally, to encourage and help them in their work and study. Remember that though this work was first organized more especially for the benefit of the young people, yet there is no age limit, any one who may be benefitted by a systematic study of God's word and the fellowship of those of like faith, will be gladly welcomed among us.

The list of officers and committees for the coming year, will soon be given in the report of this meeting, in our church papers. It would be well for those interested in this work as well as the Bereans to keep a copy, that you may know to whom to write regarding any special line of work, and the addresses of any whom you feel can be benefitted, will be appreciated. He who has said that even a cup of water given in his name to those who are his, will not be forgotten, will not fail to remember in the day of rewards the efforts made to bring comfort or cheer, or a clearer knowledge of the Scriptures, to those who are seeking for eternal life.

Anna E. Drew.

Resolutions

To the members of the National Berean Society of the Fifth Annual Convention assembled with the Nebraska State Conference of the Church of God at Holbrook, Neb., Aug. 19th, 1918. Your committee on Resolutions desires to offer the following for your consideration:

Inasmuch as through the loving kindness and mercies of our heavenly Father we are all permitted to gather in this Berean Convention assembled and,

Inasmuch as we realize the success of the National Berean Society is also the result of the untiring and united efforts of those who interest themselves in the interests of the society: therefore,

Be it resolved, that we do hereby thank the officers of the National Berean Society through the past year for their untiring labors in behalf of the society and the cause which it represents; and,

Be it further resolved, that we do hereby thank the faithful Bereans throughout the country for their individual and united co-operation with the officers in their efforts.

Inasmuch as much of the success of the Berean work depends upon the support given by the several church papers, therefore,

Be it resolved, that we do hereby extend our heartiest appreciation to the editors of these pa-

pers for their co-operation and assistance in the efforts of the Bereans to increase regular systematic study among our people.

Resolved, That we greatly appreciate the kindness of the Nebraska State Conference in entertaining the convention at this time.

Resolved, That we do hereby extend our tenderest sympathies to those of our number who have laid their loved ones away in death, and that we commit all such to the loving watch care of our heavenly Father.

Resolved, That we hereby council those chosen to office for this society for the coming year, to a faithful trust in and reliance upon our heavenly Father for guidance and strength to the efficient performance of their labor.

Resolved, That we do hereby council all Bereans to a more habitual, systematic, and consecrated study of the word of God and a more devoted service to the Christ principles found therein,

Submitted in love,

F. L. Austin.
Mrs. Minnie Rogers.

FULFILMENT OF PROPHECY PROOF OF DIVINE REVELATION

A Sermon by M. Joblin, Delivered May 12th, 1889

I have been requested by letter and otherwise, to repeat the lecture of last Sunday night; and have concluded to do so in the main; at the same time by omitting some of the least relevant matter and presenting new in its place, I hope to make it interesting and profitable to all. Those who have attended the series of lectures in defence of God's truth will have noticed I trust, that I try to avoid abstruse inquiries into the subtle conditions and laws of thought, and deal only with the concrete facts of history, and the explicit records of the past—something that every mind can grasp. My proposition is that fulfilment of prophecy is proof of a divine revelation. The fulfilment of prophecy is equivalent to any miracle, and is of itself miraculous. The foreknowledge of the actions of intelligent and moral agents is one of the incomprehensible attributes of the Deity; it is divine perfection. The past, the present, and the future are alike open to his view, and to his alone. There can be no stronger proof of the interposition of the Most High God, than that which prophecy affords. More than all his other attributes, perhaps, his prescience has baffled the powers of human perception. And the evidence of this in the revelation of what the infinite mind alone could make known is the seal of God that no one can counterfeit. If the prophecies of the Scriptures can be proved to be genuine; if they be of such a nature as no foresight of man could possibly have predicted; if the events foretold in them were described hundreds or thousands of years before the events; if the history correspond with the prediction; then the evidence imparted by prophecy is a sign and a wonder to every age. No clearer testimony or greater assurance of the truth can be given. And if men will not believe Moses and the prophets, neither would they be persuaded though one rose from the dead. Even if one were to rise

from the dead, evidence of the fact must precede conviction.

There is one point in connection with the antiquity of the Old Testament that I wish to press upon your attention: the books were not like other writings, detached and unconnected efforts of genius and research, or mere subjects of amusement or instruction: they were the essential constitutions of the Jewish State. These writings made them the singular people that they were, and are now. They contain the moral and civil law, their history of the past, the prophecy of their future. And they were the guardians of these records. The Jews received them as of divine authority, and as such they were published and preserved. Josephus calls them ancient men 1900 years ago; and Tacitus, the Roman historian, called them the ancient writings of the priests.

Another point I invite attention to in this connection is, that instead of being excluded from observation they were read publicly every Sabbath day; and they were not kept out of the reach of Gentiles; for more than 250 years before Christ they were translated into Greek; so that their antiquity and authenticity rest on the records of its enemies, more than those of its friends. Even the language in which the Old Testament Scriptures were originally written had ceased to be spoken before the coming of Christ. No stronger proof of its antiquity could be alleged than this. It is indisputably true. If you question this, every truth of ancient history must be set aside. The prophecies are so interwoven with the Jewish history; so casually introduced in their application to the surrounding nations; so frequently concealed in their purport even from the men who uttered them, and preserving throughout so entire a consistency; so different in the modes of narration; each part preserving its own particular character; so delivered without form or system; so shadowed sometimes under symbols so complete when compared and combined; so apparently unconnected when disjoined; and revealed in such a variety of modes and expressions, that the very manner of their conveyance forbids the idea of artifice; or, if they were false, nothing could admit of more easy detections; if true, nothing could be more impossible to the human mind. And they must either be a number of incoherent and detached pretensions to inspiration, that can bear no scrutiny, and that have no reference to futurity, but what deceivers might have devised, or else, as the only alternative, they give such a comprehensive, yet minute representation of future events—so various, yet so distinct, so distant, yet so true, that none but he who knoweth all things could have revealed them to man, and none but those who have hardened their hearts and closed their eyes, can fail to recognize them to be credentials of truth clear as light from heaven.

To justify their pretensions to their contemporaries, the prophets referred on particular occasions to some approaching events in proof of their prophetic spirit, and were thus distinguished in their own day from false prophets, if their predictions were true. They spoke of a deliverer of the human race; they described the desolation of cities and of nations whose greatness was then unshaken, and whose splendour has ever since been unrivalled; and their predictions were of such a

character that time would infallibly refute or realize them. We appeal to the prophecies for proof of Christianity. Are they false or true? Is their fallacy exposed, or is their truth ratified by the event? Are they delusions of imposters or the dictates of inspiration? To the solution of these questions a patient and impartial inquiry is requisite. I appeal to reason alone. No faith is necessary but that which rises as the natural and spontaneous fruit of rational conviction. The man who holds this enquiry, and who will not be guided by its results, is not only reckless of his fate, but devoid of all that of which he prides himself the most—he is devoid of all true liberality of sentiment; he is the bigot of infidelity, who will not believe the truth because it is the truth.

Your attention is now invited to the prophecies relating to the destruction of Jerusalem. Moses, under God, the founder of the Jewish commonwealth, foretold the manner of its overthrow. Before they entered the promised land, he describes those enemies by whom their descendants were to be subjugated, if they were disobedient, although they were to come from a very distant region, and although 1500 years were first to elapse. In Deut. 28: 49 and on it says: "The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which also shall not leave thee either corn, nor wine, nor oil, nor the increase of thy kine, nor flocks of thy sheep, until he have destroyed thee; and he shall besiege thee in all thy gates until thy high fenced walls come down; wherein thou trustest throughout all thy land."

Each particular of this prophecy, though only introductory, has met its full completion. The remote situation of the Romans, the rapidity of their march, the emblems of their arms, their unknown language and warlike appearance, the indiscriminate cruelty, unsparing pillage, could scarcely have been better described after the event, than Moses described them 1500 years before the event. Vespasian, Adrian, and Julius Severus, removed with part of their armies from Britain to Palestine—the extreme point of the Roman world. The Eagle was the standard of their armies, and the utmost expedition was displayed in the reduction of Judea. They were a nation of fierce countenance indeed. The slaughter of Jews was indiscriminate, and without distinction of age or sex. The inhabitants were enslaved and banished, their possessions confiscated, and the kingdom humbled into a province of the Roman Empire, and at last the private property of the Emperor. Throughout all the land of Judea every city was besieged and taken.

Watch the words of the prophecy closely, and you will see that it is not a string of generalities. The prophet particularizes incidents the most shocking to humanity, and mark the utmost extremity of want and wretchedness—the last acts of despair from famine, and the last prediction that man of himself could have uttered. It reads as follows: "And thou shalt eat the fruit of thine own body, the flesh of thy sons and daughters in the

seige and the straitness wherewith thine enemies shall distress thee; so that the man that is tender among you, and very delicate, his eyes shall be evil toward his brother, and toward the wife of his bosom and toward the remnant of his children which he shall leave; so that he will not give to any of them of the flesh of his children whom he shall eat, because he hath nothing left him in the seige and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one, and toward her children whom she shall bear, for she shall eat them secretly in the seige and straitness wherewith thine enemy shall distress thee in thy gates." No careful reader of Jewish history could fail to observe the separated instances of the fulfilment of this striking and awful prediction. When Samaria, then the capital of Israel, was besieged by the king of Syria, an ass' head was sold for 80 pieces of silver—near twelve dollars and a half of our money. When Nebuchadnezzar besieged Jerusalem, the famine prevailed in the city and there was no bread. And Josephus, in his history of the Jewish war, relates the direful calamities of the Jews in their last seige before they ceased to have a city; and actually gives the harrowing recital of a noble woman killing and secretly eating her own suckling. This is history's testimony to the truth of the Bible. This is history testifying to the fulfilment of prophecy. Moses and other prophets foretold also that they would be plucked off the land and sold for slaves; that Jerusalem was to be besieged with a mount, have forts raised against it; to be plowed as a field, become heaps, that the Lord would judge them according to their ways, and recompense them for all their abominations, the sword without, and the pestilence and the famine within; he that is in the field shall die with the sword, and he that is in the city famine and pestilence shall devour him. The honest skeptic will take Josephus' history and see for himself whether or not God's word be true.

Now let us read the 64th verse: "And the Lord shall scatter thee among all people from one end of the earth even unto the other, and among all these nations shalt thou find no east, neither shall the sole of thy foot have rest." And verse 37 says: "And thou shalt become an astonishment, and a proverb, and a by-word among all the nations whither the Lord shall lead thee." This was uttered 1450 years before it was fulfilled; and the skeptic of today is an eye-witness of the truth of God here. He knows that they have been scattered from one end of the earth to the other; he knows that till recent years they have not been allowed to own real estate anywhere— not permitted to execute the elective franchise, not eligible to office, and have really been an astonishment—the survival of their curses makes them an astonishment. He knows they have been a hissing and a by-word among all nations, and hence the skeptic is compelled to witness to the truth of prophecy uttered over 3000 years ago. The skeptic who has often wondered why nothing kills the Jews is directed to Amos 9:9, and there he will see for what

purpose they have been and are preserved. It says: "For, lo, I will command, and I will sift the house of Israel among the nations, like as grain is sifted in a sieve, yet shall not the least grain fall upon the earth." And the 11th verse says: "In that day will I raise up the tabernacle of David that is fallen; and close up the breeches thereof, and I will raise up his ruins, and I will build them as in the days of old."

Here the God who scatters them and makes them a hissing and a by-word among the nations says he will restore them and build them as in the days of old. There is a future for them; God says so: and I submit that the literal fulfilment of the curses is prima facie evidence that the blessing will also be literally fulfilled. In Lev. 26:33-35 God says: "I will scatter you among the heathen, and draw out a sword after you, and your land shall be desolate and your cities waste. Then shall the land enjoy her sabbaths as long as it lieth desolate and ye be in your enemies' land; because it did not rest in your sabbaths when ye dwelt upon it." Here we have predictions respecting the Jews delivered with all the clearness of history, and the confidence of truth. They represent the manner, the extent, the nature, and the continuance of their dispersion, their persecution, their blindness, their sufferings, their ceaseless wanderings, their hardened impenitence, their insatiable avarice, their grievous oppression, the universal mockery, the unextinguishable existence, and unlimited diffusions of their race. Listen now to what Volney, the French infidel says, "Ruins," chapter 2, page 7: "The Jews as all know, have been scattered among the heathen. Every day I found fields abandoned by the plow. Why do these lands no longer boast their former fertility? Why have their farms been transferred to other nations and amid different climes?" Had he not rejected the Bible he would have had no need of asking these questions.

When Gibbon, the English infidel, says, Vol. 4, page 10: "After the final destruction of the temple, a plowshare was drawn over the consecrated ground as a sign of perpetual interdiction," what think you of this as proof that Jer. 26:18 and Micah 3:12 have been fulfilled? Say the prophets "Zion shall be plowed as a field," uttered 639 years before the event. How wonderfully literal has been the dispersion! There is not a country on the face of the earth where the Jews are unknown. They are citizens of the world without a country. They tread the snows of Siberia, and the burning sands of the desert. They are in the interior of Africa south of Timbuctoo; from Moscow to Lisbon; from Japan to Britain; from Borneo to Archangel; from Hindustan to Honduras; from Maine to California. The honest skeptic will testify that many of these predictions have been fulfilled thousands of years after their utterance. He is compelled to witness the fulfilment of prophecy.

To be continued.

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VOLUME 70

CLEVELAND, O. SEPTEMBER 24TH

NUMBER 36

FULFILMENT OF PROPHECY PROOF OF DIVINE REVELATION

A Sermon by M. Joblin, Deceased,
Delivered May 12th, 1889

I now call attention to prophecies concerning Babylon with its sixty miles of walls eighty-seven feet thick and three hundred and fifty feet high, with its towers at intervals, its vast ditch filled with water on the outside, its hundred gates of solid brass, its quays, its bridges, the lake, the canals for draining the river, the palaces, the hanging gardens and its wonderful temple of Belus. Babylon was spoken of as "the glory of kingdoms," abundant in treasures and the praise of the whole earth, the lady of kingdoms, and it appeared capable of lasting through all time, and, in the absence of artillery, capable of resisting every human assault. But God's prophet said it should be taken and destroyed. Jeremiah said: "Israel is as scattered sheep; the lions have driven them away. First the king of Assyria hath devoured him, and last this Nebuchadnezzar, king of Babylon, hath broken his bones. Therefore, thus saith the Lord, of hosts, I will punish the king of Babylon and his land as I have punished the king of Assyria" (Jer. 1:17, 18).

Listen now to Isaiah, who wrote 200 years before Babylon was taken: "And Babylon the glory of kingdoms, the beauty of the Chaldee's excellency shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited . . . Neither shall the Arabian pitch tent there, but the wild beasts of the desert shall be there, and their homes shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there, and the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces" (Isa. 13:19-22).

Is there a skeptic of intelligence in this city who will take into consideration the soil, the climate, the water, and scores of other natural advantages for a large city that caused it to be built there, and then say that a human mind would predict its utter abandonment for ever? But not only was the complete desolation of the great and prosperous city thus foretold in plain, definite, unmistakable terms, but the man who should accomplish its ruin was given to the world one hundred and sixty years before he was born. Listen to Isaiah once more: "Thus said the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him. And I will loose the loins of kings to open before him the two barred gates, and the gates shall not be shut for Jacob my servant's sake, and Israel mine elect. I have even called thee by name. I have surnamed thee, though thou hast not known me" (Isa. 45:1-5).

If the skeptic wishes, he can know that these predictions were accurately and literally fulfilled, by the pages of Herodotus and Xenophon, as well as by modern historians. Prideaux informs us that Cyrus took Babylon 539 years before Christ, and as Isaiah prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, we know that God by the mouth of his prophet speaks to Cyrus, names him, and tells him the two barred gates shall be left open for him 160 years before he is born. History informs us that Cyrus turned the water of the river while the king and his nobles were in the midst of a great feast, and found, just as the prophet predicted, that the gates of brass at the ascent from the river had not been closed—the two barred gates were left open, and the city was taken without opposition.

Although hundreds of travelers have visited the vast fields of prophecy in Syria and Palestine and the East generally, and have given detailed accounts of the countries that show the most literal and exact fulfilment of prophecy, it was reserved for Volney, the French infidel, to combine all their detailed accounts with the points of his own observation and study, so as to present the world with the amplest proof of God's prophetic word. Think of it! He who maintained the falsity of all religions with the keenest sarcasm and volatile mockery testifies as no other has done, to the fulfilment of prophecies that he did not believe! Ah! there is a God in all this, too. Deut. 29:22 says the strangers that came from a far land shall say, "Wherefore hath the Lord done this unto this land?" Proof of its fulfilment we have from Volney, as follows:

"Great God! from whence proceed such melancholy revolution! For what cause is the fortune of these countries so strikingly changed? Why are so many cities destroyed? Why is not that ancient population reproduced and perpetuated?" (Volney's Ruins, chap. 11, page 11). Lev. 36:33 says: "I will scatter you among the heathen, and draw out a sword after you, and your land shall be desolate." Volney says, chap. 2 page 7: "The Jews as all know, have been scattered among the heathen. I have traversed this desolate country." Isa. 61:4 says, as long as it lieth desolate and ye be in your enemies' land, even then shall the land rest, or be untilled. Volney says, chap. 11, page 9: "Why do these lands no longer boast their former temperature and fertility? Why have these favors been transferred for so many ages to other nations and different climes?" Isa. 1:7 says: "Your land, strangers devour it in your presence, and it is desolate as overthrown by strangers." Volney says, Vol. 1 page 356: "Within two thousand five hundred years we may reckon ten invasions which have introduced into Syria a succession of foreign nations." Ezek. 7:21 says: "I will give it into the

hands of strangers for a prey, and unto the wicked of the earth for a spoil." Volney's Travels, Vol. 2, page 370 says when the Ottomans took Syria from the Manelukes they considered it only as the spoil of a vanquished enemy; according to the law, the life and property of the vanquished belong to the conquerors. Ezek. 7:22 says: "The robbers shall enter into it and defile it." Volney, page 381 says: "The government is far from disapproving a system of robbery and plunder." Jer. 26:18 says the holy places shall be defiled." Gibbon, the infidel historian says, Vol. 4, page 100: "The holy places were polluted with the monuments of idolatry. The Mosque of Omar now stands on the site of Solomon's temple."

In Richardson's Travels he says: "At the time when I visited this sacred spot, one part of it supported a crop of barley, another one undergoing the labor of the plow."

Lev. 26:22 says: "Your highways shall be desolate." Volney, speaking of the past, says: "Everywhere one might have seen cultivated fields frequented roads, and crowded habitations! Ah, what are become of those ages of abundance and of life? In the interior of the country there are neither great roads, nor canals, nor bridges." Isa. 33:8 says the wayfaring man ceaseth. Volney says, page 418: "Nobody travels alone. Between town and town there is neither posts nor public conveyances."

Again the prophets speak: "I will destroy your high places and bring your sanctuary into desolation; the palaces shall be forsaken. I will destroy the remnant of the sea coast. I will make your cities waste, few men left." Volney's Ruins, Vol. 2:8 says the temples are thrown down, the palaces demolished, the ports filled up, the towns destroyed, and the earth stripped of inhabitants, seems a dreary burying place (Ruins 2:81). In this single sentence without the addition of a single word, Volney clearly and unconsciously shows the fulfilment of no less than six predictions. Of Idumea Jeremiah and Ezekiel say it shall be a desolation. "I will stretch out mine hand upon Edom, and will make it desolate from Teman." Burchardt's Travels in Syria page 442: "The traces of many towns and villages are met with. At present all this country is a desert. The whole plain presented to the view an expanse of shifting sands; the depth of earth precludes all vegetation of herbage." Of Edom Ezek. 35:9 says: "I will make thee perpetual desolation and thy cities shall not return, and ye shall know that I am the Lord. Every one that goeth he shall be astonished."

Now listen to Stephens, the first American traveler that ever visited that country—yes, listen to the burning words of our own country man as he describes his feelings as he gazed upon the desolations foretold by the prophets just quoted. Says he: "I would that the skeptic could stand as I did among the ruins of this city among the rocks, and there open the sacred book and read the words of the inspired penman, written when this city was one of the greatest cities of the world. I see the scoffer arrested, his cheeks pale, his lips quivering, and his heart quaking with fear as the ruined city cries out to him in a voice loud and powerful as that of one risen from the dead; though he would not believe Moses and the prophets, he believes the handwriting of God himself in the desolation

and eternal ruin around him" (Incidents of Travel in Arabia, Petrae, Vol. 2: page 52).

Of Nineveh Nahum 1:8, 14 says: "He will make an utter end of the place thereof. I will make thy grave, for thou art vile. She is empty void and waste. Thy crowns are as locusts, and thy captains as the great grasshoppers which flee away, and the place is not known where they were." Buckingham's Travels Vol. 2, page 49 says: "The mounds show neither bricks, stones, nor other material of building." Gibbon's History, Vol. 8, pages 250, 251 says: "Eastward of the Tigris, at the end of the bridge Mosul, the great Nineveh had formerly been erected; the city and even the ruins had long since disappeared: the vacant space afforded a spacious field for the operation of the two armies." Then Volney adds his quota in Ruins, chap. 2 in these words: "Where are those ramparts of Nineveh? Ah, where are they?" I answer, they are just where God's prophets said they would be—nowhere.

Of ancient Tyre Ezek. 26:5 says: "Tyre shall be a place for the spreading of nets in the midst of the sea." What has Volney to say to this? He says "Instead of that ancient commerce so active and so extensive, Tyre is reduced to a miserable village. They live obscurely on the produce of their little ground and a trifling fishery" (Volney's Travels, pages 212, 225).

Jer. 50:13; 51:37, 41 say of Babylon: "Babylon shall be an astonishment—every one that passeth by shall be astonished." And Captain Mignan says in illustration of these words of the prophets: "I cannot portray the overshadowing sensations of reverential awe that possessed my mind while contemplating the extent and magnitude of ruins and devastations on every side."

I now want to ask the skeptic if he could find proof that a number of great prophecies had failed of accomplishment—yes, if they had failed of accomplishment, would he not have a powerful argument against the Bible being a divine revelation? He certainly would. I challenge him to find one failure; and then ask, if numerous explicit prophecies having been fulfilled to the very letter, and being fulfilled now, is not a demonstration of divine revelation? In parting with the skeptic at this time, I want him to remember that nearly all the witnesses to the fulfilment of prophecies have belonged to his church. His own brethren testified to the very conditions of things that the prophets foretold, and what more can he ask?

Mr. Skeptic, I want to say to you again, you have never told us yet, what skepticism has done for you or what you expect it to do for you. You have never told us what you have to offer to take the place of faith and hope, nor why you want us to believe nothing, as you do, when it would deprive us of solid peace and comfort now that you are a stranger to. If as you say death is an eternal sleep to all, what do we lose by neglecting your doctrine? What would you lose if you were to go with us? I tell the skeptic to his face that he can only hold his own by neglecting the laws of evidence that he applies to all other subjects. I tell him he dare not apply the rules of evidence which he applies to Christianity to any other subject under the sun. It would rule him out of the business world, the political world, the scientific world, the literary world, and make him an outlaw.

I also want to say to the skeptic that he and his party who have undertaken to dethrone God have taken the biggest contract of the age—De Lesseps is no where. It is a job that many able men have had a hand at. Pharaoh tried it and came to an inglorious end. Nebuchadnezzar undertook it, and signally failed; Herod and Pontius Pilate, and Nero, and Trojan, and Hadrian, and Diocletian, and Julian, and Celsus, and Porphyry, and a host of other men of high and low degree have done their best to overthrow the book of God; but still the work remains undone. Men have striven to overthrow the Bible by the teachings of science; but the curious thing about it is that when you get beyond the influence of the Bible you find no science—put it down in black and white that no scientific text book was ever written by a follower of Mohammed, or Buddha, or Confucius, or Zoroaster. Do you want a little Hindoo science? Here it is: "Rain is caused by a celestial elephant squirting water with his trunk. The earth is circular, consisting of seven concentric islands, separated and surrounded by seas of salt water, sugar cane juice, rum and melted butter, the human family being placed in the centre of the whole." Do you want Grecian science? It loaded the heavens and earth upon the shoulders of Atlas, who stood on the back of a turtle, which had no visible means of support. Do you want Chinese science who after 3000 years of agnostic civilizations stand just where they started in mental, moral and spiritual stagnation, and who object to telegraphy for fear the wires should interfere with the spirit of their dear friends! The broad facts stare the skeptic in the face that as soon as he gets beyond the influence of the Bible, he gets not only beyond science, but beyond railroads, printing presses, steamships, locomotives, telegraphs, telephones and everything that accompanies scientific investigations and civilized life.

I am almost tempted to say something else to the skeptic for fear I may never see him again. Some skeptics, especially the younger ones, have no use for a God who judges people, and punishes and afflicts them. They believe in nature and in nature's laws. I expect they think that it is smart, and that it gives them liberty that they are practically their own masters. They seem so satisfied with this idea that it is a pity to disturb them, but I must. They have been getting so audacious of late that I will beard the lion in his den.

In the first place I demand of them what they gain by the change? I demand of them if the laws of nature, as they term them, are not just as immutable and just as inexorable as those inscribed on tables of stone? Be frank now; do not fires burn, floods overwhelm, waters drown, earthquakes swallow up, lightnings blast, tornadoes desolate, tempests destroy, sunbeams scorch, frosts congeal, disease waste, pains rack, sorrows pierce, and calamities afflict, mankind? Are not toil, and labor, and hunger, and famine, and pestilence, and all the nameless agonies of dying men in accordance with the laws of nature? Does not the God of nature do all this? If not, who does it? It is done, is it not? Then what do you gain by throwing away the Bible and its God? We demand a straitforward answer. Skeptic, you may deny man's fall, but you cannot escape its consequence. You cannot argue pains out of your bones, nor

misery out of your hearts, or death out of your families. What then do you gain by your efforts to get rid of God?

In keeping with this I will introduce an incident from a French writer. A young man from the provinces was sent to Paris to finish his education; but falling into bad company and at last went so far wrong as to say, "There is no God; God is only a word." Returning to his home after several years he was one day invited to a respectable house where there was a numerous company. While all were entertaining themselves with news, pleasure, and business, two girls, were seated in a bay window, reading together. The young man approached them and asked,

"What beautiful romance are you reading so attentively, ladies?"

"We are reading no romance, sir; we are reading the history of God's chosen people."

"You believe then, that there is a God?"

Astonished at such a question, the girls looked at each other, the blood mounting to their cheeks.

"And you, sir, do you not believe it?"

"Once I believed it, but after living in Paris and studying philosophy, mathematics, and politics, I am convinced that God is an empty word."

Said one of the girls, "I, sir, never was in Paris; I have never studied philosophy, nor mathematics, nor any of those beautiful things which you know. But since you are so learned, and say there is no God, you can easily tell me whence the egg comes?"

"A funny question, truly. The egg comes from the hen."

Said the girl, "Which of them existed first, the egg or the hen?"

The young man replied, "I really do not know what you intend with the question and your hen; but yet that which existed first was the hen."

Said the girl, "There is a hen then, which did not come from the egg?"

"Beg pardon, miss; I did not take notice that the egg existed first."

Said the girl, "There is then an egg that did not come from a hen?"

"Oh, if you—beg pardon—that is, you see—"

Said the girl, "I see, sir that you do not know whether the egg existed before the hen, or the hen before the egg."

"Well, then, I say the hen."

"Very well," said the girl, "there is a hen which did not come from an egg. Tell me who made this first hen from which all other hens and eggs came."

"With your hens and your eggs it seems to me you take me for a poultry dealer."

"By no means, sir; I only ask you to tell me whence the mother of all hens and eggs came."

"But for what object?"

"Well, since you do not know, you will permit me to tell you. He who created the first hen or as you would rather have it, the first egg, is the same who created the world; and this being we call God. You cannot explain the existence of a hen or an egg without God, still you maintain the existence of this world without God."

The question of the child confounded him. He took his hat and left.

(Concluded)

SISTER WOODBURY'S LAST WRITING

An Unfinished Article for The Restitution

(Written July 7, 1918)

To amuse myself today and to arouse both body and mind from inertia caused by a little fall causing me to be a stay-at-home, I will just talk to the household at large through the medium of my pen, while the two churches, Brush Creek and Lawrenceville, are enjoying an all-day meeting and basket picnic dinner on the second anniversary of our church home.

I have further amused myself for the past week in looking over some of my writings, "Berean Lessons," written for our Sister's Meetings, and have selected lesson 4 on "Faith, Hearing, and Believing" to send with my reverie to The Restitution for publication, that is, if thought worthy of its columns. In these momentous times when war topics are all that seem to interest, Bible topics concerning future life are secondary. Yet my little effort in print may perchance lead some one to study the future.

Speaking of our Sister's Meetings, we have missed the inspiring influence of them, not having had any since the 3rd of last January, then so cold, few ventured out. Then came sickness and death of Mrs. Lillian Ward, sister of Sister Anna Beck, followed soon after by the serious illness of our beloved Sister, "Grandma" Beck. Fourteen weeks of sometimes intense suffering, patiently borne, but longing for rest, sweet rest. In the early weeks of her illness she said to one of the sisters, "I would love to get better so we could have one of our good Sister's Meetings once more." But she fell asleep and is now resting peacefully. We miss you, Sister; we miss you. But as Sister Netts sang a favorite song, I thought yes:

We shall sleep, but not for ever;
There will be a glorious dawn;
We shall meet to part no never,
On the resurrection morn.

Then we will have a happy reunion of our joyous Sister's Meetings of the whole household of faith. We now have but few active members here, as Sister Mary Stoley and her daughter Sister Grace Myers and family have moved to Atkins, Ohio; but we will reconvene, God willing, in September and take up our usual routine work.

Some more of us advanced in life will sleep if the tarrying time of the Master is not soon o'er past, but as Broher Huggins brought out so clearly—"death to the believer is a restful sleep"—then too, not forever. Jesus is coming to awaken us. Blessed assurance. Why should we fear death? If the words of the Life Giver abide in us, they will raise us up at the last day. Only the sleeping ones? Oh, no; the words are spirit and life, and will quicken your "mortal bodies," that is, the living waiting ones.

It is of deep interest now to all of us to watch developing signs of the Royal Wedding that the Bride is looking expectantly for the announcement of the Bridegroom's coming. War thrills will not thwart, for the door will be shut from all scenes of carnage and all surging crowds striving

to enter into the chambers of peace. So Jesus said, "I am alone, yet not alone, for my Father is with me." So too, I can say: "I am not alone, for the great comfort of meditating on the word so full of comforting assurances is a great solace." Then too, every one is so good to me—friends, my own dear sister and beloved sisters of our own little band, never forgetting me, sending or bringing me lovely flowers, and many good things to eat. (Here Sister Woodbury laid down her pen, and never finished this letter to The Restitution. She was stricken with the disease from which she fell asleep in Jesus, July 17th, 1918.)

"IF THOU BRING FORTH THY BREAD TO THE HUNGRY"

By S. Roxana Wince

May I, Brother Huggins? Is there room in our little paper to quote a good part of the fifty-eighth chapter of Isaiah, as translated by Robert Lowth? I want so much to quote it, because, although addressed to the house of Israel centuries gone by, it seems so peculiarly applicable to God's people at the present day, and also because it suits me for a printing press text, better than anything else I can think of. Isaiah did not write for the people of his own time alone. The living word of which his book forms such a beautiful part, was meant for God's Israel of all ages and all times, and perchance even for the nations, who in the millennial age will "go up to the mountain of the Lord, to the house of the God of Jacob to be taught his ways, that they may walk in his paths." How vivid Brother Griffiths' description of it makes that glorious city seem!

But now for the chapter. We will begin at the fifth verse:

5. Is such then the fast which I choose? That a man should afflict his soul for a day? Is it, that he should bow down his head like a bulrush and spread sackcloth and ashes for his couch? Shall this be called a fast and a day acceptable to Jehovah?

6. Is not this the fast which I choose? To dissolve the hands of wickedness; to loosen the oppressive burdens; to deliver those that are crushed by violence, and that ye should break asunder every yoke?

7. Is it not to distribute thy bread to the hungry, and to bring the wandering poor into thy house? When thou seest the naked that thou clothe him; and that thou hide not thyself from thine own flesh?

8. Then shall thy light break forth like the morning, and thy wound shall speedily be healed over; and thy righteousness shall go before thee; and the glory of Jehovah shall bring up thy rear.

9. Then shalt thou call and Jehovah shall answer; thou shalt cry and he shall say, Lo, I am here! If thou remove from the midst of thee the yoke; the pointing of the finger, and the injurious speech:

10. If thou bring forth thy bread to the the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness shall be as the noon-day.

11. And Jehovah shall lead thee continually, and satisfy thy soul in the severest drouth, and he shall renew thy strength and thou shalt be like a well watered garden, and like a flowing spring whose waters shall never fail." (Read to close of chapter.)

What though the conditions, promises, and blessings given in the chapter be national conditions, promises and blessings? It takes individuals to make nations, so cannot we as individuals, keep "the fast that God chooses," by at least "bringing forth our bread to the hungry"? for that one little clause is to be our text. The rest of the chapter forms its setting, out of which it could not be taken without spoiling it.

Notice too, that the giving of our bread to the hungry is twice repeated, as if it were the most important of all the conditions upon which the fulfilment of the appended promises were made to hinge, as it really is.

For what would release from oppressive burdens, deliverance from violence, that crushed its victims to the very earth, and the breaking of the slave owner's yoke mean to the freed ones, if no bread were given them? To have life assured, bread must be assured. Where no bread is, people die, just as they are dying now in eastern lands, a thousand per day and as 400,000 orphans must die in Bible lands unless speedily rescued.

And if this be true of literal bread, is it not just as true of "the bread that came down from heaven"? If "the fast that God chooses," is one that we must keep, that we may be able to deal out our literal food to earth's starving millions, is it not even more obligatory upon us that we keep his appointed fast, that those who are perishing from lack of heavenly bread die not? There are so many things we can do without, so many luxuries that can be put by—rich stews, pies, cakes, and puddings that can be left off.

Remember how Jesus blessed and brake the five loaves and the two fishes and gave them to his disciples, to feed therewith about five thousand men. "And they did all eat and were filled. And they took up twelve baskets full of the fragments and of the fishes." Were not these loaves and fishes symbols of the teachings and doctrines of Jesus?

"Labor not," he says, "for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you. My Father giveth you the true bread from heaven." And just as Jesus gave the disciples the broken loaves and fishes to satisfy the hunger of the multitude in a literal way, so has he given to us "the true bread," to satisfy the deeper hunger of the children of men. It is truth men want. "If death comes tomorrow, what is there beyond?" Anything for us? Any hope of living again? "What shall we do that we might work the works of God?" What must we believe? "What is truth?" We must answer these questions; we must warn men to flee from the wrath to come. The thing is imperative. We dare not shirk it; to do so is to lose our own prospective crown, our own future life.

Then how important it is that we give, that the truth may go. Right here let us raise up "a stone of help," for "hitherto the Lord hath helped us." He brought us to the goal that we set for August; let us unitedly ask him to give us all the rest that we need for machinery and office building in September. He will do it: he is abundantly able. And he will also give us the wherewith to feed his starving little ones, everywhere, with all that we ourselves need for life and godliness.

PRINTING PRESS FUND

| | |
|-----------------------------------|------------------|
| Mrs. E. Seeley | \$ 5.00 |
| R. Meermans Sr. | 5.00 |
| Chas. Herron | 2.00 |
| Mrs. Frank Martin | 6.00 |
| Mary Wolf | 2.00 |
| C. L. Pate | 25.00 |
| Mrs. Kora Leidigh | 4.00 |
| A Brother | 5.00 |
| Madeline Byers, aged 9 | |
| Frances Byers, aged 7 | |
| Evelyn Byers aged 6 | |
| Dora Byers, aged 5 | |
| Everett Byers, aged 3 | |
| Baby Paul Byers, 14½ months | 1.00 |
| Mr. & Mrs. J. F. Carpenter | 5.00 |
| Previously acknowledged | 916.75 |
| Total | \$ 976.75 |

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

| | |
|--------------------------|---------|
| Edwin Wood | \$ 5.00 |
| Mrs. Frank Martin | 2.00 |
| Mrs. W. L. Robbins | 1.00 |

Dr. J. D. Jones once said:—"God is more than the delivering God; he is the keeping and sustaining God. He is not simply the God of the great crisis, he is the God of every day. He will provide for the journey; he will keep our feet from falling; he will impart strength according to the day. Here is the antidote for all anxiety and fear." At no time in the history of the world had men and women more need than they have today to keep in mind the antidote for all anxiety and fear, as here brought out by Dr. Jones. Who among my readers has not in these trying times experienced the power of prayer? The heavenly Father was in the days of the prophets and in New Testament times a prayer hearing and a prayer answering God, and he is the same yesterday, today, and for ever.

In these days of awful anxiety, young and old do well to remember the promise of the Lord made to his disciples—"I will never leave thee nor forsake thee."

"Blessed are the dead which die in the Lord."

THE RESTITUTION

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ROBERT G. HUGGINS.....Editor

ARTHUR E. GRIFFITHS Treasurer and Manager

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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- Walter S. Tomlinson, Chagrin Falls, Ohio.
- George Francis, Albany, Wisconsin.
- J. J. Heckman, Hobart, Oklahoma.
- Geo. B. Alldridge, 11320 Knowlton Ave., Cleveland, Ohio
- S. H. Thomas, Proctor, Montana.
- E. W. Knapp, Monkland, Oregon.

EDITORIAL

In the life of the Christian, humiliation precedes exaltation (1 Pet. 5:6).

We have gained two by the removal of Brother and Sister Fankbonner, from Unionville, Ohio.

Much to our pleasure we had a visit this week from Brother and Sister B. F. Smith, of Monroeville, Ohio.

September 19th Brother Chas. L. Pate and Sister Ruth H. Bennett, two of our worthy and esteemed young people, were united in marriage. Brother and Sister Pate are "heirs together of the grace of life" (1 Pet. 4:7), and every brother and sister in the church wishes them a happy married life, ultimating in life everlasting at the return of the Bridegroom.

September 15th Mr. George L. Headley, formerly Presbyterian, was baptized, and arose to walk in newness of life. Brother and Sister H. H. Hawkins were used of God in pointing Brother Headley to the way, the truth, and the life. Our Brother is to be complimented for his candid and thorough examination of the truth, and his consequent clear understanding of the fundamental principles of the gospel, which he evinced in his "confession of faith" previous to his baptism. The Lord grant that he may be among the many sons brought to glory at the Lord's return.

BIBLE LESSON PLEDGES

To republish and bind "Bible Lessons on First Principles," I agree to take the number of copies set opposite my name, the cost not to exceed seventy-five cents

- Bertran MeermansOne
- M. W. PerrineOne
- B. F. Smith Two
- Previously acknowledged Eight

Total Twelve

BAPTISMAL SERVICE

At the close of our regular service at Hillisburg, Sunday morning, Sept. 15th., Brother I. N. Cook, made the good confession of faith in God the Father, and Jesus the Savior and yielded obedience to that form of doctrine once delivered unto us requiring baptism to symbolize his faith in the death, burial, and resurrection of Christ, which was administered in a near by stream immediately, where he arose from the watery grave to walk in newness of life, in the likeness of Christ's resurrection whereby he rose to incorruptibility and glory.

Brother Cook is a gentleman of high respectability and full of the years of life's experience. He is a dentist by profession, and is located at 200½ N. Main St., Kokoma, Ind. This is the third man we have had the privilege of burying in baptism during the season who were above 65 years of age; and it seems to contradict our thought that people of such mature years seldom yield themselves to Christ.

We rejoice to welcome Brothed Cook to the household of faith. And may he be blessed with every spiritual blessing and win that crown of glory we seek, is our prayer.

D. E. VanVactor.

NATIONAL BEREAN SOCIETY

Leota B. Hanson, Editor,
3323 Chippewa St., St. Louis, Mo.

Report Illinois Berean Society

The 21st annual Business Meeting of the Illinois Berean Society was held at Oregon, Illinois, on Aug 23rd, 24th, 1918. is being though advisable to hold two shorter sessions in place of a long one.

All officers were present except the treasurer.

Minutes of the last meeting were read and approved, as was also the report of the treasurer.

The following societies sent reports: Lanark, Chicago, Aurora, Ripley, and Macomb, the latter being a verbal report.

Literary and tract committees reported work done during the year.

Two new Isolated Bereans have joined Illinois.

A committee of two was appointed by the president to look over and revise Constitution.

The president set aside October as self-denial month. She also appealed strongly to the members

present to pay their dues. Isolated Bereans pay dues and send tracts.

The committee appointed for revising Constitution having reported, and changes voted on by society, election of officers was then taken up, resulting as follows:

President, Miss Anna E. Drew, 629 N. Galena Ave., Dixon, Ill.

First Vice-President, Miss Florence Laning, Mt. Sterling, Ill.

Second Vice-President, Mrs. Mae Miller, St. Jacob, Ill.

Secretary, Miss Edna Anderson, 193 Spruce St., Aurora, Ill.

Treasurer, Paul Hatch, 531 N. Ridgeway Ave., Chicago, Ill.

Committees, Literary: Mabel Canode, Oregon, Ill; John Miller, St. Jacob, Ill; Vivian Bernard, 533 N. Edwards St., Macomb, Ill.

Program: Ella Hanson, St. Peter, Minn; Morris Rupp, 104 S. Lake St., Aurora, Ill; Mrs. F. E. Siple, Oregon, Ill.

Tract: Chas. Anderson, 193 Spruce Ave., Aurora, Ill.

Isolated: Mrs. Lucy Lansberry, Casey, Ill.

Motion for adjournment made and carried.

Edna Anderson, Sec.

The following letters were received and read at the business meeting:

From Sister Hanna M. Barber

Dear Bereans:

I should like to met with you this year, but cannot do so. However I am with you in spirit, and pray the Lord that he will pour out a blessing upon you such as he has never poured out before.

Surely this is a wonderful year to us. Evidence all around us that the Son of Man is soon to be revealed. Beloved, do we realize this? Are we happy every day because we have this hope? We certainly have something that the world does not have: we have perfect peace while the world is in turmoil and strife. They are fearful because of this terrible war and do not know the outcome of it all; but we who are children of the light see beyond it all a grand time of peace when Jesus will be king over all the earth.

In these last days temptations are many, and it grieves me much that so many are falling along the way; they do not have faith to hold out until the end. Let us hold out until the end even if the Lord does delay his coming. He will come in his own good time, and happy will that man be who holds out faithful amid all the snares that are set for him in this evil world. Dearly beloved, if I never have the privilege of seeing any of you in this life I hope to meet all of you in that glorious age to come.

May the Lord bless you all in your good work.

From Azora M. Seroggs and Family

Dear Bereans assembled in Oregon, Ill:

Words cannot express to you the pleasure it would be to me to be present at the Bible School and Conference and study God's precious word and

listen to the good discourses that I know will be delivered there; but distance forbids.

Yours is a noble work. Dear ones have been brought to Christ through your teachings. I was enrolled as a Berean in the year 1907 or 8 (as near as I can remember), and soon after came to the Pacific coast, first to California, and later to Oregon. Last winter we met with the brethren in Fileda, which is nine miles north of Vancouver, Wash. I mentioned the Berean work but no one seemed interested. I believe Berean clases should be established wherever there are enough of our people to make a class.

We heard Brother Wm. Wilson preach two Sundays at Pasadena, California. I remember his words when he was organizing for us: "By all means organize a Berean class; it will be such a help to you."

We are now in Shennon Co., Oregon, in the wheat harvest, trying to do our bit towards this great conflict, helping to harvest the grain that must go to feed "our boys." We sometimes feel that we can scarcely take up the burden for the day, as we are no longer young people, but we pray to God each morning for strength to bear the burdens of the day, and go bravely on and, as the song says, "Brighten the corner where you are."

We are in a rough element where God's name is taken in vain many times a day. They do not even refrain when at the table. I have asked them not to curse in the cook house, but they pay no attention to my request. Every opportunity we have we drop a few timely words from God's precious Guide Book. It looks like casting pearls before swine, but we reflect that they might take root and save a soul from being lost.

We are not many miles from Brother E. W. Knapp, but have not had the pleasure of meeting him yet, but hope to before leaving this part of the country.

I wish for you a good and profitable meeting. My daily prayer is that Christ will soon come and put an end to the awful strife and sorrow of every description, and usher in a time of peace on earth, good will towards men.

Yours in hope of life when Jesus comes.

TREASURER'S REPORT

Indiana State Conference

| | |
|--|-----------|
| Balance on hand Aug. 12th 1917 | \$ 50.40 |
| Collections Aug. 12th, 1917, to Sep. 1918 .. | 198.96 |
| Total | \$249.36 |
| Paid Brother D. E. VanVactor and | |
| Brother F. L. Austin for services | \$ 170.20 |
| Balance on hand Sep 1, 1918, | \$ 79.16 |
| Ezra C. Railsback, Treasurer. | |

THE INDIANA BEREAN REPORT

Business meeting was held at Rensselaer, Aug, 31st, 1918. The meeting was called to order by the president, Mrs. Emma Railsback.

The Treasurer's Report

| | | |
|----------------------|---|-----------|
| Aug. 9, 1917 | Amt. in treas. | \$ 45.51 |
| Jan. 1, 1918. | Interest | .42 |
| Feb. 8, | South Bend Berean dues | 11.00 |
| Feb. 8, | Emma Railsback, outlines .. | 1.60 |
| Mar. 17, | Interest | .51 |
| Mar. 27, | Leora Roose, dues | .96 |
| May 27, | L. M. Howell, Bible school .. | 5.00 |
| May 27, | Emma Railsback, Bible school | 5.00 |
| May 27, | Leora Roose, dues | 1.20 |
| July 1, | Donations rec'd week of Bible school, North Salem | 91.45 |
| July 4, | Leora Roose Bible school ... | 5.00 |
| July 4, | South Bend Berean dues | 5.00 |
| Total receipts | | \$ 172.65 |

Paid Out

| | | |
|-------------|---|-----------|
| Mar. 27, | Leland Roose, National Berean Treasurer | \$ 1.20 |
| July 1, | Brother Croy, preaching | 5.00 |
| July 1, | S. J. Lindsay, teaching preaching and expenses | 40.00 |
| July 1, | D. E. VanVactor, teaching, Groceries and meat for school.. | 34.45 |
| | Mrs. McGowan, cooking | 7.00 |
| Total | | \$ 112.65 |
| July 12, | Balance | \$ 60.00 |

Sister Idona Romine was then chosen to act on the lesson book committee for the coming year.

Sister Lydia Railsback proposed that the amount of money to be sent to the National Society be increased to one-fourth instead of one-tenth. After discussing the matter it was decided to continue sending the one-tenth as previously done.

Election of Officers

The officers were then elected as follows:

President.—Emma Railsback.

Vice-President.—Maude Austin.

Secretary.—Reatha Cuffel.

Treasurer.—Leora Roose.

Lulu Stilson, Sec. Pro. Tem.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXVII

The Five Kingdoms

Memory Text: "And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27).

1. "Thou O king, sawest and behold a great image.

2. "This great image, whose brightness was excellent, stood before thee, and form thereof was terrible.

3. "This image's head was of fine gold, his breast and arms of silver, his belly and thighs of brass.

4. "His legs of iron, his feet part of iron and part clay."

5. "Thou sawest till that a stone was cut out without hands.

6. "Which smote the image upon his feet that were of iron and clay and brake them to pieces.

7. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors.

8. "And the wind carried them away, that no place was found for them.

9. "And the stone that smote the image became a great mountain and filled the whole earth.

10. "This is the dream: and we will tell the interpretation before the king.

11. "Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, and strength and glory. . .

12. "Thou art this head of gold.

13. "After thee shall arise another kingdom inferior to thine, and another third kingdom of brass, which shall bear rule over all the earth.

14. "And the fourth kingdom shall be strong as iron. . .

15. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms.

16. "And it shall stand forever, forasmuch as thou sawest that the stone was cut out of the mountain without hands" (Dan. 2nd chap.).

Practical Truths

In this lesson we have a sketch of the great kingdoms of earth under the figure of an image of a man. Nebuchadnezzar was the ruler of the kingdom of Babylon, and was the head of gold, or first kingdom. It was said by the writing upon the wall in the palace at the time of the great feast, "Thy kingdom is divided and given to the Medes and Persians." The Medo-Persian kingdom represented by the breast and arms of silver, is the second kingdom. The thighs of brass (also the figure of a rough goat—Dan. 8:21) represent the kingdom of Grecia, or the third kingdom. The iron and clay of the legs and feet of the image represent the Roman kingdom. The stone is the fifth kingdom, and will never pass away, but will eventually fill the whole earth.

Notes on the Lesson

Kingdom and Dominion.—In a kingdom there can be but one supreme ruler although there may be many in the administration as associate rulers. A kingdom denotes unity in government, and in this differs from an empire. Dominion conveys to our minds the power which is exercised, rather than the elements which go to make up a kingdom. Dominion may sometimes be used in the sense of territory, but usually it conveys, rather, the power exercised over subjects.

1. **Image.**—An imitation. That which imitates in form. This must have been the image of a man,

from the parts of a man afterwards mentioned, as head, arms, feet, legs, etc.

2. **Form.**—Form is the work either of nature or of art; it results from the arrangements of the parts—the external shape.

3 and 4. **Gold, Silver, Brass, Iron, Clay.**—These are the elements of which the image was made up; and note how these elements depreciate in value as we descend downwards from the head.

5. **Stone.**—It is evident that the stone represents the kingdom which is given to the people of the saints in the memory text.

6. **Smote the Image.**—Exerted its power upon it. Conquered and destroyed the corrupt governments, represented by the elements of the image.

7. **Broken to Pieces Together.**—This has been a puzzle to Bible expositors—how the different parts of the image are to be broken at one time, when all had passed away except the feet. It must be remembered this expression occurs in the dream and not in the interpretation, and meaning in its fulfilment simply the complete subversions of all the kingdoms of the world.

15. **In the Days of These Kings.**—The phrase "these kings," probably refers to the ten kingdoms into which Rome was divided (Dan 7:24), or "the ten kings which shall arise."

16. **Not Be Left to Other People.**—The rulers will be immortal and never die out of the kingdom. There will be no succession. They will possess it forever, even forever and ever.

Suggested Topics and Questions

1. **The Dream and its Interpretation.**—What did king Nebuchadnezzar see in a dream (Dan. 2:31)? Of what was the image composed (Dan. 2:32, 33)? Who told the king the meaning of the dream (Dan. 2:25)? What did the head of gold represent (11 and 12)? Over what kingdom did Nebuchadnezzar rule? What metal was below the head? (3). What kingdoms succeeded Babylon (Dan. 5:28)? Were the Medes and Persians a united kingdom? What metal represented the third kingdom? (3). What was the third kingdom? Ans. Grecia (Dan. 11:2). What are the next elements in the image? Ans. Iron and clay. (4). What kingdom is represented? Ans. The Roman. Under what kingdom was Jesus crucified (John 11:48)? What was to happen to these kingdoms (5, 6)?

2. **The Stone Kingdom and its Growth.**—What represented the fifth kingdom? Where did the stone come from? After striking the image, what did the stone become? (9). What kingdom is represented by the stone? (15). Was the stone a great mountain when it struck the image, or did it afterwards become a great mountain? Is there the idea of growth here? Will the kingdom be small at first and afterwards fill the whole earth? Is this the same kingdom that is mentioned in our memory text? Will this kingdom ever pass away? Is the fifth kingdom set up? Is the church God's kingdom, or will the kingdom be given to the church (Luke 12:32; Matt. 25:34)?

Godliness with contentment is great gain.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: 2 Peter 1:5-7

The Ceaseless Tide of Years

Oh, that the ceaseless tide of years,
The months with awful swiftness gone,
Might teach us to be wise with time
With giant footsteps hurries on.

Make us more watchful, though we see
No sign of dawn in eastern sky;
Move earnest, lest in slumbrous hour
Break on our ears the midnight cry.

Oh loosely hold earth's dearest joys,
Lest, bound with all too firm a band,
We nestle here and cease to walk
As pilgrims in an alien land.

Where duty leads may we go forth
Through dreariest waste or loneliest way.
Unfearing face the wildest storm,
And struggle on through darkest day.

With trustful hearts pass through the floods;
Why should we fear their sullen roar?
Each wild and furious wave but wafts
The nearer to the sunlit shore.

We may grow weary, faint, and morn;
Ah, sometimes even the bravest must!
Yet let us pray for strength to hold,
And firm, unquestioning faith to trust.

God grant us patience to the end,
That we, amidst the glorious band
Of noble martyrs, faithful saints,
May at the last as conquerors stand.—From the
papers of the late Mrs. Helen Winter, Edinburgh, Scot-
land. Copied from "Words of Life."

Bring Them to Jesus

"Bring them hither to me" (Matt. 14:18).

Thus said Jesus to his disciples when they argued that five loaves and two fishes were insufficient to feed the hungry multitude. He speaks the same words to you and me today, "Bring them hither to me"—all your weakness, all your inabilities, all your failures, all your trials, all your cares; all, every one; let me have them, and I will bring honor and glory to my name with them. "My strength is made perfect in weakness" (2 Cor. 12:9). So bring yourself, weak as you are, to him; and let him put his spirit within you, and let his strength be perfected in your weakness, as also your weakness be perfected in his strength.

Some faltering one may say, "I am so weak, and my inabilities are so great, that I can not do any-

This verse emphasizes such words as "true," "honest," "just," "pure," "lovely," and "good report," also "virtue" and "praise." What do these words mean?

Who wrote the above text? to whom was it written? and where can it be found?

Answer next issue.

Answer to puzzle in last issue:

The passage published was a prophecy concerning the first advent of Jesus which, although speaking of something yet in the future, speaks as if it already had taken place.

The "light that came" was Jesus the Christ, the Son of the living God. He is called "the light" because he was the reflection of the love, mercy, and grace of God.

The "darkness that covered the people" was their ignorance, or lack of faith; and the reason "they were in darkness" was because of their refusal to accept Jesus as the Christ, although Jesus lived a life of perfect purity, daily doing miracles that proved him to be "the Son of God"; still the people rejected his claims, and in the end crucified him. Surely they were in darkness, yea, gross darkness. They were pretty much as most of the people today. Although living in the light they saw it not. What does this mean to you?

The passage was written by the prophet Isaiah, and can be found in Isaiah 60:1, 2.

The Kind of Religion We Want

We want the kind of religion that softens the step and turns the voice to melody and fills the eye with sunshine and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floor with his boots, and makes the husband mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are traveling over them.—Helpful Thoughts.

"THE MARK OF THE BEAST"

It is claimed by Sabbatarians that the little horn of Dan. 7:8 changed the Sabbath from the seventh to the first day of the week; and that Sunday Sabbath keeping is the "mark of the beast" mentioned in the Bible.

Now this is impossible because the first day of the week was kept by the early Christians in memory of Christ's resurrection hundreds of years before the rise of the papal horn of Dan. 7:8. The

Bible dictionary, Mosheim's church history, and the Encyclopaedia Britannica all bear testimony to the early observance of the first day of the week in commemoration of Christ's resurrection on that day.

The rise of the papal horn was after the division of the empire into ten parts, symbolizing the ten horns on the head of the beast, and this division was not complete until A. D. 410 to 476.

Another objection to the Sabbatarian contention is that "the mark of the beast" is not a mark of the papacy at all. The papacy has enough laid to its charge without charging it with impossibilities. "The beast" always refers to Rome; but Rome was first pagan, but in the time of Constantine in the fourth century it became Christian, and was so called until the rise of the papal horn some hundreds of years after, when it became papal.

And it so happened that the original "mark of the beast," to which the second beast makes an image and enforces its mark, all belongs to the time when Rome was Christian. It is in the time when Rome is Christian that the empire receives the wound by a sword; and to which the second beast makes an image; all this while Rome is Christian, and before the rise of the papacy.

Again, it is one of the heads of "the beast" that receives the wound by a sword (Rev. 13:14); and the papacy is not one of the heads. Proof: In Rev. 17:10 John says, "Five are fallen; one is, and the other is not yet come; and when he cometh he must continue a short space."

Now it has so happened that the papal little horn has continued longer than all the seven heads put together; so the papacy is not one of the seven heads, but is an "eighth, and is of the seven." He ranks as one of the seven, but is an "eighth"—but not one of the seven, one of which was wounded. "The mark of the beast" (the beast being the Roman Empire) was completed in the time of the emperor Theodocius, who reigned from A. D. 392 to 295. The mark is to be found in the orthodox edicts of Theodocius by Gibbon.

The importance of the subject is perceived by reading Rev. 14:9, 10: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

This warning is given to responsible parties, and not to infants who are the unconscious receivers of the sign of the cross, that does them neither good nor harm. The importance of this is further seen in Rev. 15:2; 16:2. God only threatens with such dire punishment those who are, after fair warning, disloyal to their Creator.

Geo. Francis.

There is a great difference between the man who is sure of what he knows and the one who thinks he knows it all. The one has the beginning of knowledge; the other will never truly know anything.

thing for my Matser," but "Bring them hither to me." You may not be able to be a John B. Cook, or a George R. Kramer, or an Almus Adams, or a Robert G. Huggins; but you may be able to bring some poor sinner to Christ, who may be the means of saving scores of others. We never hear the name of the brother or sister who was the instrument used in bringing any of the above brethren to Christ. Who ever they were, think you they will lose their reward? Nay, verily. Jesus called Andrew to follow him. His name is mentioned but twice in the Bible; but Andrew was the one who brought Peter—that great apostle and teacher—to Jesus. Perhaps you cannot be a Peter, but if you try, you may be an Andrew. Will you try?

Now, my dear young friend, do not be discouraged, but bring your all to Jesus; and as he fed five thousand with the five loaves and two fishes, so he will bless your every effort. He will bless your offering to the salvation of many.

A Contrast

"Written in the Earth" vs. "Written in Heaven"

"O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters" (Jer. 17:13).

May the Lord deliver us from such a sad ending. May we honor his name. May we uphold his power. May we magnify his glory through our faith in, and love for, his Son, at whose feet we are to place our all; that we, writer and reader, may be classed among "the general assembly and church of the firstborn, which are written in heaven" (Heb. 12:38).

Which are You?

Young Willie Crosspatch seems to think—

Now isn't it a shame?—
That meal time only serves to bring
A sort of grabbing game!
He always wants the biggest piece,
For himself always reaches;
Nor does he heed what day by day
His patient mother teaches.

If children only would listen to the teachings of their mothers, they would be beloved by all; for everyone loves a child who is neat, clean, good, and unselfish. But greedy children, such as Willie Crosspatch, are shunned by all. They even are suspicious of themselves. This is what the Bible says of them: "They are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber, yea, they are greedy dogs."

Now, Mary Sunshine is polite,
Perhaps she'd like to take
The biggest helping of the cream,
The biggest slice of cake;
But greediness, she's very sure,
Is something to avoid,
She helps herself quite as shee should
And no one is annoyed.

Unselfish children always are happy; they make the home circle bright and cheerful. They are welcome wherever they care to go, for they are beloved by all. The Bible also speaks of generous persons: "Every one according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Slept—Wept

The Preacher—Ecclesiastes— says, "To everything there is a season." "A time to weep, a time to laugh, and a time to mourn." We have this thought exemplified in the life of the greatest of all men, Christ Jesus our Lord. We notice that at the wedding feast he was cheerful, and assisted in the festivities; and that while at Gethsemane "he was sorrowful and very heavy." Surely he was a man of sorrow and acquainted with grief." But he was not always sorrowful. We read at times when his heart was full of joy, when he was glad and rejoiced; and his great admonition to us is to accept of the Lord's salvation so our sadness will be turned into gladness, our weeping into joy. As we go through life let us remember that

While the storm was fiercely blowing,
While the sea was wildly flowing,
Angry wind and angry billow
Only rocked the Savior's pillow,
Jesus slept.

But when sudden grief was rending
Human hearts, in sorrow bending;
When he saw the sisters weeping
Where the brother's form was sleeping,
"Jesus wept."

Daily Thoughts

| | |
|---|-------------|
| I will go in the strength of the Lord God. | Psa. 71:16 |
| For thou art my hope, O Lord God. | Psa. 71:5 |
| He kept him as the apple of his eye. | Deut. 32:10 |
| Hast made us unto our God kings and priests. | Rev. 5:10 |
| All things are possible to him that believeth. | Mark 9:31 |
| Ye are of more value than many sparrows. | Luke 12:7 |
| The Father of mercies, and God of all comforts. | 1 Cor. 1:3 |

Our Weekly Puzzle

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you.

In the above quotation the word "whatsoever" is repeated six times. What is the meaning of the word?

What is the significance of "finally"?

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"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

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BIBLE LESSONS ON FIRST PRINCIPLES

Lesson XII

BY ROBERT G. HUGGINS *
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THE COMMANDMENTS OF CHRIST

I. The Commandments of Men Must Not be Observed

"The commandments and doctrines of men" are legion (Col. 2:22). In this lesson we have only space to mention

(a) Keeping the Sabbath in this dispensation;

(b) Ceremonial footwashing; and

(c) Numerous annullments and emendations relating to the Lord's supper.

(a) Gal. 3:8,17; Gen. 2:3; Ex. 19:18; 2 Kings 18:11,12; Lesson 3:3,4; Deut. 5:2,3; Nehe. 9:13,14; Gal. 3:4; 2 Cor. 3; Col. 2:16-22; Acts 15:28,24.

(b) John 12:1-3; 13:1-16; 1 Tim. 5:9,10.

(c) Matt. 26:26; 1 Cor. 11:24; 10:10; 11:26,28; Gen. 9:4; Lev. 17:14; Acts 15:29.

II. The Commandments of Christ Must be Obeyed

(a) After baptism our final salvation depends upon keeping the commandments of Christ.

(b) The commandments of Christ include those which he gave by his apostles.

(a) Matt. 23:20; John 15:14; 13:17; Matt. 7:21; John 15:10; 1 John 2:4; Rev. 22:14.

(b) 1 Cor. 14:37; Luke 21:15; John 16:7; 15:26; Matt. 10:19,20; Acts 2:33; 1 John 4:6; John 20:21; Matt. 10:16.

III. The Breaking of Bread is a Commandment of Christ

(a) From the observance of this ordinance the Church of God must debar the world, exclude adherents to false religions, and excommunicate its own members for doctrinal and moral transgressions.

(b) Its observance on the part of baptized believers is essential to acceptance with God.

(a) Matt. 18:17; Rom. 16:17; 1 Cor. 5:8-11; 2 Thess. 3:6; 2 Tim. 3:5; Titus 3:10; 2 John 10,11; Gal. 5:9,12; 6:14.

(b) Psa. 116:12-14; Cant. 1:12; John 6:53-56; Matt. 26:26-28; Ex. 12; 1 Cor. 5:7,8; Heb. 10:22-29,38,39; 1 John 1:6-10; 2:1-3; 5:3-6.

IV. The Breaking of Bread is an Institution which Requires Weekly Observance

(a) The Church of God is the house of God.

(b) In the house of God there is always the table of the Lord.

(c) The breaking of bread includes the drinking of the cup as part of the institution.

(d) The breaking of bread is a weekly memorial of the Lord's death, and is an indispensable part of worship in all stated meetings of the Church.

(a) 1 Cor. 3:16,17; 1 Pet. 2:5; 1 Tim. 3:15; Heb. 10:21.

(b) 1 Cor. 10:21; Ex. 25:30; Lev. 24:5-9; Heb. 3:6.

(c) Matt. 26:27; 1 Cor. 11:20; Iliad 2: lines 381-399; 8:53-66; Acts 2:46; 1 Cor. 10:16; Acts 2:42.

(d) Acts 2:42; 20:7; 1 Cor. 16:2; 11:20,-26; 10:16; Matt. 26:29.

SYNTHETIC REMARKS ON THE LESSON

I. The Commandments of Men Must Not be Observed. There is a great deal of vain religion in the world (Jas. 1:26). Thousands are beguiled and spoiled "through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ" (Col. 2:4,8). Rejecting Christ as Head (vs. 19), they proceed to render a "voluntary humility and worshipping of angels, intruding into those things which they have not seen, vainly puffed up by their fleshly mind" (vs. 18). The "fleshly mind" is restive under God's law, which it cannot understand, and which it cannot love nor obey (1 Cor. 2:14; Rom. 8:7). The presumption which rejects "the one lawgiver" (Jas. 4:12) soon dares to make "ordinances" to suit itself (Col. 2:20). These ordinances which emanate from "the fleshly mind" are called "the commandments and doctrines of men" (vs. 22), and those who obey them are said to offer "will-worship" (vs. 23). "In vain they do worship me," our Lord declares, "teach-for doctrines the commandments of men" (Matt. 15:9). Like Nadab and Abihu, such people offer "strange fire before the Lord, which he commanded them not," and for their "puffed up," arrogant usurpation of the divine prerogatives they are doomed to the death penalty (Lev. 10:1,2). The ordinances imposed by men upon the gullible are legion, but here we can only refer to a few which the reader must take as specimens of all.

(a) Keeping the Sabbath in This Dispensation. Sabbath observance has never been a part of the gospel in the past, nor is it today. The gospel is four hundred and thirty years older than the law (Gal. 3:8,17). Twenty-five hundred years after creation God blessed the seventh day, and sanctified it, because in it he had rested from all his work (Gen. 2:3). He blessed and sanctified the Sabbath day at Horeb, and made it a part of the Mosaic covenant, which was both a national and a new institution (Ex. 19:8; 2 Kings 18:11,12). During the twenty-five hundred years from Adam to Moses the gospel was current among the people (Lesson 3:3,4), while the Sabbath was unknown (Deut. 5:2,3; Nehe. 9:13,14). The law of Moses, of which the Sabbath was a part, lasted for about sixteen hundred years. Then Christ appeared and abolished the Mosaic covenant and brought into vogue the new covenant (Gal. 3:4; 2 Cor. 3). In it there is no commandment to observe the Sabbath day. That requirement, along with meats, drinks, holydays, and new moons, is today only found among the commandments of men (Col. 2:16-22). To Sabbath agitators we say in the words that "seemed good to the Holy Spirit" (Acts 15:28) when rebuking them over nineteen hundred years ago: "Forasmuch as certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: TO WHOM WE GAVE NO SUCH COMMANDMENT" (vs. 24).

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(b) **Ceremonial Footwashing.** Footwashing, when observed as a church ordinance, is another invention of men. The Lord's supper was instituted by Christ in Jerusalem at the close of the passover (Matt. 26), while he washed his disciples' feet at Bethany six days before the passover (John 12:1; 13:1). "There they made him a supper" (John 13:2), and there, "supper being ended" (John 13:2), he washed their feet at a festival in the privacy of a home. In the practice of the apostles, as reported in the New Testament subsequent to the footwashing in John 13, there is no mention of its observance except in private home life, where it is catalogued with hospitality and other domestic duties (1 Tim. 5:9,10). Footwashing, if done as a church ordinance or ceremony, is a "voluntary humility"; and those who do it act without authority from God.

(c) **Numerous Annulments and Emendations of the Lord's Supper.** From the testimonies following it appears that the breaking of bread and the drinking of the cup are brought together and constitute one ordinance, which is usually and scripturally called "the breaking of bread": "Jesus took bread and blessed it, and gave it to the disciples, and said, Take eat; this is my body" (Matt. 26:26). The breaking of the bread is an essential part of this significant ceremony; "take eat" is another necessary item of the ordinance. "And gave to the disciples." The distribution of the bread is another fundamental part of the sacred rite. "Take eat; this is my body, broken for you" (1 Cor. 11:24). "The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:10). 1 Cor. 11:26,28 reads in the Greek and Vulgate texts, corroborated by the "Codex Alexandrinus" and the "Codex Claromontanus": "As often as ye eat this bread and (kal) drink this cup"; "Let him eat of that bread and (kal) drink of that cup." The bread and the cup are both indispensable parts of the Lord's supper. But man presumes to divide what God has joined together (Matt. 19:6); he dares to change, annul, and amend God's law! The Romish priests refuse to break the bread, and give their votaries instead a consecrated, unbroken wafer! Of the cup Christ says, "Drink ye all of it" (Matt. 26:27); but they withhold the cup from the people! To these annulments and emendations they add the doctrine of transubstantiation, which makes the bread and wine the literal flesh and blood of Jesus Christ! All this is in defiance of the word of God which says, "As often as ye eat this bread." Three times in as many consecutive verses the substance eaten is declared to be bread (1 Cor. 11:26,27,28). The wine is called "the fruit of the vine" and "the blood of grapes" (Matt. 26:29; Gen. 49:10) instead of the blood of a person. We are forbidden to partake of the blood of either man or beast (Gen. 9:4; Lev. 17:14; Acts 15:29), but we are commanded to drink the sacramental cup (Mat. 26:27). In the Catholic mass where, by the magical power of the officiating priest, as he believes, the bread and wine are transubstantiated into the literal flesh and blood of Christ, the people partake of the first and the priest of the second. Both are guilty of cannibalism every time they solemnize the Lord's supper, if transubstantiation be true!

II. The Commandments of Christ Must be Obeyed. While the child of God rejects every annulment, emendation, and excrescence which the traditions of men have manufactured, he is under sacred obligation to obey the commandments of Christ. The orthodox doctrine of "justification by faith only" has obscured the principle of obedience as a condition of salvation, and has reduced the commandments of Christ to a practical nullity as a means of attaining a justified standing before God. A

disobedient saint will be as decisively rejected by Christ as an unjustified sinner. After baptism our final salvation is suspended upon obedience. "Teach them to observe all things whatsoever I have commanded" (Matt. 28:20). Read John 15:14; 13:17; Matt. 7:21; John 15:10; 1 John 2:4; Rev. 22:14; Jas. 1:22, and you will see that friendship with God, love to Christ, and final acceptance with God depend upon doing the commandments of God.

To give intelligibility to the arguments which are to follow, it is necessary to remark here that "the commandments of Christ" include the commandments of the apostles. Christ indorses and owns what they have said as of equal authority with his own word. This appears from the following passages:

"Let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. 14:37).

"It is not ye that speak, but the spirit of your Father that speaketh in you" (Matt. 10:19,20).

"He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me" (John 13:20).

"He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit" (1 Thess. 4:8).

"When ye received the word of God, which ye heard of us, ye received it not as the word of man, but as it is in truth, the word of God" (1 Thess. 2:13).

III. The Breaking of Bread is a Commandment of Christ. From the foregoing testimony it is plain that our ultimate acceptance with Christ depends upon doing his commandments. "Teach them to observe all things whatsoever I have commanded you" (Matt. 28:20) extends the obligatoriness of "whatever" he has commanded, either by himself or through his apostles, to all who are baptized (vs. 19); not in the weak, convenient sense of suitability, but of imperative obligation. Now there is an ordinance concerning which he has said, "This do in remembrance of me" (Luke 22:19). As this is one of "the all things" which he has commanded us to "observe," we must trouble the reader by expounding to him the requirements of this mandate concerning the Lord's supper.

First, as to Who May Legitimately Partake of the Communion. "Open communion" means unconditional communication; "close communion," conditional participation. The first is lawless, but agreeable and popular in the churches of the apostacy; the second is scriptural, and is the method which obtains in the Church of God. The Lord's people are forbidden to celebrate communion with the world, the devotees of false religions, or even with their own brethren and sisters when they become corrupt in either faith or morals. No other doctrine is so cordially repudiated, detested, and persistently assailed by the world and spurious Christians as conditional fellowship. Their objections to it have been reiterated with an audacious boldness and insisted upon with a pertinacity almost transcending human credence. The logical jugglery they use to destroy the doctrine, however, only makes it stand out in bolder relief. Passages of Scripture which debar the world, devotees of false religions, and disobedient brethren and sisters from the Lord's supper are here given in part:

"Let him be to thee as a heathen man and publican" (Matt. 18:17).

"Mark them . . . avoid them" (Rom. 16:17).

"If any man that is called a brother be a fornicator, or covetous . . . ; with such an one no not to eat" (1 Cor. 5:11).

"Put away from among yourselves that wicked person" (1 Cor. 5:13).

"Now we command you, brethren, in the name of the

Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us" (2 Thess. 3:6).

"A man that is an heretic after the first and second admonition reject" (Titus 3:10).

"If any come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 10,11).

"I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils" (1 Cor. 10:20,21; Eph. 5:6-13; 2 Cor. 6:18).

"And this food is called among us the Eucharist, of which no one is allowed to partake but those who believe the things we teach are true, and has been washed with the washing that is for the remission of sin, and unto regeneration (baptism), who is living as Christ" ("First Apology of Justin Martyr," page 64; see also "Denying the Faith," pages 14-20).

Second, the Importance of the Communion. Bread and wine were elements sacramentally used in the days of Abraham when Melchizedek "brought forth bread and wine" and blessed him (Gen. 14:18,19). Christ, of the Melchizedek priestly order (Heb. 5:6), likewise "brought forth bread and wine" and blessed them as elements of communion (Matt. 26:26-30). In all the intervening time between Melchizedek and Christ, although largely, if not entirely, prophetic, the golden hues of the eucharist were visible and even luminous. David took "the cup of salvation," and called on Jehovah's name, saying, "I will pay my vows unto the Lord now in the presence of all his people" (Psa. 116:13,14). Solomon's spikenard was fragrant to the King as he sat "at his table" (Cant. 1:12). "The table of the Lord" was spread in festive joy by the faithful few in the closing days of the Old Testament (Mal. 2:12,13; 3:16,17). All this and much more is said prophetically of "the Lord's table" before Christ came. When he appeared he gathered up these scattered rays of prophecy and concentrated them in one focused sunbeam when he said: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you" (John 6:53). Here is meat and drink indeed (vs. 55). In mandatory accents he said, "Take eat"; "Drink ye all of it"; and then subjoined the sufficient reason: "For this is my blood of the new covenant, which is shed for many for the remission of sins" (Matt. 26:26-28). Like the passover, which ended in the eucharistic institution (Mat. 26:26), if any forbear to partake of it without legitimate impediment, "that soul shall be cut off, that man shall bear his sin" (Num. 9:7-11). "Christ our passover is sacrificed for us," and we are charged by one who had apostolic authority, "to keep the feast" (1 Cor. 5:7,8). Where a man is so obdurate and daring as to ignore and disobey this divine law, he "shall bear his sin." Forsaking this "feast" of the Lord's bounty is Paulinically declared to be trampling under foot the Son of God contemptuously, treating the blood of Christ as an "unholy thing" sacrilegiously, and doing "despite unto the spirit of grace" fatally (Heb. 10:29). Of all the sins which have dishonored God, debased Christ, nullified the new covenant, and degraded man, none can be greater than this. Wilfully committed, the offender draws back into perdition, and exposes himself to the fearful prospect of a "certain fearful looking for of judgment and fiery indignation that shall devour the adversaries" without mercy (Heb. 10:30, 27,28). Only by fellowship with each other, and with the Father and the Son in eucharistic communion can believers walk in the light and be cleansed from "all sin" and "all unrighteousness" (1 John 1:6-10). May those who have heretofore disparaged this holy ordinance of

God consider these solemn truths, and others that will be disclosed in the next section of this lesson, and never be guilty again of calling the Lord's supper "an unholy (common) thing" (Heb. 10:29; Acts 10:15).

IV. The Breaking of Bread is an Institution which Requires Weekly Observance. The following arguments are submitted as sufficient to convince the candid reader that weekly communion is a requirement of divine law:

(a) **The Church of God Is the House of God.** In allusion to the temple under Moses, the community of believers is called "God's building," "temple," and "habitation" (1 Cor. 3:9; 2 Cor. 6:16; Eph. 2:19,20). The holy place adumbrates the church of God. The common priests went always into the holy place, and the High Priest once a year into the most holy. Christ is our High Priest, and has gone into the holiest of all, "heaven itself, now to appear in the presence of God for us" (Heb. 9:24). While he is always there a High Priest we are always here "a spiritual house, a royal priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2:5). Again and again the church is called the house of God (1 Tim. 3:15; Heb. 10:21). The church, then, being the house of God, and its members all anointed under-priests, they correspond to the holy place between the outer court and the holiest of all.

(b) **In the House of God there is Always the Table of the Lord.** "There was a tabernacle made: the first, wherein was the candlestick, and the table, and the shewbread" (Heb. 9:2). On this "table" there were placed every Sabbath day twelve loaves, which were on show or exhibition during the whole week, and hence were called "shew-bread" because always on show before the Lord. On the succeeding Sabbath they were replaced by twelve fresh loaves (Ex. 25:30; Lev. 24:5-9). Apart from antitypical and analogical interpretations, we are told by one who knew, that in the house of God on earth, called the church of God, there is "the table of the Lord" as part of its furniture: "Ye cannot be partakers of the Lord's table, and of the table of devils" (1 Cor. 10:21). "The cup of the Lord" and "the bread" are the furnishings of this table, to which every believer may come with kingly and priestly rights (Rev. 5:10). They all have access to it rightfully, and even "boldly," as children of God (Heb. 10:19). Speaking in a style only possible of things usual and recurrent, Paul says: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:16). Not the cup which we have received with thanks, nor the bread which we have broken, but which we do break. If in the typical temple of the Mosaic dispensation, as we have seen, there were always displayed twelve large loaves, even in the wilderness, appropriate emblems of Jehovah's bounty and grace, can we stoop so low as to believe that in the house of God today, over which Jesus is a Son (Heb. 3:6), there is rarely spread a repast for the royal priesthood of saints? In both dispensations the Lord's table is in the Lord's house. Is the Lord so impoverished now as to be less generous than formerly? Is the giving of an annual banquet the only use to which the Lord's table is now put? Is a quarterly refreshment enough? Is a monthly feast all he can afford? Is he so poor or churlish he can provide no better; or is he too parsimonious to furnish it for those who love him and whom he loves?

(c) **The Breaking of Bread Includes the Drinking of the Cup as Part of the Institution.** Romanists and many Protestants have stolen from the people "the blood of the

everlasting covenant" (Heb. 13:20). They give them bread to eat, but no cup to drink! It looks as if there had been a conspiracy between them to rob the table of the Lord. The Protestant argument is largely Catholic in origin and may be stated in this way: The communion is called "the Lord's supper" (1 Cor. 11:20), and "supper" is an evening meal, and may not include "the cup" at all! Communion, to them, only means a feast in the evening, with no cup on the table! This is the very custom which Paul unsparingly condemns in 1 Cor. 11:22. Those who make this argument are certainly not burdened with a ponderosity of intellect, or they would know that the breaking of bread was instituted and eaten after a supper (Matt. 26:17-26). Not in the sense of one of the meals of the day can communion be called breakfast, dinner, or supper; for it takes the place of no meal. *Delpnos*, the Greek word which is translated "supper" in 1 Cor. 11:20, represented breakfast in the days of Homer (*Iliad* 2: lines 381-399; 8:66). In the time of Demosthenes *delpnos* meant a feast. Now the gospel is often called a feast, and Jesus said, "If any man open to me, I will (*delpneso*) take supper with him and he with me" (Rev. 3:20). "The Lord's supper" in 1 Cor. 11:20 stands opposed to their "own supper" (vs. 21), and doubtless refers to the communion. Since *kurlake hemera* means "the Lord's day" in Rev. 1:10, *kurlakos delpnos* in 1 Cor. 11:20, or the Lord's supper, is applicable to the eucharist. The Lord's day, the Lord's table, the Lord's cup, and the Lord's supper may all be used rightly in the church of God; for in his house these are all sacred to him.

Another argument advanced by those who would take "the cup" from the church, is to the effect that the term "the breaking of bread" omits to say that the cup was used in observing the eucharist. Now while the term "to break bread" was often used among the Jews in the ordinary sense of partaking of food (Acts 2:46), it is also frequently used for communion which includes, according to Paul, both the cup and the bread (1 Cor. 10:16)*. Luke calls the communion emphatically *klasel tou artou*, "the breaking of the bread" in Acts 2:42: "They continued steadfastly in the apostle's doctrine and fellowship, and in the breaking of bread, and in prayers—praising God." In Acts 20:11 an ordinary meal is spoken of as "breaking bread" because it is used indefinitely, and because he that eats is in the same number with him that breaks bread; but when an established usage is referred to, the article or some definite term ascertains the communal sense. In Acts 20:42 it is "the breaking of the bread"; in Acts 20:7 it is "the breaking of the bread" again; and in 1 Cor. 10:16 it reads, "the bread which we break." Any one who understands the generic meaning of words and terms can see the force of these remarks. In accordance with these observations and in conformity with universal usage in laws and institutions, that which is first or most prominent in them, designates and names them. *Habeas Corpus*, *Fieri Facias*, *Nisi Prius*, *Capias*, and *Venditioni Exponas* are a few illustrations selected at random.

(d) **The Breaking of Bread is a Weekly Memorial, and an Indispensable Part of Worship in All Stated Meetings of the Church.** Breaking bread, then, includes the cup; and that this sacramental ordinance was a

* There is no previous mention of any such ordinance as the breaking of bread, separate from the cup, ever having been given by our Lord. "The breaking of bread" is, therefore, of necessity, an abbreviated form of reference to the eucharist.

weekly memorial of Christ's death, and formed an indispensable part of worship in the assembly of the primitive believers, appears from the fact that thirty years after the eucharist was instituted, the church in Jerusalem, which was constituted and presided over by the apostles, celebrated the Lord's supper in their ecclesial meetings as "steadfastly" as they did all other parts of public worship. Hear Luke's account: "They continued steadfastly in the apostle's doctrine and fellowship, and in the breaking of bread, and in prayers" (Acts 2:42). When the word "steadfastly" is made to mean annually, quarterly, and when you please, the "doctrine," "fellowship," and "prayers" suffer equally with the eucharist. Logically such theorists should only preach "the apostle's doctrine" annually, and should only indulge "in prayers" quarterly!

So important is the apostolic idea of the communion, and so conspicuous a place did it hold in their meetings, that they are never said to hold a meeting for any other purpose than to break bread. "And on the first day of the week, when the disciples came together to break bread" (Acts 20:7). Those who have any regard for the meaning of words must concede that the meeting of the disciples and the breaking of bread are here expressed in the same terms so far as frequency is concerned. If the one was weekly, so was the other. If they met every first day, they broke bread every first day; and if they did not break bread every first day, they did not meet every first day. The fact is they did both. If Luke had said they met on a first day and partook of the eucharist, the annual, semi-annual, quarterly, and monthly communicants might be able to explain away weekly communion. In all languages that have a definite article, it is prefixed only to stated and fixed times. "The first day of the week" is not merely definitive of one day, but expresses a fixed day. Notice, then, how accurately and significantly Paul writes in 1 Cor. 16:2: "Upon the first day of the week"; "On the first day of every week"; *kata mian Sabbaton*. Macknight and the *Emphatic Diaglott* correctly render these words, "On the first day of every week." All men of education admit that *kata pollin* means "every city"; *kata menan*, "every month"; *kata ecclesian*, "every church"; therefore by following the same usage *kata mian Sabbaton* means "the first day of every week."

The primitive Christians, then, did meet "the first day of every week." This conceded, we remark that they broke bread at these weekly meetings to show forth the Lord's death till he come. "When ye come together into one place," says Paul, "this is not to eat the Lord's supper" (1 Cor. 11:20). When the teacher reproves a pupil for squandering time, she cannot do it more forcibly than by saying, "When you waste time like this, you do not come to school to learn." See, then, the purport of Paul's words: "When you assemble thus, it is not to eat the Lord's supper." The saints of Corinth met "every first day of the week," and when they assembled "in one place" it was to eat the Lord's supper—a declaration of their practice as explicit as could be given, and differing only from a categorical commandment in the form in which it is expressed. There cannot be found in the pages of the New Testament, after the eucharist was instituted, a church meeting on the first day of the week for any other purpose than to break bread. If an instance can be adduced, let it be brought forth to our confusion. There is not the inkling of a commandment for us to preach the gospel on the first day of the week, hold a Sunday School, or do anything under the sun except to break bread and attend to the means of edification and comfort which are

accessory to the Lord's supper (Heb. 10:21-25). To "forsake the assembling of ourselves together" for this purpose wilfully, is a sin for which there is no sacrifice (vss. 25-29).

Finally, "as often as ye eat this bread, and drink this cup" (1 Cor. 11:26) are words used in connection with the communion from which some have inferred that there is no commandment touching the frequency of the Lord's supper; consequently they say there is no condemnation for a partial or even a total neglect of it*. The words "as often" they refer to frequency, whereas they denote manner. "Always do it in remembrance of me" is what they mean. The context of the words refers to the manner and design of the ordinance, not to frequency; and it is destructive of all admitted rules of interpretation to infer another matter from them which is not in the purview of the writer. If the words "as often" leave it optional and discretionary with the church how often, she would be blameless if she never but once in all time showed forth the Lord's death by observing the Lord's supper. Such an absurd interpretation makes the communion an observance without reason, law, precedent, and obligation. "This do in remembrance of me" (1 Cor. 11:24) is a commandment, if there is any meaning in words; and it lays upon us the obligation to "do" it in some times and in some places. Was there ever a commemorative ordinance, in any age, in any clime, under any religious economy ordained by God, which had not a fixed, definite time for its observance? If so, where and when? Was it the Sabbath? the Passover? the Pentecost? the Feast of Tabernacles? the Feast of Purim? circumcision? baptism? We repeat our question with emphasis: Can you name one commemorative ordinance, the meaning and frequency of which is not laid down in the word of God, either by precept or example? You cannot name one of a social character! If the Lord's supper be not a weekly institution; if it is only a commandment without a definition of the time, place, and manner of its observance, then the lawless observers of the eucharist must be confounded by the circumstance that it is a thing sui generis—an anomaly, an institution unlike all others of Jehovah's appointment. May the reader avail himself of the communion of the body and blood of Christ with fellow believers now (1 Cor. 10:16) that he may be among those with whom Jesus will "drink it now in the Father's kingdom" when he comes (Mat. 26:29).

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A POSTSCRIPT

Showing When, by Whom, and How Weekly Communion Degenerated into an Annual Observance

For the first three centuries after Christ the church broke bread weekly (Pliny's Epistles, book 10; Justin Martyr's Second Apology; Tertullian's De Ora., page 135). The weekly communion was practiced in the Greek

* Those who are guilty of this pernicious reasoning should consider 1 Cor. 11:27-31. If we do not partake of the sacramental symbols of the Lord's death, and eat and drink them worthily, we join hands with those who "killed the Prince of life" (Acts 3:15). We are guilty of murder because we "are guilty of the body and blood of the Lord." We crucify him afresh, and put him to an open shame (Heb. 6:6). For this nefarious crime God gives over the offenders to both temporal and eternal "damnation." Compare 1 Cor. 11:27,29,32.

church till the seventh century; and by one of their canons, "such as neglected three weeks together were excommunicated" (Erskine's Dissertations, page 271). In A. D. 506, at the Council of Agatha, it was decreed that "none should be esteemed good Christians who did not communicate at least three times a year—at Christmas, Easter, and Whitsunday (Council of Agatha, Can. 18). In about six hundred years, however, the carnal crowd grew tired of even three communications in one year; and the infamous Council of Lateran decreed auricular confession, transubstantiation, and that "an annual communion at Easter was sufficient." Thus in the hands of the most ignorant and abandoned Papists the simple and weekly communion service degenerated into a pompous and annual sacrament at Easter. How the weekly observance of the Lord's supper was supplanted by the infrequent administration of the ordinance is told by Mr. John Brown as quoted in "The Christian System," page 320:

"The Eastern hermits, retiring from the society of men, had taken up their residence in deserts and mountains and, being far removed from the places of its administration, seldom attended. This neglect, though really the effect of their sloth and distance, they pretended to arise from their regard and reverence for this most holy ordinance. It being easy to imitate them in this imaginary holiness, which lay in neglecting the ordinances of God, many of the Eastern Christians left off to communicate, except at such times as superstition had rendered solemn, such as at Pasch; and contented themselves with being spectators on other occasions. On account of this practice, we find the great and eloquent Chrysostom, once and again, bitterly exclaiming against them as guilty of the highest contempt of God and of Christ; and calls their practice a most wicked custom."

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This lesson may be obtained by addressing the Author. Three cents for one copy; twenty-five cents per dozen.

TOO MANY CHURCHES

Religious papers are complaining that in many places there are "too many churches." Each sect wants a church of its own, and this leads to the establishment of more churches than the community can support. The result is that all sorts of degrading and irreligious schemes have to be resorted to raise enough funds to keep things barely going, and at that the minister usually behind on his salary. In some cases congregations are uniting in order to reduce expenses, and in others the churches are being abandoned. There are not "too many churches," but the truth is that too many churches fail to deliver the goods and they are therefore squeezed out of existence by the hard law of competition and survival. What a weak and disgraceful confession it is for any nation to declare that it has "too many churches"—as if people could be too good. But there are lots of churches which were born in cantankerousness and which have tried to live on selfishness, hatred and ungodliness generally. They bring nothing of value to the people, and the people will do nothing for them. If they perish it is because they deserve to, and there is nothing to mourn over. The churches that are doing things and that devote themselves to carrying out the teachings of Jesus, as near as may be, and do not waste their energies on contention, jealousy, backbiting and worldliness have no trouble getting congregations and support

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EDITORIAL

The brethren and sisters are all pleased exceedingly to welcome back home Sister Ruth Mowery after a protracted visit in California.

We sorrow with Brother and Sister W. L. Crowe in the loss they have sustained by the death of their daughter, "a sweet little bud" of fourteen years.

We are sorry that pages 430 and 431 were reversed in The Restitution of Sept. 24th. The inadvertence occurred in the press room, for which we ask the reader's pardon.

For the school term we lose the helpful presence of Sister Myrna Lang and Sister Helen Pate, both of whom are students this year at Penn Hall, Chambersburg, Pa.

September 22nd our morning worship was brightened by the following visitors who partook with us of the sacred emblems of the Lord's table: Sister Buckman and her son, Brother Carey, of Salem, Ohio; Brother Harold Baker, of Chillicothe, Ohio; and Brother Robt. Pate, Jr., of Louisville, Ky.

Numbers III and IV of Bible Lessons are almost out of print. If these numbers are ordered and you do not receive them in due time, remember your order will be filled just as soon as we can publish a second edition. The sales of Bible Les-

sons have exceeded our expectations, but we shall soon have our own press installed, and then we can keep our literature always in stock.

The articles in this number from Brother D. C. Robison and Sister Wood read as if they had read Lesson XII, and were making comments upon it. In "Communications" Brother Robison gives interesting bits of history concerning the Salem Church, and the important factor which private teaching has been in the history of that ecclesia. Brother Anderson also gives an interesting report of work done in Virginia, and promises to report soon the results of another meeting which is now planned.

The XIIth Bible Lesson appears in this issue. The series proposed just a year ago are now complete. We invite every reader of The Restitution to consider the XIIth lesson with more than ordinary care. If it does not teach the truth, refute it; if it speaks as the oracles of God, accept it as from God, and begin next Sunday to act upon it if you have heretofore been neglecting the Lord's table. Like the preceding lessons of this series, Lesson XII is now submitted to the reading, study, commendation or criticism of those who have the interest to read and the ear to hear. Although the XIIth has sixteen pages, four more than the others, the price is the same. We have not published these lessons for profit, but to scatter the truth broadcast. This motive explains the low price at which they are sold.

THE PRAYERS OF THE SAINTS ASCENDING TO GOD FROM THE TEMPLE

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which is before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censor, and filled it with fire of the altar, and cast it into (upon, margin) the earth: and there were voices, and thunders, and lightnings, and an earthquake (Rev. 8: 3-5).

SYMBOLS EXPLAINED

1. The Eighth Angel Standing "at the Altar:"

1. The church in prayer (vs. 3:5; 8; 1: 20).
2. The angel offers the "prayers of all saints" because he represents them all. He prays for the avengment of his wrongs (vs. 5; Luke 12: 49; 18: 7; Matt. 18: 1,2).

2. The Apocalyptic Temple.

1. Two kinds of temples:

- (a) The temple of God, the Church (1 Cor. 4: 15; 12: 13; 3: 16; Eph. 2: 20; 1 Pet. 2: 5; 2 Cor. 6: 16).
- (b) The temple of the Man of Sin, an imitation of God's—the Papacy (Matt. 21: 13; Dan. 11: 37,38; margin; Rev. 13:16,17; 18:9-13, margin; 2 Thess. 2: 3-10).

2. God's temple, the church, manifested in two states:

(a) "The Tabernacle of the Testimony" only visible: the saints in the state of mortality giving "testimony" against the Outer Court, the world (Eph. 1: 3, mar.; 1 Cor. 9: 13; 10: 18; Heb. 13: 10; Rev. 11: 1; Eph. 1: 20; Rom. 5: 2; John 4: 23,24; 1 Pet. 2: 5,9; Rev. 8: 3,4; 12: 17; 19: 10; 1: 2,9; 6: 9; 12: 11; Eph. p: 6; 1 John 1: 2,3).

(b) "The Temple of the Tabernacle opened," the Most Holy made visible: the saints in the immortal state (Rev. 15: 5; 21: 17,22; 11: 1,2,15,19; Rom. 8: 19; 1 John 3: 2; Rev. 3: 12; 15: 8; 21: 24; Eph. 4: 6; 1 Cor. 15: 28).

3. God Answers the Prayers of His Saints.

1. The seven angels stand inactive before God during the time of prayer. They are the servants of the saints! (vs. 2; 7:1-3; Psa. 103:20,21).

2. Fire of the altar was then "cast upon the earth," and there followed

(a) "Voices": local discontent. Death of Constantine May 22, 337; Julian and his half-brother, Gallus, six and twelve years of age respectively, only saved from the fury of the soldiers (Rev. 12:5; Luke 18:7; Isa. 14:20,21).

(b) "Thunderings": international wars (Constantius; Persian wars, swarms of Franks, etc.):

(c) "Lightnings": civil discord and revolution (Magnentius).

(d) "And an earthquake": Paganism re-established under Julian "the apostate."

1. He apostatized from Christianity and embraced the mythology of Paganism.

2. He wrote against Christianity.

3. He tried to nullify prophecy by rebuilding the temple of the Jews.

4. He prohibited Christians from teaching school.

5. He required the Christians to restore the Pagan temples which had been destroyed during the reign of Constantine and his sons (Gib. 2: 23 chapter).

COMMUNICATIONS

Dear Brother Huggins:

We have just closed a week's meeting at our home church. Notwithstanding some bad weather which kept us away two evenings, and the County Fair, which kept some away all the time, the interest and attendance were better than our expectations. On the last night we had one hundred present. On Sunday, September 22nd, the last day of the meeting, we went to the water and baptize! Wm. H. Coverstone, of Mickletown, Va. Brother Coverstone is a married man, and we are hoping his Wife will follow him into Christ in the near future. We have had a long, hard fight for the truth in Virginia, and we are rejoicing to see an increase in interest and that some are taking a stand for the truth. We expect, the Lord willing, to begin a special meeting at Cove Springs, Warren Co., Va., this coming Wednesday evening, and hope to be able to send in a report of a good meeting there.

J. H. Anderson.

Brother Huggins:

I write to make a few statements to correct some things you have written in your "Vacation Jottings." You state that you were informed previous to your coming that the church in Salem had depended too much on public preaching, and had neglected the more important method of private instruction. (We said "probably."—Editor.) We do not know who your informants were, or what motive they had in giving you such information. We wish here to say that such is not correct. In going back to the time that Brother and Sister Neill came to Salem, we can say that private solicitation and instruction had been carried on. Those whom they had added to the church were first solicited to attend preaching and then private instruction until they were ready to obey the gospel. Sisters Neill and Robison were foremost in the work. It was a canvass from house to house work that they engaged in. Others fell in line as they saw the right way. It was distinctly a Salem idea. Preaching and Bible study have always followed private solicitation. Of the eleven whom you claim became scholars during your visit, I can testify that ten had been privately solicited before you came.

You suggest that the Sunday evening audience of fifty came not through solicitation, but through private visits. Permit me to say that all had received a special invitation by voice or telephone. More than three years ago Mrs. R. and myself visited a family living four miles from Salem and interested them in the gospel truth. The result was that we secured their children in our Sunday School. Last winter in my feeble health I instructed a class of our young people each Friday evening. Twenty five years ago Sister Ella Knowles and mother held a Bible study in their home three miles from Salem, of which we have results in our church today. In those days the church had no regular preaching. During this time the church was kept alive by one aged brother who lived five miles in the country and five sisters who met every "first day" and observed the memorial ordinance. The history of the Salem church verifies the fact that its beginning started with one who began a careful study of the Bible and obtained the truth and taught it to her sister. They knowing none of like precious faith, baptized each other. Then began private instruction through which several were interested in the Bible and obeyed its teachings. Thus was laid a firm foundation upon which all have built.

We do not offer the above as a criticism against you, but state facts concerning the church in Salem. In justice we think this should be published.

Your Brother in Christ, D. C. Robison.

In "Vacation Jottings" we speak of principle, not persons. This discrimination makes the above animadversions superfluous.—Editor.

"Courage is the power of going forward in spite of difficulties to reach a chosen and worthy object."

MISSIONARIES

By S. Roxana Winec

Here they come, dear Restitution, a whole bevy of little ones, with their crisp dollar bill to help get the Printing Press for you! Oh, I know you will be happy now, for things always move when the children take hold! They want to help buy the press, and I am so glad they do, for it is only by walking with Jesus

In closer, dearer company,
In work that keeps faith pure and strong,

that we can be kept from the broad path that leads to death.

We take so much more interest, too, in things in which we have a share. And now little Madeline Byers, her sisters, Frances, Evelyn, and Dora, and wee brothers, Everett and Paul (though "Baby Paul" is but 14½ months old)—all have a share in that fine, new Printing Press, as well as in the linotype machine, and in the cutting and folding machines, too.

And they are in this way going to be real, little missionaries, though they may never cross over from Asia into Macedonia in Europe to tell the sweet gospel story, as Paul did—that it might be carried on and on 'til it came down to us who are living now—nor go farther still, as Judson and Carey and Morrison did. For The Restitution will tell "the glad tidings" for them, and will help them to mind Jesus where he says, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven"; and "Go ye therefore and teach all nations." Every one of you, dear little children, want to be torch-bearers for Jesus, marching, marching, marching in the beautiful highway that leads to the sweet Canaan land. The gospel is "light, life, love, grace, and truth." Isn't it a lovely torch to carry?

Florence Nightingale, a young lady who crossed the sea, to take care of the poor soldiers who were hurt, when the Russians on the one side and the British and Turks on the other in 1854-55, fought in what is called "The Crimean War," was named "The Lady of the Torch," I suppose, because as she bound up their wounds she told them

A celebrated preacher, whose name was Thos.

Of Jesus and his glory,
Of Jesus and his love.

Chalmers, said: "Every man is a missionary now and forever, for good or for evil, whether he intends it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no moral blanks; there are no neutral characters. Being dead or alive, every man speaks." And when we speak for God, live for God, we are torch-bearers for him, are giving to him just the same as when we give money; and he does not count the money of any value unless we do speak right and live right.

If you little people were chosen by some man to guide him to a certain town on a dark night, you would not take him over a path that led to a big, miry swamp where he would be certain to slip into some deep hole and die, would you? That is what the bad torch-bearers do. They give themselves, their influence, their money, their whole lives to lead others down to death! Do you little people think that is a good way to live and to give?

It is a dreadful way to do. Oh, how much better "to live to bless" the world by beginning to give, as you dear children are, that the glorious gospel banner may be upheld and God's great name be glorified!

O little people! make this your goal, your aim in life, to have every thing you do be for the glory of God. "You owe the world a life, and must pay the price," somebody says. See that the price is paid in gold, not in dross; that your inner selves, your lives at home, are just as true and strong and sweet as the world thinks them to be.

God knows what is within, and he estimates our gifts accordingly. "Do well the little things"; give good, faithful work, more even than is asked of you, and so make your torch-light gleam brighter and clearer every day, that you may be missionaries indeed for God. God bless you every one, and keep you in his service.

PRINTING PRESS FUND

| | |
|-------------------------------------|-----------|
| Cora Reed | \$ 8.00 |
| Hanna M. Barber | 3.00 |
| M. W. Perrine | 3.50 |
| W. W. Coy | 2.50 |
| Mrs. Ella Kistler | 1.50 |
| Sister Thompson | 2.00 |
| Sister's Society of Cleveland | 6.00 |
| Previously acknowledged | 976.75 |
| Total | \$1003.25 |

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

| | |
|-----------------------|---------|
| Jennie Townsend | \$ 5.00 |
| C. E. Anderson | 1.00 |

If a man measures life by what others do for him, he is apt to be disappointed; but if he measures life by what he does for others, there is no time for despair.

IN ANSWER

Dear Sister in Christ :

Your letter received two days ago. I have thought much and prayed to be guided by God's holy word in answering it.

Your first question is, "Is it right to meet in Christian fellowship those who deny the divinity of Jesus as the Son of God by begetting?" I will cite you to the word of God. My opinion, nor that of any one else however learned he may be, is not our guide. With us the Bible is our final and only authority in faith and practice. Let us, then, search the inspired word.

I turn to Gal. 1:8,9: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." What did Paul preach concerning Christ? See Acts 9:20: "And straightway he preached Christ that he was the Son of God." 2 Cor. 6:14: "Be ye not unequally yoked together with unbelievers." 17th verse: "Come out from among them, and be ye separate." Here are two explicit commands from God himself. Are they not a clear and definite answer to your question? God forbid that we should do otherwise.

Dear Sister, you asked me this question, "What shall I do?" How can we honor our Lord and have fellowship with those who are debasing him? For my part I would not receive such into my house, nor give them the hand of fellowship, thus bidding them God speed in this damnable heresy (2 John 10). Truly Jesus said wolves would enter in. But what does he say? Go with them until I come, and I will then separate you from them? No! His solemn warning is, "Beware of them." Beware: literally to restrain or guard one's self from (Webster).

Read carefully the tenth chapter of John. Jesus says his sheep will flee from the stranger (wolf), and will not follow him. If a sheep voluntarily seeks the company of a wolf, what can be expected but to be destroyed (2 Peter 2:2)? The Scriptures speak with no uncertain sound on this question.

Flora A. Wood.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:3; Titus 2:13, 14

Golden Text: Proverbs 28:5

THE BEST SERMON

The sermon "dull—no eloquence"—

"You'd heard it all before"?

You too, sir, found it commonplace,

The same thing o'er and o'er;

No rhetoric, the diction poor,

Of logic none at all?

And yet, methinks, the truth spoke in

Each word that he let fall!

You wish you had for preachers

More satisfying men—

The Reverend Mr. Sounding Brass—

As fine with tongue as pen;

Or Mr. Tinkling Cymbal?

They are orators indeed!

Oh, yes! but would they satisfy

So well our sorest need?

He at whose words you're carping

Has a heart of purest gold!

"Not eloquent"? His actions make

His words of weight untold!

So hard to preach, yet louder speaks

Than books of sound advice,

His life of loving sacrifice—

A sermon beyond price!

The True Cross, or the Cross of Truth

Blest they who seek,

While in their youth,

With spirit meek,

The way of truth;

To them the sacred Scriptures now display

Christ as the only true and living way.

His precious blood on Calvary was given

To make them heirs of the kingdom of heaven;

And e'en on earth the child of God can trace

The glorious blessings of his Savior's grace.

For them he bore

His Father's frown;

For them he wore

The thorny Crown;

Nailed to the Cross,

Endured its pain

That his life's loss

Might be their gain.

Then haste to choose

That better part,

Nor dare refuse

The Lord thy heart,

Lest he declare,

"I know you not,"

And deep despair

Should be your lot.

Now look to Jesus, who on Calvary died,

And trust on him alone who there was crucified.

In the printing trade, this cross is looked upon as being the most perfect piece of work known in its line. Not being a "craftsman" I must leave such things to those who know. But this I can say, that the sentiment expressed in the words is well nigh perfect. And while the general appearance of the cross is pleasing, it is the story it tells, the truth it unfolds, the lesson it teaches that is of real interest to us; it is that with which we have to do. Rhyme is readily committed to memory and I trust our young readers will memorize the words of this cross, as also live its teachings in their daily life, thus pleasing their God, and earning for themselves eternal life in the kingdom of heaven.

Do little things now; so shall big things come to thee by and by, asking to be done.

Harmony of the Scriptures

The Bible is itself a standing miracle. Written fragment by fragment, throughout the course of fifteen centuries under different states of society, and in different languages, by persons of the most opposite tempers, talents and conditions, learned and unlearned, prince and peasant, lord and peer; cast into every form of instructive composition and good writing, history, prophecy, poetry, allegory, emblematic representations, judicious interpretation, literal statement, present example, proverbs, disquisition, epistle, sermon, prayer; in short, all rational shapes of human discourse, and treating, moreover, on subjects not obvious, but most ordinary matters of fact and opinion, but are other writers contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme.—Maclayan.

Daily Thoughts

| | |
|--|------------|
| Kept by the power of God through faith | 1 Pet. 1:5 |
| Humble yourselves in the sight of the Lord | James 4:10 |
| I dwell with him also that is of a contrite spirit | Isa. 57:15 |
| Behold the Lord's hand is not shortened | Isa. 59:1 |
| O Lord, hearken, and do defer not | Dan. 9:13 |
| I will gather her that I have afflicted | Micah 4:6 |
| I will wait for the Lord of my salvation | Micah 7:7 |

In another section of today's page we have a little "talk" concerning our esteemed venerable Brother Norrie. We here desire to say it is to this same Brother Norrie that we are indebted for these "Daily Thought" quotations, as it is he who has compiled them in the form of "The Roll Text Almanac," which it has been our pleasure to receive for quite a few years. We trust that some time in the near future Brother Norrie will write a little article on "Advice to the Young" to be published on "our" page.

What is it?

The other day we picked up a slip of paper on which—in a strange hand—were written the following passages. We took our Bible, looked up and read each passage, and felt repaid for doing so. Suppose you read them. I am sure they will do you good. Start now.

John 6:22, 28, 29; 14:12.
Acts 2:38, 3:19; 20:20, 21.
1 Cor. 3:6-11.
Rev. 2:26, 22, 28; 22:12.

Sixty Years in Harness

How many of our readers have heard of Brother John R. Norrie, of Edinburgh, Scotland? the president of the C. I. M. (Conditional Immortality Mission) who, on June 11th, completed his sixtieth

year as a member of the Edinburgh Church of Baptized Believers—as the Church of God is called in Scotland—and who, during that time has, in one way or another, kept himself busy in advertising to dying men the fact that outside of Christ there is no future life, and that Christ will shortly come to give eternal life to all those who come unto the Father through him.

On June 15th, the church commemorated the event with a "meeting of congratulations and thanksgiving" at which an address—I wish space would permit of its reproduction—was presented to Brother Norrie, to which he replied in part:

"Three Bible principles have been specially helpful in moulding my life. First, 'Whatsoever ye do, do it heartily as unto the Lord.' Second, 'As ye would that men should to you do ye even so to them.' And third, 'God knows.' My success from time to time was in proportion to my observance of these principles. I am painfully conscious of many shortcomings and failures; but I can gratefully say, like Paul, that it was 'by the grace of God, I am what I am.' I have outlived nearly all my early contemporaries, but I still cherish the hope and offer the prayer that I might be among those who are alive and remain unto the coming of the Lord."

I have met our worthy brother and there are none who hold him in higher reverence for "his work's sake," but this is not my reason for quoting this beautiful passage from his remarks. My present purpose is to inspire the hearts and instill into the minds of my younger readers that supreme faith and ardent love and staunch hope that day by day increased, and finally became a part of our brother's very existence, simply because he knew God, believed in his promises, accepted his Son Jesus as his Savior, obeyed his commands, and lived his belief by doing unto others as he would be done by, heartily as unto the Lord, realizing that God knew. Can you imagine a better living creed? Then follow it. Acknowledge God, love him with all your heart, accept Jesus as the Son of God, the Christ, live your faith, and you too, shall live to an old and honorable age, respected by yourself and all who know you; and when Jesus our Lord shall come, you shall have an abundant entrance into his everlasting kingdom to go no more out forever.

Our Weekly Puzzle

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

What is meant by "Give not that which is holy unto the dogs"? also, "Neither cast your pearls before swine"?

What does the word "rend" mean?

Who said the above?

Where can the passage be found?

Answer next issue.

Answer to puzzle in last issue:

"Whatsoever" is a more solemn or positive way of saying "whatever," which means "no matter what."

The significance of the word "finally" is "in conclusion" or "at last."

"True" means fact or reality.

"Honest" means fair or faithful.

"Just" means to do exactly right; no more, no less.

"Pure" means without sin, without fault.

"Lovely" means having a charm that draws love, loveable.

"Good report" is the opposite of evil, a statement of praise or approval.

"Virtue" means moral excellence.

"Praise" means commendation or approval.

The passage was written by the apostle Paul to "all the saints in Christ Jesus which are at Phillipi," and can be found in Philippians 4:8,9.

The Old-Fashioned Mother

There is a home where an old-fashioned mother presides like a queen. Thank God some of us have, and others have had old-fashioned mothers. Dear old-fashioned sweet-faced mother! Eyes in which the love light shone, her brown hair threaded with silver, lying smoothly on the faded cheek; her dear hands, worn with much toil, gently guiding our tottering steps in childhood and smoothing our pillow in sickness, ever reaching out to us in yearning tenderness. Precious memory of an old-fashioned mother! It floats to us now, like the powerful perfume of some fragrant blossom. The music of other voices may be lost, but the entrancing memory of her will echo in our souls forever. Other faces will fade away and be forgotten, but hers will shine on until the light from heaven's portals shall glorify our own.

PROVING SOMETHING PROVES TOO MUCH

We are told that "With all the living wicked destroyed at or near the second coming of Christ there will be no chance for future probation." Just so. Neither any occasion for binding the devil for a thousand years to prevent him deceiving the nations, for the righteous having been made immortal in the twinkling of an eye at the sounding of the seventh and last trump, the wicked nations are all destroyed, hence nobody or nothing to deceive. Why bind him? Echo asks, Why?

The more often you try to patch up a bad thing the worse you make it. In putting up one stake you knock a number of other ones down.

With the wicked all destroyed at or near the coming of Christ and the saints all being immortalized, this renders null and void a "priesthood reign of the church of God with Christ for one thousand years."

There never was a tailor who could cut a suit out to fit that folly, and it is a waste of cloth these hard times to try it. Better buy a suit made to order (Prov. 23:23) which God himself has on sale, and it will fit just like a top. We have not all, it seems, gotten rid of the smoke of the Papal bottomless pit yet, but someday the cobwebs of old theories will vanish away and the truth will be loved and honored and enjoyed by all. Just keep

good natured and the thing will materialize in good time. Thinking men and women are seeing a few things already, and "There's more to follow."—Virgil E. Hunt, in *Messiah's Advocate*.

WHO STANDETH?

"Wherefore let him that thinketh he standeth, take heed lest he fall" (1 Cor. 10: 12).

Where is the danger in any one thinking that he standeth? The danger comes through unbelief. The unbelieving class is compared to branches which were broken off, so the true believers might be grafted in (Rom. 11: 19,20). The true believer standeth by faith: "For if God spared not the natural branches, take heed lest he also spare not thee" (vs.21). "Behold therefore the goodness and severity of God: on them which fell, severity." How did they fall? Through unbelief. If they remain in unbelief, can they be grafted in? No. After they have been broken off through unbelief can they be grafted in again? Yes. "God is able to graft them in again," which he will do if they abide not still in unbelief (vs. 23) But toward the true believers, "goodness; if thou continue in his goodness." If not, thou shalt be cut off.

The natural branches are the Israelites; but by following blind leaders, and not the true God, many became blind to the truth, and are to remain so, until the fulness of the Gentiles be come in. And the Gentiles are grafted in, if they believe the gospel, and obey Christ's command to be baptized. Still all Israel shall be saved; but they are not all Israel which are of Israel; neither because they are of the seed of Abraham, are they all children (Rom. 9: 6,7). How, then, are they saved? "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11: 26; Ps. 14: 7; Isa. 59: 20).

Who is the Deliverer? Christ Jesus our Lord. And the time is very near when he comes to redeem Israel and his saints: If we are to stand with the redeemed, we must put on the whole armour of God, which is truth and righteousness, and the gospel, which is the word of God. How is Israel saved? In the Lord, with an everlasting salvation. In the Lord shall all the seed of Israel be justified (Isa. 45: 17,25). How do they get in the Lord? "For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26,29). So all Israel in the Lord will be saved, and all Gentiles in the Lord will also be saved; and all not in the Lord will be lost. "Let him that thinketh he standeth, take heed." If he is surely and truly in Christ Jesus he standeth; if not, he falleth.

E.W.Knapp

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"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 3:12)

VOLUME 70

CLEVELAND, O. OCTOBER 8TH 1918

NUMBER 38

JOHN JANKIN'S SERMON

The minister said, last night, says he,
"Don't be afraid of givin';
If your life ain't nothin' to other folks,
Why, what's the use o' livin'?"
And that's what I say to wife, says I,
"There's Brown, the mis'rable sinner;
He'd sooner a beggar would starve than give
A cent toward buyin' a dinner."

I tell you our minister's prime, he is,
But I couldn't quite determine,
When I heard him a-givin' it right and left,
Just who was hit by his sermon.
Of course there couldn't be no mistake
When he talked of long-winded prayin',
For Peters and Johnson they sot and scowled
At every word he was sayin'.

And the minister he went on to say,
"There's various kinds o' cheatin',
And religion's as good for every day
As it is to bring to meetin'.
I don't think much of a man that gives
The Lord amens at my preachin',
And spends his time the followin' week
In cheatin' and overreachin'."

I guess that dose was bitter enough
For a man like Jones to swaller;
But I noticed he didn't open his mouth,
Not once, after that, to holler.
Hurrah, says I, for the minister—
Of course I said it quiet—
Give us some more of this open talk;
It's very refreshing diet.

The minister hit 'em every time;
And when he spoke of fashion,
And a-rigging out in bows and things
As woman's rulin' passion,
And a-comin' to church to see the styles,
I couldn't help a-winkin'
And a-nudgin' my wife; and, says I, "That's you,"
And I guess it sot her thinkin'.

Says I to myself, that sermon's pat;
But man is a queer creation,
And I'm much afraid that most o' the folks
Won't take the application.
Now if he had said a word about
My personal mode o' sinnin',
I'd have gone to work to right myself
And not set here a-grinnin'.

Just then the minister says, says he:
"And now I've come to the fella
Who've lost this shower by usin' their friends
As a sort of moral umbrellas.

Go home," says he "and find your faults
Instead of huntin' your brothers';
Go home," he says, "and wear the coats
You've tried to fit for others."

My wife she nudged, and Brown he winked,
And there was lots o' smilin',
And lots a-lookin' at our pew;
It sot my blood a-bilin'.
Says I to myself, our minister
Is gettin' a little bitter;
I'll tell him, when meetin's out, that I
Ain't at all that kind of a critter.

The Christian.

DOCTRINE AND CONDUCT ALIKE IMPORTANT

An Address by W. S. Tomlinson
Delivered in Cleveland, Ohio, Sept. 1, 1918

After being asked by the Elders to occupy this position this morning, I began to think of what would be a profitable subject, and the thought of the coming of the Lord and the times in which we live, passed through my mind; but as I meditate upon it, the thought of readiness or preparedness (which we hear so much about at this time) seemed equally important. While the thought of being unprepared for the coming of the Lord is a solemn one, there is this glad feature about it: we are still living in the time when preparation may be made; where what is wrong may be righted. Yes, today is the day of salvation. I mean that just now, today, is the time to secure God's great salvation. We cannot tell what a day or an hour may bring forth. We have no lease upon life and its opportunities. And as we see sign after sign crowding each other in rapid succession, which tells that the coming of the Lord draweth nigh, and knowing right well that he shuts to the door into the kingdom when he comes, it makes me anxious lest any who have laid hold of the hope set before us should fail of the great salvation. So I determined to carry out the apostolic advise to "exhort one another" that the work begun in us may be revived in all hearts, and we more than ever may see the necessity of filling and trimming our lamps, so that when the cry is made, "Behold, the Bridegroom cometh, go ye out to met him!" we may be ready for the marriage of the Lamb.

But that time, though near, has not yet arrived; and we can be of use to each other through the balance of the journey if we use the helps God has given to us. In 2 Cor. 3:18 we read, according to the Revised Version, "We all, with unveiled face reflecting as in a mirror, the glory of

the Lord, are changed into the same image from glory to glory, even as by the Lord the Spirit."

I take it that the glory has reference to the holy character of the man Christ Jesus. So when we all with unveiled face reflect as a mirror the character of Christ, we are changed from character to character; that is, changed from our character to his. Take notice also of the suggestion for getting his character, stand in his presence, and mirror his character. On meeting with and conversing with a person, in a short time we size them up, find out how he was brought up, what he likes to read, and the kind of company he keeps. He cannot help reflecting these things. So my dear brethren, the practical lesson for us is to make Christ our most constant companion. Be more under his influence than under any other influence. Only five minutes a day spent in his presence, if it is face to face and heart to heart, will change our course of action. The secret of a holy life is in being ever with Christ and catching his spirit. We cannot stand in the presence of Christ and sin. And besides that, he says to us, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Just think of that! Our usefulness, to a large extent, depends upon our fellowship with Christ. We have been predestinated to be conformed to the image of God's Son. There is nothing worth so much to us as a profounder sense of what is to be had by living in close communion with God and Christ. And we can only learn of them through the word given to us; and this brings to mind the words of Paul to Timothy, 1 Tim. 4:16: "Give attendance to reading, to exhortation, to doctrine . . . Meditate upon these things, give thyself wholly to them that thy profiting may appear in all things." Yes, beloved, if we dwell upon the riches of God's grace stored up in the Anointed Jesus for those who prove faithful to the end of the journey; that we are called to God's kingdom and glory, it would excite within us the utmost solicitude as to our conduct. It would make us question all our ways and practices while the Lord is absent. Then we would do nothing in his absence that we would not do in his presence.

We are wonderfully privileged to be living in the latter days when God's word is being unfolded before our wondering eyes; but be not deceived: our trials will measure up to our privileges. The law of compensation demands it. Those who associated with the Lord when he was here before, paid for the privilege by the sacrifice of their lives; and if we are to witness the coming of the Lord in power and great glory, our trials will be correspondingly great. The testing of the metal goes on as in the apostolic days. The dross is being purged out by other means. He who walketh in the midst of the churches, as recorded in Rev. 3:1, said to the church at Sardis, "I know thy works; thou hast a name that thou livest, but art dead." The cause of their death is also made known: "I have not found thy works perfect before God." Could anything be plainer than that perfect works are required as well as perfect faith in doctrine.

Beloved, let us look these things squarely in the face. We shall travel this road but once, and if we fail now, we fail altogether. Now is the

accepted time for us to make our calling and election sure. I am aware of the fact that the apostacy lays great stress on works; but let us not deceive ourselves by going to the other extreme by exalting doctrine to the neglect of works. On being baptized into Christ we do not receive a ticket straight through to glory, as Brother Joblin used to admonish us. "For," says Paul, in writing to Titus (2:11-13), "the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for the appearing of the glory of the great God, and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."

The grace or favor (for that is what it means) that has appeared to us, not only informs us of the plans and purposes of God, but it teaches us something else also: "Teaches us that we should deny ourselves of all ungodliness and worldly lusts." Can we be mistaken as to its meaning? If so, let us read another Scripture: "Be not conformed to this world, but be ye transformed by the renewing of your minds" (Rom. 12:2). Instead of doing that which the world does and thereby being like the world, we are to be transformed. Now when anything is transformed it assumes a different shape, and is used for a different purpose. We have the reason given for the transformation in 1 John 2:15,16: "For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father," that is, the sentiments are not such as the Father approves, as the motive of action in those whom he has formed in his own image.

We are now confronted with two propositions: we are either to deny ourselves of ungodliness and worldly lust, or else deny the fact of the truth having any claim upon us. None would accept the latter in theory, but do it in practice, and are thereby as much out of the faith as he who denies it in theory. We must remember that Jesus is only to be the author of salvation to them that obey him in practice as well as in doctrine. One class does not hold the truth at all, and the other holds it in unrighteousness. Both of these things make it impossible to obtain the approbation of Christ at his coming. If we are not constantly subjected to dangers, why are we so often exhorted to be on our guard against being influenced by them? "Beware, lest any of you be hardened through the deceitfulness of sin. "Be ye holy in all manner of conversation" (conduct). "Love not the world, neither the things of the world." "Pass the time of your sojourn here in fear." Such examples point to danger, and danger calls for circumspection. There are pleasures in the world, and a gratification to the natural man in going with the multitude in the way of pleasure, especially so if it is anything which the lovers of pleasure can say "there is no harm in it." This temptation is liable to be felt by all, but especially so by the young, who have not learned by experience how devoid of wisdom are the ways of the natural man. They need to be warned and if wise, they will listen. The pleasures of the world, whether in the form of dancing,

theatre going, card playing, picture shows, or other forms of amusement, are positively hurtful to the new man formed by the word. They do not help us to Christ, but they do widen the distance between us and him.

I speak not only from experience and observation covering a quarter of a century, but the principle has long been recognised by those walking in the narrow way. Moses "choose rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season." And David said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in way of sinners, nor sitteth in the seat of the scornful." And again he says, "I hate the congregation of evil-doers; I will not sit with the wicked" (Psa. 26). But says one, "I do not see any harm in it." Of course not; if you did, there would be no need of exhortation to do otherwise. But the duty has been handed down to us by an apostle and recorded in Phil. 3:8: "Three things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."

You are all more or less familiar with the parable which likens the word of God to seed sown in the ground, and that Peter says we have been begotten again, not of corruptible seed, but of incorruptible, by the word of God. Well; we have all had some experience in the cultivation of the soil, a little garden patch; and we all know the amount of labor necessary to keep the ground free from weeds and in such a condition that we may receive a crop such as we desire. If we simply plant our seed and leave it to itself without further care in cultivation, the probability is that when the reaping time comes we shall find nothing but weeds as the result of our carelessness and negligence. While on the other hand, if we watch to keep down the growths that seem natural to the soil, and water and care for the seed sown we will probably reap an abundant harvest.

While this is true of natural things, it is equally true of things spiritual. It is testified that "the heart is deceitful above all things and desperately wicked; who can know it?" When truth finds a lodgment in the heart it has to be watched and tended and watered with the water of life; the weeds that are natural to the old man have to be pulled up. We have not all the same weeds to contend with, but we may be sure we have them in some form, and they demand our attention.

Let us this morning turn the search light of divine truth on ourselves that we may know what is hindering the growth of the truth in us. Jesus said, "Herein is my Father glorified, that ye bear much fruit." I am persuaded that the time for work is short. What we do must be done quickly. The day is fast rolling on when God shall judge the secrets of men by Jesus Christ. The destiny to which we have been called is unspeakably great, something more than all the riches and honors of the world combined. If we overcome we shall be like Christ, and see him as he is. Think of his perfect nature now, possessed of length of days forever more. It is he who shall change our vile bodies and fashion them like to his own glorious body. More and more may these realities win our admiration, excite our hope, move us to effort, and incite our desires. We shall then long for

the Master's appearing; long to see the power of Christ manifested in the earth; long to see the injustice, and moral pollution of the present, give place to the reign of righteousness. Yes, we shall long to see the whole world filled with the glory of the Lord, and its teeming population all righteous, contented, peaceful, and pure.

We have been watching the signs in the political heavens for nearly thirty years, but the glory has not come yet. Again and again we have tried to look beyond the darkness of the night to see if we could catch a glimpse of his appearing, but although he still tarries, we are glad to say our faith does not waver. When a dear sister asked me if I thought the coming of the Lord would take place before the end of the present crisis, I replied: "I do not allow myself to think otherwise; for it is written in such an hour as ye think not the Son of Man cometh." The glory is just ahead of us, and faithful is he that promised. We need to heed the injunction to "cast not away our confidence, which hath great recompense of reward." Let us be faithful to God and to each other; set a good example to each other, and be not afraid to talk plainly, yet affectionately to one another; for when eternal realities burst upon us we shall never regret having done our duty in love. Finally, may God help us to keep in the narrow way that we may be presented faultless before the presence of his glory with exceeding joy.

WHAT CONSTITUTES CHRISTIAN FELLOWSHIP

In evangelistic work among our people, we find a disposition to fellowship aliens. We use the word "alien" as applied to those who have no knowledge of the covenants of promise, and who have not been baptized into the name of the Lord Jesus Christ. A man's religion does not guarantee him a fellowship except among the sect to which he belongs. He may be a baptized believer and still an alien to the commonwealth of Israel, and a stranger to the covenants of promise. Being in this condition he is without Christ, having no hope and without God in the world (Eph. 2:12).

The word "fellowship" is used but twelve times in the New Testament, and signifies communion. The application of this word in the New Testament Scripture has a peculiar significance. It is modified to make it apply to a certain class of persons. It is first used in Acts 2:42 and applies to a class by themselves: "And they continued steadfastly in the apostles' doctrine and fellowship." Its modification in this text is that it has a connection with what the apostles taught. A fellowship may be extended to all forms of religion, and may be called "Christian fellowship." Just so long as the nominal churches adopt a certain line of doctrine their fellowship must be applied to their doctrine. They may continue in fellowship, and in breaking bread, and in prayers. This does not signify a Christian fellowship, for they reject the "apostles' doctrine."

To prove my position I wish to call attention to the words spoken by Peter in Acts 2:22-47. He is here addressing the Jews who were assembled

in Jerusalem on Pentecost. He charges them with putting to death Jesus of Nazareth, the Son of God, who was raised from the dead by the Father. He then quotes the prophetic word which relates to the covenant made with David (Psa. 16:8; 132: 11). The apostle states that God raised Jesus from the dead to sit on David's throne. This is one of the covenants of promise, and is a part of the apostles' doctrine alluded to in verse 42. When they became believers of "the doctrine" taught by Peter they asked, "Men and brethren, what shall we do?" They became penitent and were willing to obey the requirements of the apostles. We note that they were commanded to submit to a baptism in the name of Jesus the Christ for the remission of sins. The same day there were added unto them about three thousand souls. The addition was made to the apostolic body, and "fellowship" was made with this, and with no other body.

It is further stated, "They continued daily with one accord in the temple, and breaking bread from house to house." While these Jews were accused of putting to death Jesus the Christ they were not with one accord, and could not share the fellowship of that body of believers who were of the apostolic doctrine. After the passover meal Jesus instituted the memorial ordinance, which is called "the Lord's supper" to distinguish it from the ordinance under the law (Ex. 12; Luke 22). Note that none but Israelites or circumcised Gentiles were permitted to partake of the passover supper. The memorial ordinance of the passover was committed to Israel, and not to the Egyptians. So was the ordinance instituted after the supper committed to his followers. It was some time after Pentecost that the privilege of observing the memorial ordinance was extended to Gentile believers—those who were adopted into the apostolic body. In 1 Cor. 11:23-30 Paul tells these Gentile believers that he had received it from the Lord. He said, "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." It cannot be claimed that Paul admitted any to this fellowship who did not believe in the death and the coming of Jesus Christ. This constitutes the apostolic doctrine. These conditions could not prevail except after a valid faith and baptism. The apostles' doctrine, baptism, and fellowship are so inseparably connected that to omit one must destroy the other. It can no longer be termed "Christian fellowship."

From the above testimony what must we advise? Those who have charge of this ordinance are responsible for its application. "He that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body. In 1 Cor. 11:28 Paul says, "Let a man (a member of the body, not an alien) examine himself, and so let him eat of that bread and drink of that cup." Then follows the admonition with whom to partake. Remember that no adulterer, drunkard, murderer, or profane person may partake of these sacred emblems. Paul says, "For this cause many are weak and sickly among you, and many sleep." Every member of the body of Christ must make choice of fellowship as he did of doctrine and baptism. This fellowship does not cease with breaking of the bread and drinking of the cup, but must be extended to church worship. If you worship with those who deny the death and

coming of Jesus, or those who reject the gospel of the kingdom of God, you profane the name of the Lord, as did Israel when they said, "These are the people of God" when they were aliens. God is not winking at ignorance, as he did in former times. Let me admonish you in the language of Peter: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Pet. 2:8).

We should remember that the apostle is not writing to a mixed multitude, but to the elect. Paul says (1 Cor. 1:9), "God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ the Lord." This removes fellowship from its general application, and limits it to "the fellowship of his Son." If you are a faithful follower of Jesus your fellowship must rest here. If you extend it, you are endangering your promise of eternal life. If such is the condition of the church there will be no division among us. The spirit of God is deposited in the church, and if fully partaken of, all schisms will cease. "Ye are Christ's, and Christ is God's." Again this limits our fellowship. In 1 John 1:3 he says, "Truly our fellowship is with the Father and with his Son Jesus Christ." The fellowship spoken of in this verse is peculiar, as it is the fellowship of the apostles with the Father and Jesus the Christ. The apostle continues this fellowship on the condition that we walk in the light, as he is in the light. "We have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The efficacy of his blood can only be applied to the body of which Christ is the head. This implies the death and resurrection of Christ, and a future reign over the whole earth. This excludes from Christian fellowship all church people who teach that God is a mere force, that he is without body and parts, and that Jesus is the eternal God, and preexisted and is equal with the Father. This is what theologians call the doctrine of the Trinity. It also excludes those who believe in the immortality of the soul, as this doctrine denies that Christ died. It also denies the saints' inheritance of the earth. Christian fellowship is based upon the doctrine of the things concerning the kingdom of God, and the name of Jesus Christ. Those who believe and teach any other doctrine must be content with a fellowship with the world.

After instructing Timothy Paul said, "The things which I have taught, commit to faithful men who shall be able to teach others also." So the commission comes to us requiring that we teach none other things than are written in the word. There can be no place at the Lord's table for aliens, or those who teach unsound doctrine. The Lord will surely hold us responsible for a desecration of his memorial ordinance. Our reward will be measured according to our works.

D. C. Robison.

Let us be equipped with the full armor of God, and then we will be ready for service.

GERMANY IN PROPHECY

In a recent Restitution Bro. Francis suggests that Isa. 33 applies to Germany. During the past year I have been applying both the 31st and 33rd chapters of Isaiah to Germany, as also Rev. 13: 1-11; Zech 11: 15-17; Ezek. 38: 6. As the description following all these texts describes the coming kingdom age, it would favor the view that the chapters just before these would describe the latter day conflicts.

If these apply to the Kaiser and to Germany, then we may look for the following items:

1. The Kaiser sought the help of the Mohammedans in Egypt, but the Lord used the armies of Britain, like a drove of lions, to drive back the German and the Turkish armies toward Jerusalem (Isa. 31: 1-5).

2. By a great fleet of airships the Lord defended, protected, and preserved Jerusalem, and took it (vs. 5).

3. The Assyrian, a type of the Kaiser (who is of Assyrian stock on his father's side), is to fall later, not by the sword of man (see Jewish translation). We infer that he will die from cancer, or rot away in some prison, and his six sons and princes will have an immense debt or tribute to pay (vs. 8).

4. He shall be filled with dread when he sees God's ensign (the British flag, and ancient flag of David, which the British and Jewish troops hoisted in Jerusalem on Dec. 11th).

5. After Germany ceases from spoiling other countries and dealing treacherously, the allies will spoil her country like she did Belgium and eastern France, and will repay her back with her own treacherous dealing (Isa. 33: 1).

6. The Lord will be gracious to his people, and will deliver them during this time of trouble, and will fill Zion with judgment and righteousness (vs 2-7).

7. The peace ambassadors will weep bitterly when their peace hopes are blasted, when they behold desolations everywhere, and no more tramps or wayfaring men, but the people like thorns cut down and withered and burning in the fires of war (vs. 7,8,12).

8. "Now will I rise saith the Lord, now will I be exalted; now will I lift up myself. Thine eyes shall see the King in his beauty. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us" Read verses 10 to 24.

9. If the beast of Rev. 13: 1-11, under its last revived head, represents the federation dominated by Germany, then the following items must apply to this federation:

(a) It must be a monarchical federation as symbolized by crowns on its horns (vs. 1).

(b) Some of the elements of Greece, Medo-Persia and of Babylon must be found in it (vs. 2).

(c) Its seat and authority must come from the dragon or pagan Rome (vs.2).

(d) One of the heads (the state or power, that once ruled the beast or empire) received a death wound in the past, which was healed, after which all the world wondered at the military power of this federation under its revived head (vs. 3). (Germany was head of the Roman empire from 962 under Otto I till 1254, the interregnum of anarchy, which lasted till 1273. Here the German

head received its death wound which was healed during Bismark's time, and now the beast or empire is revived under Wm. II.)

(e) The world worships the dragon (the Pagan Hun spirit), and they worship the beast (a professed Christian empire), the worship being mainly of military power saying, "Who is like unto the beast? Who is able to make war with him?" (vs. 4).

(f) Adam Clark says: "The Latin world, which is the earth of the beast, is here intended." How truly this applies to the admiration and worship the German people have for the savagery of the Huns and for their great military machine, the main power of all beast empires!

(g) The beast speaks great blasphemies (vs. 6). (It is not necessary to give proof here that the Kaiser's blasphemies are equal to the pope's).

(h) He makes war with the saints, and has power over all kindreds, tongues, and nations (vs. 7). This is true in the medieval history of this "Holy Roman empire of German people." and just as true since its revival. Every saint in its empire must wage this inhuman war for world dominion or be imprisoned or shot, and the whole world is affected by it, and it is a war against true saints in all nations.

W. L. Crowe.

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EDITORIAL

The exhortation this week is by Brother W. S. Tomlinson. We wish our contributors would give us more matter of this nature, so that The Restitution will not appear excessively doctrinal.

The commentary on the Apocalypse by Brother George Francis has been omitted for several issues, but will soon be resumed indefinitely. This announcement will please many we know.

The article by Brother D. C. Robison in this number discusses a subject which is dear to the heart of all whom God has purchased by the blood of his Son—the communion. Give it a careful reading.

Lesson XII, published in last week's Restitution, is primarily addressed to the church of God, while the eleven preceding lessons were intended for the world. Our duty after baptism is the most vital subject a saint can discuss so far as he himself is concerned. We want every reader who professes the truth to get a copy of the XIIth lesson and study it. The other lessons had a sale exceeding our most sanguine expectations. This is well, for it shows that the brethren and sisters are sowing the seed of the kingdom beside all waters; but we should be as much interested in ourselves as in others. Lesson XII discusses our duty to God and to ourselves, and should be in every home. See that it is in yours.

WAR BREAD IN THE SCRIPTURES

Among the interesting articles sent out by the Food Administration is one on "War Bread in the Scriptures." We are told that "war bread" is far from being a new measure to conserve food resources. The children of Israel, when they defended Jerusalem against siege, were advised by Ezekiel to utilize every possible means for supplementing their wheat supplies, and that was more than 2,400 years ago. A writer has revived Ezekiel's recipe, as follows:

"A thirteen century commentator, David Kimchi, drew attention to the verse in Ezekiel which says, 'Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel and make thee bread thereof.' The prophet, commented Kimchi, 'thus warns the disobedient children of Israel that during the siege of Jerusalem they will no longer be able to make their bread with pure wheat, but they will have to mix it with all kinds of grain and vegetables with which flour is not made unless extreme need makes it necessary to do so.' Whatever Ezekiel may have meant by his advice to the children of Israel, he furnished a recipe for war bread which is pretty certainly the oldest extant in the world. David Kimchi's comment is 700 years old and Ezekiel wrote 1,700 years before Kimchi (Ezek. 4: 9)."—The Safeguard.

BAPTISMAL SERVICE

At our regular Sunday morning service at Pleasant View, Sept. 22, Brother William I. Pritchard made the good confession of faith and was baptized in Jordan Creek in the afternoon, and received into the church and given the right hand of fellowship at the evening service. Brother Pritchard comes in the strength of manhood at its height to enlist under the banner of the lowly Nazarene. We are glad to welcome him to the ranks of the church. May his life be crowned with success in the good that he undertakes to do, and thus be enabled to weave the fabric of life's character with such design and accomplishment as to merit the approval of the heavenly Father and gain an abundant entrance into the kingdom when Jesus comes to claim his own, is our prayer.

D. E. VanVactor.

THE SPIRIT OF CHRIST

"Now if any man have not the spirit of Christ, he is none of his" (Rom. 8:9).

The word "spirit" occurs three hundred and eighty-five times in the New Testament. It has four significations:

1. It represents primarily the air we breathe.
2. It denotes a being, as angels.
3. It represents an influence from a being.
4. It indicates a state of feeling.

The spirit we now deal with comes under the third head. What is the spirit of Christ? It is an influence over one that leads him to do right. Do all people receive that influence? No. Who

does? Those who come to that state of feeling where they desire to be related to Christ, and by searching the Scriptures, learn that there is no future life only through Christ. As they desire a life in the coming age, and this life can be received through Christ, this desire brings them to Christ, and they accept and obey. They are led by the spirit of Christ to do right. "And if ye are led of the spirit, ye are not under the law. If we live in the spirit, let us also walk in the spirit. Walk in the spirit and ye shall not fulfill the lust of the flesh" (Gal. 5:16,18,25).

"For as many as are led by the spirit of God, they are the son of God. Ye are in the spirit, if so be the spirit of God dwell in you. If the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you" (Rom. 8:9-11). The spirit of Christ and the spirit of God are one in their relation to man. They lead him to do right, and this spirit is life because of righteousness. We through the spirit wait for the hope of righteousness by faith (Gal. 5:5). The fruit of the spirit is in all goodness and righteousness and truth (Ep. 5:9). Now this same spirit is given to man to profit withal. Man is given different gifts, by the same spirit: as the word of wisdom; the word of knowledge; faith; healing; miracles; prophecy, etc. By this one spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free: all have been made to drink into one spirit (1 Cor. 12:3-13). "The words that I speak unto you, they are spirit and they are life." If we believe the words of Christ we have the spirit of Christ, and by obedience we obtain life through his spirit (John 6:63).

Now can we tell who has the spirit of Christ? Yes. All who teach the one gospel and speak the words of Christ have the spirit of Christ. All can have this same spirit if they will accept and obey, by being baptized into Christ, and afterwards living a life of righteousness by faith. Those who embrace the doctrine that was taught in the garden of Eden by the serpent, "Ye shall not surely die" (Gen. 3:4), do not have the spirit of Christ, but the spirit of the adversary, and cannot be saved.

E. W. Knapp.

AN ANTIDOTE TO SPIRITUALISM

Odology

No. 2.

A prophet, one of the apostle John's brethren was sent as an angel to him in Patmos. He was sent to show him future things (Rev. 22: 8,9; 1: 19), which then had no existence, and many of them also at present have none, except in the mind of God. There the underived archetypes of them exist, and no one could see them there, unless he was placed en rapport with the divine mind. When this should be effected, he could behold them there in all their wonderful symbolization glowing on the divine sensorium. No one, however, was allowed to gaze upon this manifestation proximately, but Jesus. Hence the Apocalypse is styled

"the revelation which God gave to Jesus Christ," that he might communicate it to his servants on earth. In doing this he sent an angel, called "his angel" who was qualified to signify it to John, that he might write a description of it to Christ's servants. Now, in signifying it to John, the angel had to present visible spectral impressions before the apostle—to daguerreotype his sensorium in the camera obscura of his brain with the objects transferred from the mind of the Father to the Lord Jesus, and then to the angel. This was effected by the spirit shining upon the divine scenery, and being thence reflected upon John's sensorium, "shining into his heart, to give him the light of the knowledge of the glory of God in the face of Jesus Christ;" and all the angel had to do to accomplish this was to place John en rapport with himself, so that the spirit passing from him to John would transfer the spectral impressions to him and make him clairvoyant. The circle being complete, the spiritual current circulated through the group; and John records the fact, saying, "I was in the spirit, and heard behind me a great trumpet voice"—"he that hath ears to understand let him hear what the spirit saith."

Now, man being made in the likeness of the angels, can imitate them, without knowing it, in many things, only in an imperfect manner. The Quaker "light within" can be made to shine with latent or odic light upon the sensorium of a prepared "medium." "If the light within you be darknes, how great is that darkness!" This is the character of the Quaker "light," which, that sect teaches, every man brings with him into the world! It is the electro-magnetic halo of the sensorium, stamped in after-life with all sorts of spectral impressions, according to the teaching the pupil may happen to receive. Now take two such persons, and make one a "medium," called formerly a wizard or a witch, and the other a consulter of the dead through him or her. In preparing the medium, you have preternaturally exalted, or rendered unusually sensitive, the sensorium—you have so highly polished the plate as to prepare it to receive impressions—its electro-magnetic halo is susceptible of the most delicate touches. Now place the seeker to the dead en rapport with the medium, and cause to pass from his sensorium a current of whatever you choose to call it—electricity, magnetism, od, or what not. This done, there is a connection established between them which unites the haloes of the two; so that even the hidden spectral impressions of the seeker are daguerreotyped on the sensorium of the medium, and the witch sees and hears in dream-sight and dream-sound things which the seeker may have himself forgotten. But the relationship established is not limited to the seeker and the witch; through her, it extends to all she knows, and through them, to others, and reacting upon herself; and so through the seeker, to all the manifestations of his acquaintanceship, both living and dead. He says, "Bring me up Samuel!" And Samuel, vividly depicted on the sensorium of the seeker, appears also evoked as a spectral impression before the magnetic sight and hearing of the witch or medium. Saul saw nothing and heard nothing of himself; but perceived by the woman's description that it was Samuel. "What sawest thou?" said he to the woman. She told him; and "he perceived

that it was Samuel," and made obeisance. The conversation between the spectral impression was carried on through the witch as through a medium at this day. She heard as we hear in dreams, and what she heard she reported; and Saul's spectral forebodings became prophetic in the witch's mouth.

Spectral impressions may be made in divers ways upon the sensorium. Irritation of the stomach will do it. A gentleman in Edinburg told me that for six weeks he had the appearance of a pig's head sitting upon his left shoulder, so that whenever he looked to that side he saw it staring him in the face. He was suffering from dyspepsia. It was as much the disembodied spirit of a pig as the spectres seen by mediums are the disembodied spirits of dead men and women, boys and girls, infants and sucklings. When his stomach was restored to healthy action, the pig's ghost vanished from the sensorium, and was consequently dethroned from my friend's shoulder; so, when the excitation of the medium's sensory from another cause ceases, the disembodied spirits and all angels vanish in a trice!

Reasoning from the facts presented in the experiments of the coin, we might argue that the actions of men cause hidden spectral impressions to be made on the external magnetic halo of the earth, which remain after they are dead and long forgotten; so that were the Almighty to breathe upon it with his spirit, a man's history would be evoked like the handwriting on Belshazzar's palace wall. Even these exterior spectral impressions may be discerned by mediums of peculiar sensibility; so that they may perceive scenes after the actors have become quiet. Clairvoyants have seen many things upon this principle. Elisha's is a case in point here. The king of Syria warred against Israel, and devised ambushes for his enemy; but Elisha, who was in Dothan afar off, warned the king of Israel and saved him, not once nor twice. The king of Israel suspected treason in his own camp; but he was told by one of his followers that Elisha, the prophet in Israel, told the king of Israel the words that were spoken in his own bed-chamber (2 Kings 6:8). Here the spectral impressions made upon the universal magnetic mirror by the Syrian's words were breathed or shined upon by God, and evoked upon the sensorium of the prophet by the daguerreotypism of his spirit, which gave wings to the matter. This is the "bird of the air" that reveals even the inmost thoughts of men. Therefore, "curse not the king; no, not in thy thought; and curse not the rich in thy bed-chamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter" (Eccl. 10:20). Let no man commit crime and say, "No eye sees me, therefore the offence shall be hid." Sooner or later his sin may find him out. The impressions of his deeds upon the earth's magnetic halo may happen to be reproduced upon the sensorium of some sleeping or waking medium; or stare him in the face when he shall rise from the dead, and behold his actions written, like Belshazzar's doom on the magnetic page, in words of living light—thus verifying the proverb, trite, yet true, that "murder will out."

Unless God think fit to infatuate a people by their own folly and presumption, and so create spectral impressions of things upon the sensoria of

their wizards beyond the range of their own sphere, the second sight of mediums never contemplates ideas, or images, or shadowy forms, which are not purely of human origin. All things they have seen are but the spectral impressions of human thoughts, words, or actions. The doctrine they utter is always traceable to some sectarian theosophism—some double-distilled theological foolery, always at variance with "the law and the testimony." If they stumble upon a truth it is just that proportion of truth that happens to be blended with human foolishness, and being truth serves as a decoy to lead them into mazes of a labyrinth from which there is no possibility of extrication. From what I have read of "spirit worldism," I have no hesitation in saying that it is mere "lying divination." I have a volume at my side, Cahagnet's "Celestial Telegraph, or Secrets of the Life to Come revealed through Magnetism," a book of 240 large 12mo pages, which is full of this sort of thing. It is a French work, and on page 220 the author inquires, "On earth is there aught that we can hide from the perception of a clairvoyant? It is not, therefore, ridiculous to admit that in the world of spirits none is any longer able to conceal aught; it is the Book of Life which will be open to all." Hence, a relationship being established between a clairvoyant and "spirits" in the invisible, messages may pass between living bodies on earth and dead men's ghosts in heaven or hell as by telegraph, and clairvoyants become the "see-ers" and prophets of their familiar spirits or gods! In his way are laid broad and deep again the foundations of a new system of idolatry, of which the magnetising circlemen who entrance the clairvoyants are the priests. Already, in the hands of these ignorant people, the Bible is what the clergy have made it by their preaching—a mere "dead letter." They misapply it—and they can do nothing else—at pleasure, and cull from it texts, without regard to contexts, to suit their purpose—to sanctify their nonsense in the esteem of those in whom some veneration for "the law and the testimony of Jehovah" is supposed to be unextinct. Now, the issue is between the "Magnetic Book of Life"—the book of magnetic spectral impressions—and the "Book of the Covenant," usually styled the Bible. Both volumes cannot be divine revelations of the future, or exponents of the same truth; for they foretell opposite events, and teach doctrines subversive of each other. The "Magnetic Book of Life" is nothing more than the magneto-ethereal spectral impressions pertaining to the living generation, whose mind, or sensorial halo, is the mirror from which is darkly reflected its own thoughts; while the Bible is a revelation from Jehovah of the fate of all existing governments, of his purpose to establish a theocracy on their ruins; of the destiny of nations for the coming thousand years; of the eternal constitution of the globe from the end of that period; of the condition of the human race when all things terrestrial become new; and of how we of this and others of past generations, since the world began, may constitute a part of his theocracy, and become dwellers on earth for ever. These are great and glorious destinies, upon which the priests and prophetesses of "the spirit world" can throw out no light. Their divinations upon these topics, where not borrowed from the Bible, are only lying

rhapsodies—the dark and malarious thinkings of nervous flesh, rioting in the spectralia of musty theosophisms, talked into it by the gospel nullifiers and pulpit martexts of the “chairs” and “sacred desks” of “Christendom.” Like the old Athenian spirit-worldists who withstood Paul, they reject the resurrection of the mortal body in resolving it into the introduction of the spirit of man into the spiritual world on the total cessation of the heart’s action! The Bible says “Many who sleep in the dust of the earth shall awake” (Dan. 12:2). And again, “The earth shall cast out the dead;” and no more cover her slain” (Isa 26: 19,21); and that we may know by what power the dead shall rise, and who shall participate in the resurrection of the just, it is written, “If the Spirit of God that raised up Jesus from among the dead (ek nekron) dwell in you” (Rom. 8: 11). This is teaching the resurrection among the dead shall also make alive your mortal bodies through his indwelling Spirit in you” (Rom 8: 11). This teaching the resurrection of the dead bodies from earth’s dust, in which they are mingled—a resurrection effected by Jehovah’s Spirit through Jesus Christ (II Cor. 4:14) at the reorganization of the righteous dead and spurn with contempt the following drivelling foolery of spirit-worldism taken from Cahagnet. It is the clairvoyant Swede who vapors: “The spirit of man,” says he, “after the separation, remains a short time in the body, but only until the total cessation of the heart; this happens differently, according to the nature of the disease of which the man dies; for the movement of the heart in some lasts a certain time, and in others ceases at once; no sooner does this movement cease than man is resuscitated, but this is brought about by the Lord alone. By resurrection we mean the spirit of man leaving the body, and introduced into the spiritual world; correctly speaking, this resurrection should be termed the awakening!” The awakening believed in by spiritists is very different from the awakening taught in the Bible, as must be obvious to the weakest intellect. The clairvoyant awakening differs in the time and subject of it: it is the awakening of a dead man’s ghost at the last pulsation of his heart, while his body is still untouched by decomposition; while the Bible awakening is the awakening of a dead man himself at some time, it may be five thousand years, after he has actually mouldered into dust. Now which are we to believe? Baal’s prophets, or Jehovah? The spectral illusions of the flesh, or the testimony of the living God? The crazy old mesmerist of Sweden, or the apostles of Jesus Christ?—John Thomas, M.D.

—○—
We must tramp upon our feelings when principle is at stake.

—○—
“You may depend upon it that he is a good man whose intimate friends are all good.”

—○—
Hoping for the best from a man helps him towards it.

THE YOUNG PEOPLE’S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Memory Verse: Micah 6:8; Titus 2:13, 14

Edited by A. D. Donaldson 127 Rycerson St., Brooklyn, N. Y.

Golden Text: 1 Thess. 5:16-18

BABY’S PRAYER

Oh, God is near the cottage when the evening shadows creep,
And baby’s lips are murmuring, “I lay me down to sleep!”
No matter what the distance where baby says her prayer,
The omnipresent God of Love is always watching there!

Ah, he notes the sparrow’s fall and buoys the robin’s flight,
Shall he forget the hour of dusk when baby says good night?
Shall he, aloof from baby’s prayer and baby’s laughter purled,
Deny himself the sweetest chords that charm a raptured world?

Ah, God is near when baby prays beside her downy bed,
And God will send his angels down to watch above her head—
To guard her through the Sleepy Way, the “bogy” wood of night,
And give her back to mother’s arms when Phoebus takes her flight!

Ah, now the baby lisps “Amen,” and mother tucks her snug,
And kisses her, and pats her hair and calls her “mother’s bug!”
And then she tiptoes from the room, as evening shadows limn,
And leaves her baby, fast in sleep, to angel guards—and him!—Byron Williams.

Little Ada and Her Daddy

The other day while in conversation with an acquaintance who, though good, kind, thoughtful, and considerate, is not a church goer. He said to me: “Last night I was forced to correct Ada (his little daughter, a little more than 3 years old) and compel her to do something that she did not want to do, that I knew to be for her benefit. As she went off to accomplish her little task she turned to me and said, “All right, Daddy, I’ll do it. But remember I’ll not ask God to bless you.” Soon thereafter it was the little girl’s bed time, and the the mother took her to her room “Daddy” tiptoed to the door, and putting his ear to the crack eagerly listened to hear little Ada say her evening prayer. When she came to ‘and God bless Daddy,’ Daddy came away, his heart very tender, a tear in his eye, for he had heard the proof that his little girl still loved him, that she had forgotten their little difference, and in her heart her Daddy still held sway.”

As Ada's daddy told me this story my mind went to another Father, one whose heart is very close to his children, yet at times is compelled to force them to do things at which they rebel, but still is for their own good. And I wondered how often we, the children of this most loving Father, make childish threats against him, threats that are foolish; for we can not harm him, and yet they hurt him, for his love for us is so great, he wants us to be obedient. How pleased this great Father is when we return from our rebellion and again become loyal to him.

Are you a child of the most high God? Is God your Father? We become a child of God, and God becomes our Father when we have accepted Jesus the Christ as our Savior and Redeemer. Have you "put on" the all saving name of Christ? Christ says in Matthew 11:28,29 and 30: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

This is the invitation; accepted, it is easy. Will you accept? It means to renounce the wicked things of this world and, with full faith in Jesus, ask God to rule in your heart so you can acknowledge him "as the giver of every good and perfect gift." The apostle Paul, speaking by the spirit of God, says this in his second letter to the church at Corinth: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Having become a member of the family it is not proper that we forsake our brethren and leave our Father's house. But should we as little Ada did, rebel, and for a time lose love for the Father, the Father feels badly; and oh, how he rejoices when we return! He wants our love. He forgives us much so we can remain in his home; and when we do depart for a season, he sends messengers after us entreating us to return. Read what Matthew says concerning God's little ones:

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

For the Son of Man is come to save that which was lost.

How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

So my young friends, live close to the Father. Let him rule. Do as he requests, and in the end we shall live with God and his Christ throughout countless ages in the kingdom of God and may

"God bless Daddy."

The Unfinished Prayer

"Now I lay"—repeat it, darling—
"Lay me," lisped the tiny lips
Of my daughter, kneeling, bending
O'er her folded finger tips.

"Down to sleep." "To sleep she murmur'd
And the curly head bent low;
"I pray the Lord," I gently added,
"You can say it all I know."

"Pray the Lord"—the sound came faintly,
Fainted still— "My soul to keep;"
Then the tired head fairly nodded,
And the child was fast asleep.

But the dewey eyes half opened
When I clasped her to my breast,
And the dear voice softly whispered,
"Mamma, God knows all the rest."

Daily Thoughts

| | |
|---|--------------|
| Chosen that ye should bring forth fruit | John 15:16 |
| Being filled with the fruits of righteousness | Phil. 1:11 |
| He will guide you into all truth | John 16:13 |
| God, even our own God, shall bless us | Psa. 67:6 |
| Hold thou me up, and I shall be safe | Psa. 119:117 |
| The Lord thy God shall hold thy right hand | Isa. 41:13 |
| Call unto me, and I will answer thee | Jer. 33:3 |

This was read at the church in Cleveland some twenty years ago by "A Sister," who now sends it to "The Restitution" family.

Modern Jerusalem

Jerusalem is unique as a city in which everything is serious and solemn and severe. It has no clubs, no bar rooms, no beer gardens, no concert halls, no theatres, no lecture rooms, no places of amusement of any kind, no street bands, no wandering minstrels, no wealthy or upper classes, no mayor, no aldermen, no elections, no newspapers, no printing presses, no book stores except one outside the walls for the sale of Bibles, no cheerfulness, no life. No one sings, no one dances, no one laughs in Jerusalem—even the children do not play.

Ezek. 14:22, 23.

Ezek. 22:19-22.

Isaiah 33:20-24.

Zech. 8:4:8.

Joel 3:17, 18.

Zeph. 3:14-20.

Answers to Prayer

The answer to prayer—to most prayers—begins on two sides—God's and our own. We must be willing to work toward it and sacrifice for it, and the sacrifice is sometimes so heavy that we shrink back. If we ask for health, for education, for prosperity, we know that we must work in the direction of our desires. If we ask for spiritual gifts.

we realize that the same is true, but too often when we plead for some special blessing for those we love, for a lifting of a burden from their lives or ours, for some charge that holds good and happiness, we forget that its granting will surely claim from us some price of sacrifice or renunciation. Whatever our prayer, we needs must have a share in its answering—not because of the Father's unwillingness, but because of his love that knows us through and through.

A Suggestion

So many parents object to the lines, "And should I die before I wake, I pray the Lord my soul to take," in the best known of all childish prayers. The following revision has been suggested:

Now I lay me down to sleep;
I pray the Lord my life to keep;
When in the morning light I wake,
Lead thou my feet that I may take
The path of love for thy dear sake.

Through The Week

How do you spend your time? Do you spend it in selfishness or in loving thoughts concerning others? Of course you know there is no happiness in selfishness. Selfishness simply is another name for conceit, and conceit is the father of distress, worry, anxiety, and care. If you desire happiness spend your time in the service of others. Make sacrifices for others, and above all else, "walk in love." Suppose you try and live according to this little rhyme. At the end of the week ask yourself if you are not benefited. I know the answer.

Monday—I wish for eager feet on errands of love to go.
Tuesday—I wish for a gentle voice, with a tone both soft and low.
Wednesday—I wish for willing feet, love's duties all to do.
Thursday—I wish for open ears, wise words to listen to.
Friday—I wish for a smiling face, a brightener of home to be.
Saturday—I look for quickened eyes, God's beauty all to see.
Sunday—I wish for a tranquil heart that may to others joy impart.

Which Are You?

When Willie Crosspatch eats his food,
He grabs it up and bolts it down;
He drops his knife upon his plate,
And acts just like a clumsy clown.

No matter how his mother tries
He pays no heed to her teaching;
And if she takes away his plate,
He wakes the baby with his screeching.

Good table manners demand that you behave yourself, and good health demands that you take small mouthfuls and chew your food properly before swallowing it.

When Mary Sunshine's at the table
She does not make a noise or fuss;
She's careful not to drop her knife,
Nor spill her milk, nor make a muss.

And often when some little friend,
Behaves unruly or contrary,
Her mother sighs and says, "oh dear,
I wish you'd act like Sunshine Mary."

It only is those who behave themselves who are spoken well of. Even when you are bad or naughty, mother loves you; but remember, the more she loves you the more you wound her feelings when you are disobedient. At all times do as mother bids you. You will please her, and have the respect of all who know you.

Our Weekly Puzzle

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
Moreover it is required in stewards, that a man be found faithful.

What is a "minister"?
What is a "steward"?
What is a "mystery"?
What is the meaning of the word "account"?
Who wrote this, and what is he trying to teach?
To whom was it written?
Where can it be found?
Answer next issue.

Answer to puzzle in last issue:

The passage of last week is part of what is known as "The Sermon on the Mount." The Jews who believed in God were God's chosen people. It was to them that Christ came; it was to them that God made known his will and his law. Those outside of the Jewish race—those who did not know or acknowledge God—were classed as "dogs," and the sentence "Give not that which is holy unto the dogs," means, that the "holy things," that is the things of God, belonged to the holy people, or the people of God. There was no use in trying to impress the minds of a people who did not believe that God existed, with the wonderful works of God, wrought through his love, any more than there would be in putting a pearl before swine. Swine are not interested in pearls: they do not know their value. They can not see any beauty in them. Both sentences have the same significance, and simply amount to this: Do not waste your time or energy in presenting God's holy word to persons who would ridicule it, or not appreciate it.

The meaning of the word "rend" is to tear apart, as to tear an arm or a leg from the body.

The words were uttered by Jesus, and can be found in Matthew 7:6.

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The Restitution

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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF
"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70

CLEVELAND, O. OCTOBER 15TH 1918.

NUMBER 39

THE DARK PATH

When people lose their temper
It doesn't always stay
In just the place they lose it
But travels miles away;
And when they find and bind it
It may be it has done
A mischief never to be healed
Unto the farthest sun.

When people lose their temper
It runs and rages far.
It strikes at friends as well as foes,
Not caring who they are;
And when its cruel force is spent,
Its words and deeds go on
Down many ways, through many days,
Unreckoned and unknown.

When people lose their temper
It still may come again,
After the past is forgotten,
Bringing a load of pain
That never can be lifted,
That breaks the heart with woe—
Oh, far the road and ill the path
Where pride and anger go.—Selected by

Auntie Wince.

NOT UNITED IN ZIONISM

The Jews of the world are not at all united on Zion as the future home land. This is not surprising. Palestine was only the home for the greater part of the Jews during a few generations when they dispersed to find the conditions of living much better in other lands. Palestine is an exceedingly rough country with but little level land and all the soil quite thin.

We know from the Bible that even in the Golden Age of Jewish history that terrible drouths afflicted the country. We have only to read the stories of Ruth and Elisha to have this impressed upon us. Very much of the Jewish history as a people was made in Babylon, whence most of their ancient literature comes.

The declaration by Mr. Balfour that "Palestine is to be a national home land for the Jewish people" meets with strong dissent from Jews in the United States and the countries of Western Europe. The Center Conference of American Rabbis has voiced the sentiment of American Jews in an unanimously passed resolution to this effect:

"The C. C. A. R. notes with grateful appreciation the declaration made by the British government by Mr. Balfour as an evidence of good-will toward the Jews. We naturally favor the facilitation of immigration to Palestine of Jews who either because of economic necess-

ity or political and religious persecution desire to settle there. We hold that Jews in Palestine, as everywhere else in the world, are entitled to equality in political, religious, and civil rights, but we do not subscribe to the phrase in the declaration which says, 'Palestine is to be a national homeland for the Jewish people.' This statement assumes that the Jews, although identified with the life of many nations for centuries, are in fact, a people without a country. We hold that the Jewish people is, and of right ought to be, at home in all lands. Israel, like every other religious communion, has the right to live and assert its message in any part of the world. We are opposed to the idea that Palestine should be considered the homeland of the Jews. Jews in America are part of the American Nation. The ideal of the Jew is not the establishment of a Jewish state, not the reassertion of Jewish nationality, which has long been outgrown. We believe that our survival as a people is dependent upon the assertion and the maintenance of our historic religious role and not upon the acceptance of Palestine as a homeland of the Jewish people. The mission of the Jew is to witness to God all over the world."

SUNDRY REMARKS ON THE JEWISH QUESTION

Brother Huggins:

We send you the enclosed clipping which, to our mind, shows to the careful reader a condition very similar to that at the close of the seventy years' captivity. At that time there was an awakening of the Jewish people to return and rebuild the destroyed temple. In the history of those times we find that a part of the people were interested in the return to their home land. Many did not want to leave their comfortable homes and business to assist in the work of rebuilding the temple. However, some had the desire to obey the will of Jehovah.

These two factions are with us today. It is evident that the writer of this clipping is opposed to making Palestine the homeland for his people. His description of the surface and soil of the land will no doubt discourage many from returning. The Jewish people of today who are comfortably situated will remain in the countries where they are protected and have acquired a citizenship. They have no desire to become entangled in the future of the land and the people. The writer ignores the covenant made with Abraham and David. Could he have seen the promises in these covenants he would have seen that the land of Canaan, which was promised to Abraham and his seed, will extend from the river of Egypt to the great river Euphrates. It will embrace all the land as far east as the river Euphrates. No richer soil is found on the earth than here. Besides, Jehovah has promised to enrich the soil and beautify the

land. The same prophets who predicted their dispersion and the desolation of the land also tell of its future glory. Israel's blindness prevents her from seeing the future of their land. There is little to be desired in the present condition of the land of Palestine. There is nothing of interest in the promise of the establishment of a Jewish national government. The most that is promised is a protection under the allied powers. This will no doubt bring two classes to Palestine: Those who have had a longing to die and be buried in the land; and those who wish to enrich themselves in building up this devastated country.

Before the future blessing can come to Israel she must endure the trials that will come under "Jacob's trouble." In their distress they will find relief in the One in whom they had no desire. He will save the tents of Judah first, after which the Lord will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for his first born. The writer ignores this and other Scriptures referring to the same event. He is looking for human instruments to accomplish what Jehovah has promised. The Zionist movement is only a human force to awaken Israel to their homeland. Their promise to secure a "National Israel" will never materialize. Some privileges no doubt will be granted them, but to become a nation, never. When the Lord shall set his hand the second time to restore his people, their blessings will be extended far beyond what Zionism promises. As subjects in the kingdom they will be the seed of the blessed of the Lord, and their offspring with them (Isa. 65: 23). They shall be named the Priests of the Lord: men shall call you the Ministers of our God, ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves (Isa. 61:6). Before Israel can possess these blessings, they must pass through "Jacob's trouble." In this trial the Lord will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God (Zech. 13:9).

These are a few things that the Jewish people should glean from their own Scriptures, as they call them. In the beginning the Lord revealed the fact that his purpose was that the earth should have a righteous ruler, and that the earth should be filled with a righteous race. Thus far Jehovah has produced the one who will rule. He is the prophet like unto Moses who should be raised up from among their brethren. Him they rejected although every one of their prophets had spoken of him. They heard not the voice of the prophets which were read every Sabbath day. Those who are laboring to secure the land as a home are not in touch with the prophecies concerning them. Jeremiah 30: 7,11 speaks of a time when Jacob's trouble shall be great. There has been nothing like it. The Lord's promise is: "I am with thee to save thee: though I make a full end of all nations whither I have scattered thee. yet will I not make a full end of thee: but I will correct thee in measure and I will not leave thee altogether unpunished." To those who are looking for the Lord we would say, "Lift up your heads, for your

redemption draweth nigh." The return of the Jews under the protection of the world powers may be accomplished in an incredibly brief time. It may take place even after the Lord has redeemed his brethren. Come, Lord Jesus, come quickly.

D. C. Robinson.

AN ANTIDOTE TO SPIRITUALISM

Odology

No. 3

So much for the strongest argument for the existence of spirits separate from material bodies—an argument which, with all its strength, is but general debility in the presence of God's testimony and Messrs Karsten and Draper's experiments with the coins. Separate spirits!—mere spectral impressions on magnetic haloes!—hidden indeed, from light stimulated optics; but disclosed to electro-magnetically excited brains! How are the "wise" with the ignorant entrapped in their own foolishness! And the "pious" too—the "great and good divines," with their adorers—how are they taken in the craftiness of their own pietism! O, the worth of the immortal soul, who can calculate it!—of that soul evoked from the magnetic halo of a clairvoyant's sensorium! Such is the phantom-soul for whose salvation from Plato's realm of fire and brimstone the whole machinery of clerical superstition has been erected in ages past, and is now maintained at the expense of liberty, intelligence, and wealth of the nations; and is sought to be imposed upon all semi-barbarians and savages as a means of introducing the long-looked-for millennium upon earth! A mighty superstition—a great mountain filling the globe—a stupendous fabric of moonshine—a pious cheat for the salvation of a magnetic spectre! Still out of evil God educes good; for if he did not, where on earth would the good come from? Even this vast imposition on human credulity he turns to a good account. The generations of mankind have yielded themselves to their propensities—or, as the Scripture expresses it, "instruments of unrighteousness to serve sin"—their intellectual and moral sense has become so darkened and unfeeling that they cannot comprehend or appreciate the goodness of God, so that order in the absence of the divine majesty might be maintained among them by its influence over them. There is, therefore, but one of two things remaining—either the earth must be left a prey to anarchy, which would be "hell," or order must be established by acting upon the fears of the multitude. The existence of "hell" here would defeat the divine plans destined to eventuate in blessedness upon all nations. The world became hell before the flood. It was therefore destroyed to become heaven: therefore, order was elaborated; and "the powers that be," as they appeared from time to time from amid the storm of human passions, were controlled and ordered of God. Without approving their words, he permits them to exist as a terror to evil doers until the appointed time arrives to punish them for their wickedness, and to set up his own kingdom in the earth, which shall rule over all, administering his

will in truth and righteousness over all nations. At present the popular superstitions are an important element in "the terror" by which evildoers are restrained. The clerico-priestly dogmata of immortal disembodied ghosts; heaven in a spirit-world; hell somewhere; and the necessity of faith in these wares as administered by an ordained ministry, or "sacred order," on pain of the soul's exclusion from the joys of the one and eternal fiery torment in the other—are the staff of the spiritual police, which, co-operating with the imperial sword, keeps the world in awe, and maintains order until the Lord comes. It is the fear of punishment, not the love of truth and hope of reward, that makes men behave with social decency and order. This is the general rule, to which, doubtless, there are exceptions; but they are such as to establish the rule.

Our worthy correspondent thinks that the answers obtained by the deadseekers from the spectres before the medium's sensorium is "the strongest argument for the existence of spirits separate from matter." I grant it. It is doubtless the strongest, and but weak at that. It is the argument of a dream to prove a fact. But the argument cannot be received as valid, for the dream answers are not always right, as he testifies in the case of the second gentleman. He says: "For instance, two gentlemen called at one of these 'circles,' in a city where they were entire strangers, and where they stayed but a couple of hours. They went into the room where the 'circle' was already 'getting responses.' One of them asked if he might put questions at once, as he was going out by the next train. Permission was given; and in answer to his questions, he got in a few minutes all his past history, many circumstances of which, he thought, were only known to himself; and others which he had carefully limited to a small circle of his intimate friends. The other gentleman was almost equally successful; but one or two mistakes were made in their answers to him. The first gentleman had all his questions answered correctly and promptly, though some were asked mentally, and others by writing on a card (taking care to conceal what was written from every person), and then pointing to a written question (keeping the card out of sight), he was at once answered, and always correctly. I might tell you a multitude of such instances, where there could be no collusion and no dishonesty . . . Their answers are often surprising to all who hear, and present the strongest argument for the existence of spirits separate from matter that I have ever seen."

Responses from "the spirits" are not always right. But answers from God are infallible. His spirit never makes mistakes; nor is it presumable that any intelligences of a true spiritual nature, in harmony with his spirit, are ever guilty of untruthful utterances. The "spirits," therefore, whatever they be, are neither of God, nor of "the just made perfect." But may they not be the spirits of the wicked or unjust? If they be, then the disembodied existence of such spirits is as much proved as though they were the spirits of the just? Granted. If by a "spirit" is to be understood no more than a spectral impression on a medium's sensorium, mesmerically evoked by the thinking of the dead-seeker, I grant that such spirits do exist separately from the persons they

represent, as the spectral impression of the coin exists on the halo of the mirror separately from the coin itself. All the phenomena observed belong to the spirits of this class, and prove only their existence under mesmeric excitation. Before their evocation before the medium's sensorium they exist only as images before the seeker's mind when he thinks of them. I can now see before my recollecting faculty a child of three years old, standing with a ruler in his hand, with which he had just struck me over the head. This child, a little brother, has been dead over thirty years. I see his image, and if I were placed en rapport with a medium, I could make him see the child's appearance; but would it be logical to conclude that he saw the child himself, or the real individual, which a spirit is supposed to be? If the spectral impressions, or spirits, seen were real persons, and had cognizance of human affairs, they would make no mistakes in their responses; they would speak truth only, unless they were wicked persons. It is admitted that they err, and on theological subject it is notorious that the mediums utter the most stupid nonsense; hence I conclude that they are not of God, whatever they be.

Now it is not by business to prove that these lying spectres are not real persons. I do not undertake to prove negatives. I have shown that they may be philosophically accounted for. It is for the spirit-mongers to prove that the forms observed by their clairvoyants are realities and, therefore, not appearances only; and that they were formerly embodied in human clay, and lived in the world as men, women, and children now exist therein. The kind of proof must be different to anything they have yet produced. However, the declaration of the spectres through the clairvoyants cannot be received, because in a multitude of instances they have proved themselves to be liars and therefore, unworthy of credit; besides that, unsupported self-testimony is incredible. It may be true, and it may not. If then, the spectres say they lived in human clay as its animating, thinking principle let them give us proof from God that their assertion is true. Jesus Christ, the sinless man, did not require his unsupported testimony to be received: shall we then admit the self-testimony of the lying spectres of the wicked? Perish the thought! "If," saith the Lord, "I testify concerning myself, my testimony is not credible" (John 5:31). We demand, therefore, confirmation of spectral assertions strong as Holy Writ, because assertion is no proof. They tell us, or rather mediums do, that they are the ghosts or spirits of dead men, and that they know a great many things, and much more than the living. But upon this point the word of God gives them the lie direct. It testifies that "the dead know not anything" (Eccl. 9:5); and "that there is neither knowledge nor wisdom in sheol" (Eccl. 9:10), whither we go. Now "divines" make this word "sheol" equivalent to "hades," which they say is "the place of departed spirits." Well, let us accept their definition for the present; how then reads the latter text? Even thus: "There is neither knowledge, nor wisdom in the place of departed spirits," which theological mesmerists term "the spirit world"! This is, with me, authority outweighing the testimony of all the spectres in creation, with all the opinions to boot of the many

thousands of simpletons—judges, lawyers, doctors, and parsons, and less distinguished dupes—who vainly imagine they converse with living spirits from the vasty deep.

Our correspondent thinks that "the whole system promulgated in our writings goes down if the claims put forth by these spirit-mongers be established." By established he means proved to be God's truth; or else, established to be true in the estimation of all men. If the latter be his meaning, the system we advocate only goes down in regard to mere human opinion. Its truth is not at all affected by mankind's opinion of it; because men who are ignorant of the true Bible doctrine judge according to the thinking of the flesh, which knows not the things of the spirit, because they are spiritually discerned (1 Cor. 2:9-15), that is, they are discerned by the light shed upon them by the spirit, in the prophetic and apostolic testimony, or writings. We advocate the system exhibited in this testimony, which went down in the estimation of their contemporaries, in whose judgment the spirit-mongers of the apostles' day established the notion that the spectres seen by the clairvoyants in the idol temples were disembodied immortal souls of the dead. As this notion went up, the apostolic doctrine of the immortality of the body at the resurrection went down, as at this day. It ate out the truth of immortality at resurrection as a gangrene (2 Tim. 2:15-18), and left in its place nothing but a foetid, ill-conditioned ulcer, which has reduced the patient to a gasping state. The gangrene is everything; the apostolic doctrine scarcely to be found beyond the lids of the Bible. On the other hypothesis, it is doubtless true that if the spirit-mongers' claims be proved to be God's truth, the system we advocate will be exploded. No doubt of it. It ought to be; for if their claims be true, the system we exhibit must be false—utterly and entirely false. There is no agreement between spirit-worldism and the Bible; so that if mesmerized theology be God's truth, God is not the author of the Bible; and, as we advocate the things taught in this book, which are altogether at variance with the spectre-revelations of clairvoyants, we must go down with the Bible, and share with it the misfortune that peradventure might befall it. But such an hypothesis is monstrous. God can be the author of no doctrine at variance with Bible teaching. This he has plainly declared in Isa. 8:19,20. The Bible is not to be tested by the peepings and mutterings of familiar-spirit mediums, and the table-tappings of mesmeric circles; but their utterances, on the contrary, by its word, which is truth. We stand or fall by this; and feel no apprehension of the result, though a thousand million spirits, a thousand times told, pronounce the reveries of the possessed the infallible and eternal truth of God.—John Thomas, M. D.

Little self denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations, these are the silent threads of gold which, when woven together, gleam most brightly in the pattern of life.—Townson.

HERE THEY COME!

By S. Roxana Wince.

Here they come, four more of our little people, each one with an offering to "help enlarge the Printing Press Fund." What do you think now Bro. Griffiths and Bro. Huggins? That it will not be very long until we shall have money enough to pay for all the machines we need? That is what I think. Things always move when the children get to work, for Jesus laid his hands on the heads of the little ones and blessed them when he was here on earth, and I am sure he loves and is blessing them still.

We are already acquainted with our little friend, Alvin Ezell, for he, like Ethel Howard, the little Byers children, and other young folks, helped us to buy the Linotype, and he, his small sister, Lucille, and his cousin, Lillian, worked and earned every penny of the money they are sending for the Printing Press. Margaret, Lillian's sister, could not do this; she is too small. I suppose her papa gave her the money to send, and that she pays him back for that shining dollar by being a good, obedient child and by doing all that her chubby hands can do for his comfort.

These little people want to help get the needed machines because they love Jesus and want him to be King of the world. They do not think the cruel, mad Kaiser, of Germany, would make a good ruler. They are not on his side; they are on God's side. They want to help fight his battles. And just as soon as they are old enough, they are going to be baptized and give themselves wholly to his service. Like the young boy in the Breathitt Hills Valley Mission in Kentucky. Wherever they may be and in whatever business they engage, they are going to be God's men and women.

They want to put on the whole armour of God and help in the winning of his war, because they want to hurry up the coming of Jesus. They know they can do this, small as they are and impossible as it seems; for did not Jesus say, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations," etc. "All power in heaven, 'the whole power of heaven's love and wisdom and strength; 'and all power in earth' power over all persons, all passions, all principles, all movements, to bend them to this one high object, the evangelization of the world. All this is given unto me, as the risen Lord of all, to be by me placed at your command— 'Go ye therefore.'"

So are the children not right in thinking they can hasten the coming of Jesus? For is not the power that Jesus placed in the hands of his early followers to win disciples among all nations in the hands of these little ones? Cannot they tell men and women through the papers sent far and wide by means of their gifts, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"?

Love is the most potent force in the world, and if "the gospel is the power of God unto salvation unto every one that believeth," it is because the love of God for his poor, fallen, helpless creatures, is made manifest in that gospel. Men and women sacrifice wealth, ease, comfort, home, friends, and life itself because they love their fellow creatures

and want to save them. Alvin and Lucille, and Lillian and Margaret, and all the other dear ones who are helping to buy the Printing Press, work and give because they pity and love the people who have no Savior. It is such a sad thing to go down to death unpardoned, with no hope of sharing in the joy and glory of the soon coming Kingdom.

For just as soon as the number of men and women that Jesus needs to help him rule the world is made up, he will come. Every soul that we bring into the fold, brings the day of his coming nearer.

Our little Texas friends want Jesus to come. They do not want the dear boys of our country shot down and killed, the hands of little Belgian laddies cut off, young girls choked to death, millions of innocent people martyred, thousands of helpless orphans left to starve, beautiful farm lands turned into a desert waste, cities and towns torn to pieces, great ships sent to the bottom of the sea, earth's precious treasures wasted that one man, ruling God out of this fair earth, may tyrannize over all the rest.

They want war to come to an end; they want to see the time when sin will be no more; when we will have no fear of thieves; no dread of being wronged; no need of locks to our doors, nor of strong vaults for our money; when the spear shall be broken asunder, and the chariot be cast into the fire; when every subject under the rule of Jesus will have a little Eden home of his own with its own vine and fig tree; when the knowledge and glory of the Lord shall cover the earth as the waters cover the sea; when no one will be sick and no one will die; when God's tabernacle will be here among men, and he will dwell with them, and they shall be his people, and God himself shall be their God.

God bless the little givers and all the givers—Brother and Sister Behrends among the rest, and give them many souls for their hire. And may each dear one always remember that "love is that which is not for ever seeking to get, but which always delights to give, and that Christ's loving "therefore" includes his disciples' union with him in loving service.

PRINTING PRESS FUND

| | |
|------------------------------|------------|
| C. Fankbonner | \$ 12.00 |
| Frank Partlow | 5.00 |
| Alma Orr | 4.15 |
| E. W. Knapp | 10.00 |
| Previously acknowledged | 1110.25 |
| <hr/> | |
| Total | \$ 1143.90 |

From time immemorial Jehovah has had an open ear to all that call upon him in spirit and in truth. Speaking to the multitudes in Galilee, the Lord and Master sanctioned the prayer of the home. He said:—"When thou prayest, enter into thine inner chamber, and having shut thy door, pray to the Father, who is in secret, and thy Father who seeth in secret shall recompense thee. Let it be kept in mind that "he prayeth best," as Coleridge tells us, "who loveth best."

GENESIS—CREATION

In the first and second verses of the first chapter we read: "In the beginning God created the heaven and the earth; and the earth was without form and void." Scientists tell us that in the beginning, probably millions of years ago, the earth was part of a great nebulae covering in area millions and millions of miles, the whole being without form and void. The nebulae was of gaseous substance, and as it contracted the sun and the planets, including the earth, came into existence, took on form, and in time the earth became a proper place for life.

In brief that is what scientists tell us took place when the earth was created, and this explanation is not out of harmony with the description given to us by Moses in the first chapter of Genesis.

In the beginning the earth was without form and void, but at the close of the sixth day "God saw everything that he had made and behold, it was very good." Therefore the earth must have been in a process of evolution during the six days of the creation work in order to reach that good state

It is difficult to understand how a Biblical student with the least knowledge of the sciences of geology and astronomy cannot see in the account of the creation given by Moses a description of the evolution of the earth from its beginning to the time when it was a good place for man to live. Evolution is certainly taught in the brief account given by Moses.

Bible students have, as a rule, discarded the former belief of our forefathers, that the earth was created in six, twenty-four hour days and have accepted the more reasonable idea that the earth was created in six periods or epochs of time.

In the fifth verse of the first chapter we read, "And the evening and the morning were the first day." The first day of creation was from the darkness to light, just the opposite of our reckoning of a day, which is from morning to night. In the creation the light of the first day was the evening of the second day, and so on, until the seventh day was reached. That these days or epochs of time were of unequal length it is reasonable to suppose.

There is an opinion which seems to be a good one, that we are still in the seventh day. We learn in the second chapter that God, on the seventh day, ended his work which he had made, and God blessed the seventh day and sanctified it.

All the previous days had a morning or an ending; but no morning is mentioned of the seventh day. Therefore it is quite probable that the morning has not yet arrived. We read in Roman 13:12, has not yet arrived. We read in Romans 13:12, "The night is far spent and the day is at hand." This refers to the day of Christ when he shall reign a thousand years on the earth, and shall subdue all things unto himself, after which he will hand the kingdom over to the Father. Then will end the seventh day, and the eighth day will begin, the day without an end, when God will be all in all.

J. C. Thompson.

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EDITORIAL

Brother Brill and his Wife, of Canton, O., were visitors, October 6th.

God help us all to put a noble past behind us, for old age to wander in.—Gunsaulus. Sent by Sister S. Roxana Wince.

We regret to learn of the death of Sister Lot Cook, of Buffalo, N. Y. Sister Cook was the daughter of Brother A. D. Strickler. "If thou hadst been here our Sister had not died."

The obituary of Sister R. A. Cobb is printed in this issue. She had been a subscriber to The Restitution for forty years. We miss the faithful when they are taken from us. Our only hope lies in the coming of of the Lord.

Sunday, October the 6th, two gave themselves to the Lord in baptism, namely, Mrs Thos. Shelton, and Miss Emily Stanley. Sister Shelton is advanced in years, while Sister Stanley is young. The contrast in age helped to impress upon all the goodness of God in accepting the young and the old alike—those who enter his service early in the morning and also at the eleventh hour.

As to getting out a library copy of Bible Lessons, the responses are not encouraging. Things are so high that probably most readers are satisfied for the present with the lessons as they are. We shall publish pledges for another month, and

if during that time enough are not received to cover expenses of publication, we shall abandon the proposal for the present.

Sister Adams makes some strictures on Bible Lessons under "Communications," for which we thank her. "The comparatively worthless" of which the lessons speak seems to her like a dead fly in precious ointment. The thought of Eden being built on a grave yard she feels is going to make her sad even after she is saved herself. And when Jesus was asked if only few were to be saved, he "evaded the question," our Sister thinks. Besides, she thinks God should make the devil "disgorge"—treat him to a dose of vengeance similar to what the Allies are going to give the Kaiser. To these kindly criticism we reply as kindly that

1. In Bible Lessons the proof is given from the Bible that many people are "comparatively worthless." As touching the proof submitted our Sister says not one word in reply. It is a question of truth that is under discussion. Our feelings cannot change the truth an iota.

2. If Eden is built on a grave yard she is certain it will take many flowers to make her happy. This is the way she feels; but no proof from the Bible is given. Now the fact is she does not know how she is going to feel about this matter in the immortal state. That flowers will be required to make her happy is pure imagination. If feelings are a guide to us, the Methodist who "feels that he is saved" may be right after all.

3. If the devil must be made to "disgorge," why be satisfied with half-way measures—why not turn into a full-fledged Universalist and make him "disgorge" to the last piece of pie? If it is a question of beating the devil, why not beat him to a frazzle?

4. As to Christ "evading the question" of few being saved, we have not been able to find his evasion. He frankly declared that few find life while many go to destruction (Matt. 7:14). We sympathise with the sentimental feelings which Sister Adams expresses; but we must "crucify the flesh with it affections and lusts." When we are "all changed" at the coming of the Master our feelings may be different to what they are now. We think that if we are so fortunate as to be changed into immortality then and are given an everlasting home in Eden we shall be able to stand it without flowers and fruits while both of these may be thrown in for good measure. It is a comforting thought that those who do not want the Kingdom of God, and would not be satisfied if they had it, will not be there—it will save them an eternity of discontentment, and God an eternity of trouble.

The Rev. Professor James Moffat declares that preparation for prayer is almost as important as prayer itself. He warns prayer-loving people against panic and reproach, and pleads for a spirit of thankfulness as the first step, and doubtless as the second.

"THE IDOL SHEPHERD"

A correspondent of the "Daily News" thought he had discovered a misprint in the Authorized Version of Zechariah 11: 17, namely, that "the idol shepherd" of the passage is a typographical mistake for "the idle shepherd." As later writers in the same journal point out, it is nothing of the kind. King James's translators here adhere to their practice of rendering the Hebrew word *elil* by "idol" a practice to which they are faithful in all but two of the twenty or more instances in which it occurs in the Old Testament. The rendering in this instance, of course, makes no sense. The Hebrew word should be translated "vain" or "worthless," as, indeed, it is rendered in the Revised Version, and it is also translated in the Anglican Version of Job 13: 4, and Jeremiah 14: 14. In fact "idol" is only a secondary meaning of the Hebrew *elil*. Primarily it signifies "nothingness," or "worthlessness," and is applied to idols because they are worthless as saviors. Psalm 95: 5, aptly illustrates the exact force of the word when used to designate idols: "For all the gods of the heathen are worthless; but the Lord hath made the heavens."—Jewish Chronicle.

BIBLE LESSON PLEDGES

To republish and bind "Bible Lessons on First Principles," I agree to take the number of copies set opposite my name, the cost not exceed seventy-five cents.

| | |
|-------------------------------|---------------|
| G. B. Alldridge | One |
| J. A. Dickinson | Two |
| W. E. Byers | One |
| R. A. Daniels | Four |
| Previously acknowledged | Twelve |
| Total | Twenty |

COMMUNICATIONS

"They shall make known unto you all things which are done here" (Col. 4:9).

Brother Huggins:

We have the pleasure of announcing to those of like precious faith the addition of two more worthy ones to our little flock. Sept. 27, 1918, we assisted Sister Hilda Mohr, of Warren, Ohio, to put on Christ Jesus in baptism. Sister Mohr and her mother, Mrs. Trover, came to our home on the above date Sister Mohr asked to be baptized, which we did. She was a pupil of our Sunday School several years before moving to Struthers, Ohio. She has had many trials, but at last she chose the better thing, and now rejoices in the truth.

On the evening of the 28th, we also immersed Sister Hazel Buckman. They can now live the life of one in Christ Jesus. We trust that these two sisters may walk worthy of the vocation where-with they are called. They are now admonished to make their calling and election sure by adding to their faith the seven Christian graces.

Permit us here to say that we have read the first eleven lessons on "First Principles," and think them the best we have ever examined. Now as you suggest to publish them in book form if you can have pledges enough, we should respond quickly. If we fail to have them published it will be a great loss from a literary sense. Send your order in quickly. The arrangement of these lessons is all that could be expected. The outlines are clear and logical. The "Synthetic Remarks" are more than any sermon. An ordinary mind can grasp the thoughts, and the better informed will find food for meditation. The wise man has written, "Words fitly spoken are as apples of gold in pictures of silver."

Your brother in the hope of eternal life,
D. C. Robinson.

Editor Restitution:

I enclose \$1.00 for Printing Press Fund and also \$1.00 for tracts and lessons, noted in enclosed list. I do not send pledge for a copy of printed bound lessons, because I seldom make pledges, but I expect to want one if published. You asked for criticisms on the lessons. I think they are a wonderful work and have no wish to find fault, but perhaps it will do no harm to say I cannot now use any of them that contain the teaching of the non-resurrection of the wicked. If the doctrine is true, I feel as though I had rather not know it till I get my work done, as it has a kind of paralyzing effect on me. I feel like saying it has been the dead fly in the precious ointment of the otherwise great work. I must be a little bit like God in this, at least, for I have no pleasure at all in the death of the wicked or what you call "the comparatively worthless," either. I do not see how Jesus can be satisfied with the triumph of satan over the great part of the sufferers from Adam's sin. I feel as the Allies do about the Kaiser, that he, satan, should be made to disgorge; but I do not know. Jesus himself when asked, "Are there few that be saved?" seems to have evaded the question, while he charged them to strive for the best. If such thoughts are wrong, I am sorry; but I cannot help believing that it is because God has put his own love in my heart for humanity; the very same love that was in Jesus, who had compassion on the multitude, that I cannot endure the thought of Eden being built on a graveyard. It will take wonderful flowers and fruits to cover it up so I can forget it, if I still have memory left me, I am afraid. I hate wickedness and love righteousness.

The other day when I saw a small boy torturing a kitten for fun, and because he said it was his cat, I felt that he will deserve the worst that will ever come to him; but the spirit of evil cannot be destroyed by the death of those it inhabits and destroys. It must be overcome in another way.

I am sorry for the lethargy that seems to be in all but the few, of even those who have much truth. I suppose the days we are in furnish a reason for it, if we could know it, though some seem aroused too, by the troubles. I do pray constantly for God's people, and long to be of use to them and him in every way possible. It seems dark but I hope the better day is not far off.

Alice Adams.

Dear Editor Restitution:

We have a son-in-law, a young man drafted in September, and located in West Point, Ky., who has never had the ordinance of baptism administered, and who has been reading his Bible, also your work called "Bible Lessons." His wife asked me how we would proceed to find someone of our faith amongst so many people, so I thought to enquire of our Editor.

The young man spoken of is of a family that belongs to the Saints Church, whose headquarters are at Anderson, Ind., with a minister by the name of Reigle as one of their leaders, who is holding a series of meetings at the present in our neighborhood. I heard him tell his audience that they could be saved without baptism, and many other like statements. The thief and Christ went to God the day of Christ's death, etc. My daughter was baptized by Brother J. F. Wagoner, and is anxious baptism be performed as soon as possible. She is teaching in the common school of Miami Co., Ind.

Yours in the hope of the soon coming king,
Glendora Musselman.

Brother Quay Brandt and Brother Robert Pate are in Camp Taylor, near Louisville, Ky. If the young man cannot arrange to meet with these brethren, we advise that he communicate with Brother Frank Skeels, Blumfield, Ky., who will be glad to do what he can in the way of assistance.—Editor.

Editor of The Restitution—Dear Sir and Brother:

?As I have been living here for about twenty years and have not been able to hear a single gospel sermon, and as I have long been a believer in the one church of the true and living God, I am therefore enclosing one dollar and fifty cents to pay for The Restitution one year, and on separate pages of this letter some of the writings of my own hand, which I trust will prove to you where I stand. There is not a church of God in order here, and as I was baptized by a brother who is a member of the Church of Christ, or in other words, Campbellite, I would like to have my name enrolled on the book of the Church of God.

Now I was baptized in the three names, the Father, the Son, and the Holy Ghost. I want to ask is my baptism acceptable? I believe my baptism is all right. Still I feel a little like a man without a country. Of course I believe I was as truly baptized into Christ as any one, but I want a place on record in the church of God, and would like to have papers from the church proving to the world as to where I expect to always stand. Brethren, I cannot find any other church or faith like it, and I am now forty years old, and am a reader of the holy Scriptures. They tell me that I am Christ's, Christ is God's. Then it is God's church, is it not? Christ is the head. Hoping to hear from some of the brethren, I ask an interest in the prayers of all true saints, and beg to be

Yours in the blessed hope,

Si Herren.

Editor's Note.—In reply to this interesting letter, we gravely question if Brother Herren's baptism is valid. The question is raised in our mind not be-

cause a Campbellite baptized her, but because she was baptized into "three names," which implies the trinity. If she will read Matthew's report of the commission she will find that "names" find no place in it. "Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." "Name," not names; singular, not plural. There is "none other name under heaven whereby he may be saved" (Acts 4:12) than this one. We would advise Brother Herren to look into this matter seriously. It is worth while. If the Sister wants to study the subject of the trinity, we refer her to lessons VII and VIII of Bible Lessons.

Dear Brother Huggins:

We have just closed a week's meeting at Cool Springs church, Warren Co., Va. The meeting began Sept. 25, and closed Oct. 2. The interest and attendance were good. However a great deal of opposition developed during the meeting, and some were not pleased with the truth presented. We gave the word just as we found it in God's Book, and left the result with him. On Sunday evening there were about 200 present. On Wednesday, Oct. 2, we went to the water and after hearing a good confession of their faith in God's word, baptized E. R. Swartz, and H. K. Grove. Their wives were baptized last October, so they are now one in Christ.

The last evening of the meeting we spent with Brother and Sister Tom Updike, and next morning when we were ready to start home, we found they had loaded the buggy with food for the family, for which we were very thankful.

J. H. Anderson.

NEW SONG BOOK READY

To the Brethren Scattered Abroad:

I wish to say that the new song book is just about ready to send out, and all who send in orders will please send money, as soon as possible and the books will be forwarded. We need the money to finish paying for printing. Just as soon as finished we will begin mailing out. The printer broke his press, and every one knows what it means to get repairs now. This accident has caused a delay, but that is all over and the books are in the hands of the binder. While we were getting the new plates made for the additional songs the price of binding went up five cents per book, but we are going to sell them for sixty five cents any way and still believe we will come out even. Those wanting books better order soon, for they are going fast. Will say more later.

Almus Adams,
3944 Hartman Ave.
Omaha, Neb.

"There are two good rules which ought to be written on every heart—never to believe anything bad about anybody unless you positively know it to be true; never to tell even that, unless you feel that it is absolutely necessary, and that God is listening while you tell it.

REPORT OF NEBRASKA STATE CONFERENCE

The Nebraska State Conference met as voted a year ago, at Omaha, August 22 to 25 inclusive.

The business meeting was called to order by P. E. Brown, Vice President. The following committees were appointed: Sister Myrtle Adams, registration; Sister May White, Alveria Lindstan., and Virginia Kronk, resolutions.

It was moved and seconded that the treasurer be authorized to purchase a book in which to enroll the names of those attending the conference from year to year, as a matter of reference. The auditing committee reported the treasurer's books neatly and correctly kept. The treasurer reported having received during the year from all sources \$1337.03. Paid out \$1330.58, leaving balance \$6.45.

The evangelist report showed 186 sermons preached during the year; received for expenses and salary \$1330.58; officiated at two weddings and one funeral; baptized forty-six; set two churches in order, and did a large work in organizing and helping the Berenas get started in their work.

The resolution committee reported as follows:

First, inasmuch as the word of God teaches us to forgive all men their trespasses, be it therefore resolved, that we extend to all those of like precious faith, the hand of friendship and stand ready to meet all upon common ground.

Second, resolved that it is the wish of this conference to start the year free from malice, our hearts filled with love, and good will to all and pray the Lord of peace to keep us during the year in his love and peace, and to maintain us in a forgiving spirit.

Third, resolved that we extend to the brethren of Omaha our heartfelt thanks for the excellent manner in which they entertained the visiting brethren during this meeting.

Fourth, we thank our heavenly Father, for his goodness for the progress of his truth, for the past year, and for all temporal blessings. We thank Brother Adams for his labor of love, for his patience and care for us, and we pray God to guide and preserve him during the coming year.

Fifth, during the past year the arch enemy has visited us and taken from our midst our beloved Sister Vose. Be it therefore resolved that this conference extends to the husband, mother and brother, our most sincere sympathy.

May White, Chairman.

The election of officers resulted as follows: P. E. Brown, Dannebrog, Neb., President; James Sorenson, Florence, Neb., Route 1, Vice President; Carrie Free, Blair, Neb., Secretary; May White, Bennington, Neb., Treasurer; Almus Adams, Omaha, Neb., Evangelist; John Courtney, Leortia, Neb., Advisor. The meeting was held at Eagle's Hall in Florence—one of the nicest places that we have ever had. Our dining hall was ideal and presided over by the competent sisters, who provided the best of meals at 3 for 50 cents, and turned in \$16.00 to the general fund after all expenses were paid. Owing to previous appointments the two ministers could not be present. But the time was well spent in Bible study. Some splendid lessons were given by Sister Free, Sister Dickson, and others. Brother Adams' sermons were well

suiting to the time and created considerable interest. The harmony was very marked, and taking it all in all, it was one among the best meetings we ever held. Churches were represented from Omaha, Blair, Kennard, Palmer, Loretto, and St. Paul.

Now brethren, that another prosperous year has closed, and we are entering upon a new year's work, let us pray our heavenly Father to assist us in all our efforts to promote his cause. Let us give added support to Brother Adams in holding up his hands, while in these trying times he goes into the world to help gather in the remaining few of the bride.

Mrs. Myrtle Adams,
Sec. pro. tem.

OBITUARY

Mrs. R. A. Cobb

The unrelenting enemy is still abroad in the earth as evidenced by the death of Mrs. R. A. Cobb, who died September 28th, 1918. Her probation was prolonged six years beyond the three score and ten limit, and as an evidence of the high esteem in which she was held, a large concourse of relatives and friends assembled to accompany her to the brink of the river, and bid her farewell, after which we all turned back determined in trust to persevere and become more aggressive in the strait and narrow way which leads to eternal life in the world to come, the renovated earth.

Our Sister was a consistent candidate for eternal life for half a century or more. (The writer feels indebted to her for having called his attention to Israel's hope about thirty-five years ago.) We trust she has made her calling and election sure, and that she may have part in the first resurrection and partake of the inheritance of the saints in light, when death's Conqueror returns. Her husband preceded her to the grave about four years ago. She was an helpmeet indeed, and sought wool and flax, and worked willingly with her hands. She leaves one son and a daughter, both married, and we trust both they and their companions may walk together harmoniously to the end of their probationary career and strive to enter in through the gates into the eternal city that hath foundations. So may it be.

A. Blanton.

Sister A. B. Willard

Entering into rest the fifth of January, 1918, in Hamonton, N. J. from exophthalmic goitre, after two years of suffering with most exemplary patience, Mrs. Arlie B. Willard, beloved wife of Dr. N. L. Willard, who lived with an husband a most unusually bright and happy life of fifty-six years, in the 76th year of her age. She died full of faith and hope in the coming of the great Life Giver and in the life which knows no ending.

By her Husband.

When, ah! when shall I behold thee
 With immortal eyes in glory?
 When, ah! when shall I enfold thee
 In my heart to tell the story
 Of his love? most blessed love,
 As when by angel voices sung,
 In realms of light and music sweet,
 As never heard since earth was young.

Dost thou remember when alive
 How we discussed with bated breath,
 The mysteries of coming life,
 Its joys and beauties without death?
 But thou art dead! thou canst but wait
 Till the coming of the Bright One
 To raise thee from the great, long sleep
 Of death. God knoweth the right one.

Then, ah! then I shall behold thee
 In bright robes clad in dazzling white;
 Then, ah! then I shall enfold thee
 In my glad heart made ever light.
 Then we, together, loud shall sing
 In immortal glories fair,
 Honor and glory to our King,
 Who counts us 'mongst his jewels rare.
 Dr. N. L. Willard.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
 Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Revelation 7:17

HE LEADETH ME

Joseph Henry Gilmore

He leadeth me, O blessed thought,
 O words with heavenly comfort fraught;
 Whate'er I do, where'er I be,
 Still 'tis God's hand that leadeth me.

Sometimes 'mid scenes of deepest gloom,
 Sometimes where Eden's bowers bloom;
 By waters still, o'er troubled sea—
 Still 'tis God's hand that leadeth me.

Lord, I would clasp thine hand in mine,
 Nor ever murmur nor repine—
 Content, whatever lot I see,
 Since 'tis God's hand that leadeth me.

And when he comes to claim his own,
 And give the victory and the crown,
 To living fountains clear and free,
 Then still 'tis he that leadeth me.

Refrain

He leadeth me! he leadeth me!
 By his own hand he leadeth me;
 His faithful follower I will be,
 For by his hand he leadeth me.

O God, Lead Me in the Way Everlasting

Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting.

In the above we have a prayer unto the Almighty God, by the psalmist David, who asks that any wickedness that might be in his thoughts or heart be cast away, and in its place that God would take full possession of him "and lead him in the way everlasting."

David was born in Bethlehem 1085 years before Christ. To day we often hear the remark, "What is there in a name?" and we can truthfully answer, nothing; absolutely nothing. But in the days of David, names meant much, especially so with such Bible characters through whom God worked to establish his will. The name "David" means "well beloved," and David was well beloved of God throughout his (David's) entire existence. While still a mere boy, tending his father's sheep, God called him to be king (although he was not anointed as such till he was 30 years of age). During his forty years reign God showed him favor in many ways.

David acknowledged his God in all things, as can be seen by reading the psalms of which he was the author. David's faith in God was so strong that he actually lived in God, rather than in himself. As has been said, "It is of the essence of such faith that his view of the perfections of God should be true and vivid." Still with this strong faith in God, and God's watchful care over him he prayed that God would "search his heart and his thoughts," so God would "know him" even better, and that he would "be led" from any evil that might be found to "the way everlasting."

Now, if this man of God to whom God had granted favor thought it not above him to ask God to search his heart that all evil might be blotted out so he could be led in the way everlasting, do you think we should feel above asking God to do the same for us? Our hymn says, "He leadeth me." Yes, God will lead us even into the way everlasting. But before he leads us, there is something we must do: we must kill all opposition to his will; we must say, "Lord, not as I would but as thou wilt." We must cast out every particle of self-righteousness, and in true humbleness of spirit acknowledge God, not only as our Creator, but also as our up-builder and our preserver; and confessing that Jesus is the Son of God, the Christ, accept him as our wisdom, righteousness, sanctification and redemption." Then will God "lead us" step by step, into his knowledge, glory, peace, and love—all of which combined can be summed up in the phrase "in the way everlasting."

Remember our text, nor any other text in God's word says that God will drive us, or propel us, or shove us, or thrust us in the way everlasting. But it says "lead me," which means to guide, to direct, to conduct, to escort, to go before. So if we desire God to "lead" us, which is a high and lofty ambition, we must say, "Lord, we surrender ourselves unto thee; therefore search us, O God, and know our hearts; try us and know our thoughts; and see if there be any wicked way in us, and lead us in the way everlasting."

My Morning Thoughts

I thank thee Lord, for having kept,
 My life and health while I slept,
 I pray the Lord that through this day
 In all I do and think and say,
 I may be kept from harm and sin,
 And made both pure and good within.

Our Weekly Puzzle

In thee, O Lord, do I put my trust; let me never be
 ashamed: deliver me in thy righteousness.

Bow down thine ear to me; deliver me speedily: be
 thou my strong rock for a house of defence to save me.

For thou art my rock and my fortress; therefore for
 thy name's sake lead me, and guide me.

What is the meaning of the word "trust" ?

What is "righteousness" ?

What is a "fortress" ?

Where can this passage be found, and by whom
 was it written ?

Answer next issue.

Answer to puzzle in last issue:

A "minister" is one who ministers to or serves
 therefore a minister is a servant.

A "steward" is a servant entrusted with the
 management of certain affairs. In this case it
 means one who had knowledge of and was entrusted
 with the spreading of the knowledge of God's
 mysteries.

A "mystery" is something obscure, concealed, or
 hard to understand. One of the greatest mys-
 teries of all time is "to receive something for no-
 thing," and that exactly is the "mystery" of God.
 When God in his great love provided a means of
 escape from the consequences of sin by furnish-
 ing Jesus as a sin bearer, the whole plan was so
 simple the people could not understand it. The
 idea of giving eternal life merely as a gift of love,
 was beyond their comprehension, hence a mystery;
 and while the love of God was a mystery nineteen
 hundred years ago, I am sorry that even today, in
 this age of enlightenment, this love of God is still
 a mystery to many.

The word "account" means a reckoning, a
 computation; a score. The passage was written
 by the apostle Paul, who is trying to teach the all
 important truth that man is nothing but God is
 all, and that he (Paul) does not desire to be
 known by, or receive praise for any good he may
 have done, for what good he has done has been by
 the grace of God, and his highest aim in life is to
 serve his master in such a way that others also
 will acknowledge and serve. For himself Paul
 simply desires to be known as a "servant of
 Christ," a "steward of God." The passage was
 written to the church at Corinth and can be found
 in I Corinthians 4:1,2.

What about the Printing Press? Have you
 contributed your mite ?

HOW LITTLE WE KNOW

Among many evil things, Voltaire said some
 that were good. Here are some on the limits of
 the human mind. "Newton was one day asked
 why he stepped forward when he was so inclined:
 and from what cause his arm and hand obeyed his
 will? He honestly replied, that he knew nothing
 about the matter. But, at least, said they to him,
 you who are so well acquainted with the gravitation
 of planets, will tell us why they turn one way
 sooner than another? Newton still avowed his
 ignorance. Who has ever been able to determine
 precisely how a billet of wood is changed into red-
 hot charcoal, and by what mechanism lime is heat-
 ed by cold water? The first motion in the heart
 of animals, is that accounted for? Has it been
 exactly discovered how the business of generation
 is arranged? Has any one divined the cause of
 sensation, ideas, and memory? We know no
 more of the essence of matter than the children
 who touch its superficies. Who will instruct us
 in the mechanism by which the grain of corn,
 which we cast into the earth, disposes itself to
 produce a stalk surmounted with an ear; or why
 the sun produces an apple on one tree and a
 chestnut on the next to it? Many doctors have
 said, "What know I not?" Montaigne said "What
 know I?" Unbending decider! pedagogue in
 phrases! furred reasoner! thou inquierest after
 the limits of the human mind—they are at the end
 of thy nose.—The Christadelphian.

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Alice Adams 1.00

Jealousy is said to prove love—it may be so;
 it certainly weakens it, and it certainly shows its
 wantiness in love's strongest pillowtrust. If
 we loved a little more, we should not be jealous.
 Indeed, jealousy is only a polite word for the most
 subtle selfishness.

It is better to be happy and live poor than to
 be miserable and die rich.

God knows all about those heartaches. He
 cares! He pities! Is that enough?

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ROBT. G. HUGGINS

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LEE AVENUE

CLEVELAND, OHIO

The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF
"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70

CLEVELAND, O. OCTOBER 22ND 1918.

NUMBER 40

THE CROSS

A cross for each and every one,
By God to man is given;
To guide us all to righteousness,
As it is done in heaven.

If roses lined our pathway here,
And thorns a thing unknown,
We'd be like children of the street,
In wisdom not yet grown.

Experience in this sinful life,
Gives knowledge to each child;
As Eve was tempted when she fell,
By satan's arts beguiled.

Thus, sorrow teaches all mankind,
To shun the vile and low,
And follow in the beaten path,
Our Savior chose to go.

J. E. Hogarth.

THE LORD'S PRAYER WITH VARIATIONS

If any be distressed, and fain would gather
Some comfort, let him haste unto

Our Father,

For we of hope and help are quite bereav'n,
Except thou succor us,

Who art in Heaven.

Thou showest mercy, therefore the same
We praise thee, singing

Hallowed be thy Name.

Of all our miseries cast up the sum;
Show us thy joys, and let

Thy Kingdom Come.

We mortal are, and alter from our birth;
Thou constant art

Thy Will be Done on Earth.

Thou mad'st the earth as well as planets seven,
Thy name be blessed here

As 'tis in Heaven.

Nothing we have to use or debts to pay,
Except thou give it us—

Give us This Day

Wherewith to cloth us, wherewith to be fed,
For without thee we want

Our Daily Bread.

We want, but want no faults, for no day passes
But we do sin—

Forgive us our Trespases.

No man from sinning ever free did live,

Forgive us, Lord, our sins,

As we Forgive.

If we repent our faults, thou ne'er disdainest us;
We pardon them

That Trespas Against us;

Forgive us that is past, a new path tread us;
Direct us always in thy faith,

And Lead us—

We thine own people, and thy chosen nation,
Into all truth, but

Not into Temptation.

Thou that of all good grace art the Giver,
Suffer us not to wander,

But Deliver

Us from the fierce assaults of world and devil
and flesh, so shalt thou free us

From Evil

To these petitions let both church and laymen,
With one consent of heart and voice, say

Amen.

(Ascribed to Bishop Andrews, born 1555, died 1626.
One of the translators of the Authorized Version of the
Bible.—Editor.)

THE TEMPLE OF EZEKIEL'S PROPHECY

By A. E. Griffiths

No. 3

Our studies on this subject have carried us through a marvelous building, the like of which has never yet existed upon the earth. It is well for us to remember that all prophecies must be fulfilled, for Jesus himself said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning me" (Luke 24: 44). Now as Christ will be the central figure in this temple, it will naturally be one of the things concerning him; and it will be well to bear in mind that the evidence of the future existence of this temple is taken from the majority of the prophets, thus establishing a stronger proof than confining oneself to the original prophet Ezekiel, who is the only one who gives minute details of it.

The Priesthood.

We now approach a subject of great importance and one which has caused considerable controversy in the past. It was necessary under the law of

Moses to have priests to administer the rites of worship ordained by God. Priests will likewise be prominent in the kingdom age. We must call the reader's attention once more to the fact that the thousand year reign of Christ will be a mixed dispensation, therefore the introduction of mortal priests for the lower branches of the service will be in harmony with the fact that it is the kingdom of Israel restored. We are apt to look upon the future kingdom as something entirely new, whereas it is a restoration on a grander scale of what has already existed.

The Mortal Priests

With these thoughts in mind let us turn once more to the prophet Ezekiel and read: "And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquities, yet they shall be ministers in my sanctuary, having charge of the gates of the house and ministering to the house. They shall slay the burnt offering and the sacrifice for the people . . . and they shall not come near unto me to do the office of a priest unto me, nor to come near to any of my holy things in the most holy place, but they shall bear their shame" (Ezek. 44:10,11,13).

On reading these verses carefully we discover a class of priests called "the Levites," who shall be assigned to the more menial duties of the temple worship. The fact of naming them Levites stamps them at once as a class. We cannot associate in our minds certain individuals by this form of description, but a set of people belonging to a certain class. The Levites were one of the tribes of Israel set apart to act as priests to the other eleven; and the tribe of Joseph was divided into two, named after his sons Ephraim and Manasseh to make the twelve tribes complete without the Levites. So when we speak of a Levite we immediately associate our minds with a priest not necessarily a person, but a functionary. When Ezekiel speaks of the Levites he does not necessarily mean descendants of those particular individuals that sinned centuries ago, but he refers to a community of people who are in this class. We as believers may not class ourselves as Jews but we are, nevertheless, for Paul says: "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God" (Rom. 2:28, 29). Paul shows in this text that we become Jews by certain acts of our own doing, and not by any kindred relationship with that body of people. In the same manner we become the seed of Abraham by taking on the name of Christ. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). Therefore, when we read of the Levites in Ezek. 44:10 we must have in mind a class of mortal people who have become Jews in the kingdom age by obedience, the same as we have become Jews by the same method in this age; and then the lower order of priests becomes feasible and intelligent, and also the work that is assigned to them, viz: the killing of animals among the things which would not be a fitting occupation for those that

are immortal, but is perfectly in harmony with the duties of a mortal priest.

We must be careful not to confuse the literal with the spiritual. When the kingdom of Israel was in existence on the earth it was a literal kingdom; and naturally, in its restoration, it will be literal again. Moses tells us; "And if ye will not be reformed by me by these things, but will walk contrary to me, then will I walk contrary unto you, and will punish you yet seven times for your sins" (Lev. 26:23,24). Here we have a threat of punishment to Israel if they will not obey God, and walk contrary to him; but he also makes provision for them if they do obey: "If they shall confess their iniquity and the iniquity of their fathers, with their trespass which they have trespassed against me, and also have walked contrary to me. . . then will I remember my covenant with Jacob, and also my covenant with Abraham will I remember; and I will remember the land" (Lev. 26:40,42). Then to prove that God is just and never breaks his word, although Israel had fallen so low he says: "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God" (Lev. 26:44).

This reading shows distinctly that God is going to redeem Israel but only as a nation, and not individually. Therefore the mortal priests will be chosen from that class of the remnant which escapes destruction to go into the kingdom as subjects. Their duties will be various. They will slay the animals for sacrifice: "Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house, they shall slay the burnt offerings and the sacrifices for the people, and they shall stand before them to minister unto them" (Ezek. 44:11). So we see they will not only receive and kill the animals brought to the temple, but will also wait upon the people. These are both duties of a menial order, and in the 13th verse it says: "And they shall not come near unto me to do the office of a priest unto me, nor to come near to any of my holy things"—showing clearly that they are a lower order of priests. And again Ezekiel says: "This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meal offering" (Ezek. 46:20). He is speaking here of the corner towers, where this work will be done. We see that as there was a lower order of the priesthood under the Mosaic law, so there will be a lower order under Christ's law in the temple. The duties which are mentioned as being performed by the mortal priests would be incompatible with the duties to be performed by the saints, who are kings and priests unto God, and have the divine nature. It would be considered very ridiculous if we affirmed that the Senators in Washington were required to sweep, clean, and keep tidy the chamber they deliberate in; so there is need of subordinates in the Kingdom as well as in Washington.

The Prince and Immortal Priests

We will now turn our attention to the immortal priests, and consider the words of Ezekiel: "But the priests, the Levites, the sons of Zadok, that

kept the charge of my sanctuary, when the children of Israel went astray from me, they shall come near to me to minister unto me; they shall stand before me to offer unto me the fat and the blood, saith the Lord God. They shall come near to my table to minister unto me, and they shall keep my charge" (Ezek. 44:15,16).

The Man Like Brass With a Line of Flax

In reading this text carefully we notice that someone is addressing the prophet Ezekiel, which is indicated by the pronouns "me" and "my," the question arises who is this person? Let us turn to Ezek. 40:3: "And he brought me thither, and, behold, there was a man whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed, and he stood in the gate." In this instance we see that God addresses the prophet through or by the medium of a man who had the appearance of brass. Now let us find out what brass means in the Scriptures. We read in Num 21:8,9 that Moses made a brass serpent, and put it on a pole, and everyone that looked on it would be cured of the bite of the plague of serpents that God sent among them for their transgressions. Here brass represents sinful flesh, and Jesus himself used this Scripture as an illustration in John 3:14.

We have another incident in the case of Korah, Dathan, and Abiram, who disobeyed God as priests and offered strange incense, and the brass censurs they used were beaten into plates according to command, and used to cover the altar (Num. 16:37,38). Again we read in Exod. 38: 1-7 a descriptive of the altar of sacrifice, that it was covered with brass, and that all the utensils were made of brass, thus typifying flesh coming in contact with God by sacrifice only. Thus we may discern that the man whom Ezekiel saw was connected with the flesh, and does not represent divinity only. Christ is thus symbolized here. And we read he had a line of flax. Now what does this represent? Is it not strange that this line referred to is not spoken of in taking measurements, but only the reed which he also held in his hand? So the line must represent something other than for measuring purposes. The word "line" is used in the Scripture generally to describe a division or limitation of the affairs of man, and that pertains to him. "I will stretch over Jerusalem the line of Samaria and the plummet of the house of Ahab" (2 Kings 21:13). "The Lord has purposed to destroy the wall of the daughter of Zion; he hath stretched out a line; he hath not withdrawn his hand from destroying" (Lam. 2:8). And again: "Therefore thus saith the Lord, I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem" (Zech. 1:16). In all these texts we find the word "line" used to denote division, and David uses it in Psalm 19:1-4 particularly in the words: "Their line is gone out through all the earth, and their words to the end of the world"; indicating that the righteous have been separated from the unrighteous by a sharp line. Paul quotes these same words in Rom. 10:18, showing that it refers to the righteous spreading the truth.

Symbolic Meaning of the Reed

Having now traced the meaning of the line that the man of brass held, we can see again Christ as head of the separated people who will compose his body; or in other words, the saints. The reed which he also had was what the measuring was done with—and the reed again symbolizes Christ in various ways. We read in Matt. 27:29 that when they mocked Jesus before his crucifixion they put a reed in his hand, which was a substitute for the sceptre, the emblem of kingly authority, for Jacob said of his son Judah (the tribe from which Christ came), "The sceptre shall not depart from Judah" (Gen. 49:10). Therefore these murderers were fulfilling Scripture unconsciously when they placed the reed in his hand. Again the reed is the standard of Jewish measurements, and was the correct instrument for measuring buildings. Now Christ has not only yet to build this house of which we are studying when he returns to earth, but also at this present time he is building a spiritual house, which is clearly defined in I Pet. 2:4,5. This represents the body of Christ or his saints, the righteous. Paul makes this clear in his epistle to the Ephesians: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ" (Ephes. 4:12,13). Notice the "measure of the stature of the fulness of Christ." That is the standard by which we shall be judged worthy or measured for eternal life in the kingdom.

Every reference to this man who speaks to Ezekiel in the 40th chapter and 3rd verse points unmistakably to Christ. He could not be clearer symbolized. Furthermore, by careful reading we find this man was also the builder, for in chapter 40:14 we find that "he," the same person, made the posts, etc. Now Zechariah tells us distinctly: "Behold the man whose name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord" (Zech. 6:12). This Branch is the same person as the Root of Jesse (Isa. 11:10), and is the "seed of David" who "shall build a house for my name" (2 Sam. 7:13). And this same person identifies himself with all these references in Revelation: "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David and the bright and morning star" (Rev. 22:16). So now we can clearly understand that the person who is speaking to Ezekiel in the last nine chapters of his book represents Christ; and with that thought in mind we can better understand who are the two classes of priests and who the Prince is; for it is the Prince speaking.

The priests spoken of in chapter 44:15,16 are distinguished as the sons of Zadok, who was the high priest in the days of Solomon, and was faithful to his trust. (The word "Zadok" in the Hebrew means "righteous.") We here have the same figure as we had with the mortal priests, the saints or immortal priests being a type of a righteous man, as the mortal priests are a type of unrighteous man. Consequently the immortal priests are not the descendants or kindred of the man Zadok, but are like him in character, and as such they

are taken out of all nations, kindreds and tongues, which is perfectly scriptural. Therefore the immortal priests are the risen saints, who will have rule and dominion over the whole earth. All of these "kings and priests," although they will be placed in power in all countries, yet will have their headquarters in Jerusalem in this wonderful temple which we are studying. They will all in due course come in personal contact with Jesus the Prince. What a glorious honor to look forward to! No wonder Paul was satisfied to endure sufferings in this life, when he compared them "with the glories which shall be revealed in us" (Rom. 8:18). Even Jesus himself "who, for the joy that was set before him, endured the cross, despising the shame" (Heb. 12:2). So let us think no thing of our sufferings now, but only look forward to that great day when we shall meet Christ and become joint partakers to these glories with him.

AN ANTIDOTE TO SPIRITUALISM

Odology

(Concluded)

In conclusion, I present the following realities in brief to the questions propounded through our correspondent, which questions are as follows:

1.—How do you account for the forms seen by the disciples on the Mount of Transfiguration? It is claimed that the souls or spiritual Moses and Elijah were seen there.

2.—How did the Lord's body, after resurrection, appear suddenly, and as suddenly vanish out of sight? Will it be so with our bodies in the resurrection? And why was he never seen except by the disciples?

3.—What did the man with Elisha see? And what was done to him to enable him to see? What was that sight of the patriarchs and prophets which enabled them to see angels?

4.—Where was Paul caught up to when he says he was taken into the third heaven? Where is the heaven of angels; and could Paul's body be taken to it?

5.—What does the Lord mean by his argument against the Sadducees? If Abraham, Isaac and Jacob are already risen, the argument seems to me merely a catch and dishonest.

1.—To question No. 1, I respond, that I have nothing to do but to believe Matthew's testimony in regard to the Transfiguration and its attendant circumstances. I have nothing to do with the claims of spirit-mongers in the case. Matthew says nothing about "forms," or "souls," or "spiritual bodies" being seen there. He says, "There appeared unto Peter, James and John, Moses and Elijah talking with Jesus." Luke testifies substantially the same thing, saying, "There talked with him two men, who were Moses and Elijah, who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep; and when they were awake they saw his glory, and the two men that stood with him" (Matt. 17:3; Luke 9:30-32). Now I ask any man, not crazed by spirit-worldism or "theology," when

he is awake in the midst of a crowd, what does he take those living things to be which he sees around him? Would he not reply, "Men to be sure?" Suppose I were to say to him, "No, they are spirits, or souls, that once inhabited human bodies: they are not men, but the ghosts of men, which become 'spiritual bodies' when the hearts of their old bodies cease to beat"—would he not say I was either a madman or a fool? Or, if neither, that, on the supposition of his being a dupe, I was amusing myself at his expense? If rational, would he not argue that they must be men, because they presented to the eye all the marks by which men are ordinarily known? The apostles were matter-of-fact men, and reasonable withal. They judged of Moses and Elijah as they did of other men, and therefore called them by the right words, styling them "two men."

2. The sudden appearance and disappearance of the Lord's body, or the Lord rather, for the Lord and his body are one and the same, was the result, not of any change upon him, but of an effect produced by him upon the eyes of the disciples. "Their eyes were holden that they should not know him," until he thought proper to release their sight from the restraint. Mary saw Jesus; but did not know him for the same reason (Luke 24:16; John 20:14; 21:4). The eyes of the disciples going to Emmaus were holden. The meaning of this is given in the words, "And their eyes were opened, and they knew him." Hence he told the eyes is to shut the sight, so that though the lids be unclosed, certain objects shall be invisible. I have performed an experiment similar to this upon the eyes of a person now in this city in the presence of many witnesses. I first mesmerized him by looking at him steadily in the eye. By this process the lids are closed so that he could not open them. I allowed him to remain in this state for some time, and then brought him out of it by wave of the hand upwards and backwards. He could now see and converse with any one. I told him to look at my finger which I held before him, and about six inches above the level of his eyes. While he was doing this I carried it obliquely upwards and forward as far as I could conveniently reach, and then suddenly withdrew it from the line of vision. This left him staring with his eyes wide open upon vacancy, with a countenance as blank and inexpressive as a corpse. He was now in the state of ecstasy. His eyes "were holden" completely; for he could see nothing. In proof of this a lighted candle was passed almost near enough to singe the lashes, but without causing a wink. Everything in the room vanished from his view with the jerk of my finger from the line of vision; and appeared again as suddenly as I waved my hand upward before his eyes, which "opened them" to the objects by which he was surrounded. The Lord Jesus who understood man's physique better than all the living, operated upon the disciples more skillfully. He could close their sight upon some objects at once, while he left them capable of discerning others. In this way he made himself invisible to them, and entered with them into their room, where he continued to hold their eyes until they shut the doors for fear of the Jews, when he opened them, and was discovered standing in their midst, to their no little amazement, as may be supposed. When he

parted with the disciples at Emmaus, he did not vanish as a figure from a magic lantern; but, as the margin of the text reads, "he ceased to be seen of them;" that is, he took his departure.. Just men, made perfect at the resurrection, will, doubtless, have the same power over mortals to make themselves visible or invisible as they please, by holding or opening their eyes; for of them it is testified "they shall be like him." He was never seen so as to be recognized by others than his disciples, because it was contrary to God's plan that he should be seen by any others. He was only to be seen by witnesses, that his resurrection might be a matter of testimony and faith, that believers might walk by faith and not by sight; therefore the eyes of all men were holden, except "the witnesses chosen of God" (Acts 4:30-41), and the Roman guard.

3.—Elisha's servant saw on the mountain near Dothan "horses and chariots of fire," such as Elisha ascended to heaven in. They descended to Elisha, and, at his instance, in obedience to Jehovah's command, their riders smote the Syrian host with blindness. The servant's eyes were made more open, and the Syrians' were closed by the same spirit. The patriarchs and prophets saw angels as they saw men, by their natural sight. When men do not see them, it is either because there are no angels present to be seen, or because their natural sight is holden that they may not see.

4.—Paul was not removed from earth when he saw paradise. When he is writing about the third heaven and paradise, he tells us he is treating of "visions and revelations of the Lord," that is, of things represented and communicated to him by the Lord, as they were of old time to the prophets, and afterwards to John in Patmos. He was so absorbed in the contemplation of what he saw and heard that he was altogether unconscious of his present existence. He had a vision of paradise, or a vision of the third heaven. He did not see paradise or the third heaven, but a representation of them as they will be when the kingdom is established by the God of heaven in the land promised to Abraham, and shall be in continuance after the thousand years have passed away. The "heaven of angels" is their abode in some of the stars. Hence they are styled "the morning stars;" but which of the heavenly bodies is not testified; therefore, I cannot tell. Paul's body could have been taken anywhere God pleased; but, as I have said, it that is, he, never left the earth. He was rapt in vision, unconscious of where he was.

5.—In his argument with the Sadducees, Jesus meant to prove the resurrection of the dead from Mosos' writings; and did it triumphantly. He does not even hint, much less affirm, that Abraham, Isaac, and Jacob "are already risen." He said, "That the dead are raised even Moses has shewn at the bush, when he called the Lord the God of Abraham," &c.; that is to say, "that there is to be a resurrection of the dead, Moses teaches in calling Jehovah Abraham's God." How so? Because Jehovah is not a God of dead men. Abraham, Isaac and Jacob are dead men; therefore, for Jehovah to become their God they must become living men; for Jehovah is a God of the living, not of the dead. Hence their resurrection is necessitated, as that is the only way in which the dead

can become living. This being so, he is called the God of Abraham, Isaac and Jacob, while they are actually dead, "because they all live to him" in the sense of rising from the dead to live; for "God, who makes alive the dead, calls to me on a things not existing as though they were" (Rom. 4: 17). The Lord of glory dealt not in "catches" or "dishonesty;" these are weapons of spirit-mongers, and of those who have more respect for the foolishness of men than the words of the living God.—John Thomas. M. D.

GOOD ENOUGH FOR A DIME

"A fashionable lady" that usually attended the high toned theatres, decided to visit one of the fashionable churches on a recent Sunday morning, and took her little son along. As the child was not accustomed to frequenting such places, he paid strict attention to all the proceedings. When the collection plate was passed, he noticed that his mother donated a dime. As soon as the benediction was ended, they passed out. She met a friend, so they compared notes. "The music would have been fine fifty years ago; but it is not very entertaining now in this age of the world. And the sermon was as much out of date as a last year's almanac. Just then the little man spoke up, "Oh well, Maw, what could you expect for a dime anyway?"

J. E. Hogarth.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Clarissa Campbell \$ 1.00
 Brother W. 1.00

WRESTING THE SCRIPTURE

Passages of Scripture that could be partly quoted and erroneously construed:

Cursed be he that doeth the work of the Lord (Jer. 48:10).
 Cursed be the man that obeyeth (Jer. 11:3).
 Come now therefore, I pray thee, curse me (Num. 22:6).
 Then his wife said unto him, Curse God (Job 2:9).
 He keepeth back his soul from the pit, and his life from perishing (Job 33:18).

E. W. Knapp.

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EDITORIAL

We have gained one this week by the removal of Sister Maud Darrah, from Mt. Vernon, Ohio.

Born to Brother and Siter C. B. Rader, of Canton, Ohio, "Robert, a wee stranger, weighing 7½ pounds," Oct. 14, 1918. Warmest congratulations.

It frequently happens that a rich man is unhappy in his cares, and a poor man unhappy in his want of them. The knowledge of God will help both.

Contentment is largely a matter of making up your mind to be content. The contentment of resignation is as sweet as the contentment of attainment.

October 29th is a fifth Tuesday, and so no Restitution will be published on that date. We plan to redeem the time by installing the press. The next Restitution will be dated November 5th.

The power of mystification lies in the stimulus it gives to the imagination. In some things it may be a legitimate weapon, but in most cases sunshine is preferable to clouds.

Solitude and society are both essential to the proper formaton of character. The former helps the acquisition of the right principles of action; the latter furnishes the opportunity of executing them. Either one alone makes us lop-sided.

Obscure writers get the reputation of being profound writers. This is mostly due to the reader who fails to understand them. The reader imagines the fault is in himself. But the truth is, the profoundest writers are those who take you into the deepest and clearest waters of knowledge with the least sense of effort on your part to follow them. Perpicacity and profundity usually go together.

ARE WE ALL GIVING ?

By S. Roxana Wince

In looking over the list of names of the givers for the printing press and other machines for our dear little paper, I miss many a name that I was hoping to see the names of those who have for years been written "beloved" on my heart. I am wondering much where they are, and whether or not they have lost the zeal for the truth that once characterized their lives.

It does not seem possible, yet why do they not give? I want them to give, not for my sake but for their own sake, and for the Lord's sake. As Paul said to the Philippians, "I desire fruit that may abound to your account," "an odor of a sweet smell, a sacrifice, acceptable, well pleasing to God." It is the only way you can "prove the sincerity of your love." You know the grace of our Lord Jesus Christ, that though he was rich (literally and actually rich), yet for your sake he became poor, that you, through his poverey might be rich. He gave all that you might have the unfading riches.

When you owed a debt to God that you could not possibly pay, it was forgiven you for Jesus' sake: do you love him much? God only asks that you give "out of that which you have," "not according to that which you have not." The willingness to give is what he looks at. He expects all to give, that all may be blessed. The dear ones of whom I am thinking, want his blessing. They want him to give them "bread for their food," and "to multiply their seed sown," and he has promised to do this if they obey.

He has promised: is not that enough? Yes, promised to "satisfy their souls even in the severest drouth," if they do as he tells them to. Trials have come to the dear saints of God; changes have come. Things are not as they were in the happy, peaceful days gone by. Age is creeping on; strength is failing: we have not the power to earn money that we once had; but still we must give. The call is imperative. We will not much longer have the opportunity. Let us take it while we have it. Every penny counts. Pennies save souls. Do not waste them; put them in God's hands.

What if the dear old writers for The Restitution are gone? Did the Christians of Pauline times stop working for God when Paul and Peter and John had laid down their lives for the truth's sake? If they had where would have been the truth now?

The Restitution is your paper. It is an heirloom to you from my precious father and from other dear ones who have passed away. It belongs to you to uphold it, and to make it just what you would like to have it become. The Editor, the

manager, the writers, cannot do this without you we must all work together with our pens, our voices, our means, and our prayers.

There may be some things in the paper once in a great while that we do not like, because we do not understand the object for which they were written, but that is no reason why we should dislike or condemn our paper. No wise father or mother ceases to love a child because it sometimes does a naughty trick. Our Editor and we poor writers are not infallible. We may make mistakes, and it is possible that our readers would do the same thing were they to change places with us. Articles that we do not like and understand are liked and understood by others. They can see that in these articles great errors that are overthrowing the faith of thousands, are satisfactorily met, explained and combatted, and that such articles are just what the great sceptical world needs at the present time.

Let us not forget that "love never faileth." God's love does not fail; our love must not. Give encouraging words. Hold up the hands of our leaders. The fight will go against us if we do not. Then how the Amalekites will laugh!

But the dear brothers and sisters are not going to forget. They love God and his truth too well to do that. They are doing nobly. They are proving their loyalty. They are giving God their very best, and will continue thus to give until Jesus comes and brings to each dear one his well merited reward.

PRINTING PRESS FUND

| | | |
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In our last issue we omitted the donation of Martha Bristow which was, however, included in the total of \$1143.90.

Press Fund Report

We wish to thank our many readers who have responded so generously to our appeals for the Printing Press Fund, and to assure them that although we have until now given no information of our plans or disposition of the money received, yet we have been by no means inactive.

We made a deal a short time ago with a printer who was selling out, and secured just the machinery we required. The plant comprises a cylinder press, cutting machine, folding machine, and stitcher, also a small Gordon press which will be useful for small tract work, etc.; and the whole of this machinery, which is nearly all new, we secured for the small sum of \$950, which money is all paid, and is thus now the property of The Restitution Publishing Company.

We have had to extend our building considerably to accommodate all this extra machinery, and the cost of this, although the labor has all been donated by the brethren, will take us over the \$1200 mark, and then we shall require some fonts of type for various work we shall need to do. Our requirements, including everything, will cost about \$1350, which is less than \$200 more than we have already received. Let us try and get this quickly so that we can start out with a clean slate on our new work.

So long as the Lord carries let us work zealously to have The Restitution as sound financially it is doctrinally. The new life it is entering on will be one of prosperity. Let us work and pray that it may quickly bring others into the fold, that the Lord's jewels may quickly be made up.

A. E. Griffiths, Manager.

THE DIFFERENCE BETWEEN FAITH AND HOPE

There is a great difference between faith and hope. There is a helpful suggestion in that saying of the prophet Jeremiah, which by the way, Walter C. Smith has turned into a poem (Lam. 3: 26): "It is good that a man should both hope and quietly wait for the salvation of the Lord." It is a message for the afflicted; and the prophet says that their remedy is twofold: hope and quiet waiting. Our trouble lies in neglecting one or other article of this blessed secret. Mere hope quickly flags in face of disappointment, and passes into fretfulness and eventually into despair. This is the case of the facile optimist; and his opposite is the stoic, who has no hope yet remains steadfast and holds on his way, defying the worst. Stoicism is a heroic attitude, but it is stern and hard and loveless. It is the spirit of the Red Indian at the stake. The attitude which the prophet commends is a blending of both: it is hope which never faints never despairs, but knows how to hold on in the face of disappointment and still "quietly wait for the salvation of the Lord." And this blending of hope and constancy is faith. Hence it is that Paul says (Rom. 8: 24), "We are saved by hope." He is speaking to Christians groaning under the burden of evil and yearning for deliverance. It would be fatal if they acquiesced, and they are saved by hope of the ultimate triumph, which is as yet unseen; else there would be no occasion for hope. For "hope that is seen is not hope; for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience (rather "endurance") wait for it." Thus the secret lies in the reinforcement of hope by quiet waiting and the irradiation of quiet waiting by hope. And this is faith; and hence the Apostle can say now "we are saved by faith," and again "we are saved by hope." In the one case the faith that saves is a blending of hope and endurance; in the other he is speaking to those who are enduring, and he says: "Add hope to endurance, and you will be saved; for endurance plus hope makes faith, and we are saved by faith."

Here arises the question how we may attain hope. Endurance is born of resolution, and we can achieve it by the exercise of a stern will; but we cannot create hope. How can we attain it

and add to it endurance? Paul answers this question in a great passage in his epistle to the Romans (5:1-5). He begins with an exhortation: "Being justified by faith, let us have peace with God" (R. V.), that is, let us realize our privilege, our standing in God's sight, and let us claim our heritage. And let us enjoy the gladness of it; "let us also rejoice in our tribulations." And here is the genesis of this experience.

(1) "Tribulation," resolutely encountered, "worketh endurance" - it makes us strong;

(2) "Endurance worketh experience" or rather "approbation," as a coin is "approved" when it has been tested and found true metal and not a counterfeit;

(3) "Approbation worketh hope": when troops have stood the test in a hot engagement, their moral is strengthened; and when we have won through by the grace of God, then we have hope;

(4) This "hope maketh not ashamed": it is not an empty delusion, a fond imagination; and its guarantee is the love of God. The love of God is the ultimate reality, the deepest and strongest force in the universe; and it is revealed to man who resolutely girds himself to the conflict. "The path of duty is the path to glory." Doing God's will is the way to know God. And the moment we take God's way, we find ourselves in his company. When we rest on him, we find his strong arm bearing us up. And thus we are sure of him. Experience of his love and the help of peace it brings is its final and irrefragable evidence. And once we have discovered it, faith is inevitable. We are sure of God, we recognize his sovereign purpose behind our troubled life; and we "both hope and quietly wait for his salvation." It is a significant fact that in all his recorded teaching our Lord never once mentions "hope." The term is alien from his vocabulary. And the reason is that hope is merely a stepping-stone to faith. Our blessed Savior in the days of his flesh did not "hope in God." He trusted him, and where there is trust, hope is superceded. He knew the Father and in the darkest hour of his painful and sorrowful progress through the world he had a fixed and absolute confidence in him. There is always a "peradventure" in hope; and resting on the Father's will, our Lord was as sure of the unseen issue as though it had already emerged.—Selected by Brother George B. Alldridge.

OBITUARY

Helen Marie Myers, the infant daughter of Brother and Sister T. O. Myers, was born Feb. 24, 1918, died Oct. 2, 1918, aged seven months and eight days.

The funeral was held from the home Oct. 5. The writer discoursed to a goodly number of relatives and friends from 1 Pet. 1:24. Peter compares man to the grass, and his glory to the flower of grass. How true the simile! The grass springs forth, withers and dies: so man appears and is gone. But remember Peter says his going is like the grass. We are not able to get much comfort from this text that man continues in being forever. Man can attain to all the glory this world affords,

but he lays it all down in death. Some stalks come forth, grow and bud; but up to this stage we are very barren and of little use even as an ornament. So man grows into beauty and glory. How different the stalk looks after the bud bursts and the flowers appear! That is its glory. Man blooms into the glory of this world the flowers shed their beauty, leaving the naked stalk. So man sheds his glory, leaving him naked and destitute of life, honor, and glory. This little life budded but was not permitted to bloom. Friends came and did valuable service and shed the sympathizing tear, but God alone can give comfort in these sad hours. May the age soon come when no more scenes like this shall be.

Almus Adams.

JOB

To begin with we want to know what kind of a man Job was. We have Scripture for this. It says: "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed (shunned) evil" (Job 1:1). The Scripture tells us further, that "unto him were born seven sons and three daughters; that his substance also was seven thousand sheep, and three thousand camels, five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east" (Job 1:2, 3). Here we have a man who is great, wealthy, and who has everything to make him happy, and he is contented. On the other hand he is a perfect man and upright and fears God, as the Scripture says.

Job's prosperity did not continue, however, for a time came when sorrow came upon him (Job 1:13-19). All this sorrow came upon him without shaking his faith, for when the message came to him he "arose, and rent his mantle, and shaved his head, and fell down upon the ground and worshipped; and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave and the Lord hath taken away; blessed be the name of the Lord. In this Job sinned not, nor charged God foolishly" (Job 1:20-22). Job realized that it was not worth while to obtain temporal things because they perish; and instead of complaining of his losses and misfortune he shows humility and blesses God, "Blessed be the name of the Lord." God had given it to him: why should he complain when God took it away? It belonged to God.

Sorrow and affliction again came upon Job. He was smote sore with boils, from the sole of his foot to the crown of his head. Job sat among the ashes, an act of humiliation before God. He had endured much, but never turned from God. He continued faithful. His wife, however, was not as faithful as Job, for she came to him and said, "Dost thou still retain thine integrity? Curse God, and die" (Job 2:9). Job heeded not the words of his wife but rather told her that she spoke foolishly and said, "Shall we receive good at the hand of God, and shall we not receive evil?" In all this affliction did Job not sin with his lips.

When his three friends heard of his affliction they came and sat upon the ground and grieved

with him seven days and seven nights. After this Job opened his mouth and cursed his day. We have a record of this in the third chapter. Then his friend encouraged him and said, "Who ever perished being innocent, or where were the righteous cut off?" (Job 4:7). He goes on to say: "Happy is the man whom God correcteth, therefore despise not the chastening of the Almighty: for he maketh sore and bindeth up, he woundeth and his hands make whole. He shall deliver in six troubles; yea, in seven there shall no evil touch thee. In famine he shall redeem thee from the death; and in war from the power of the sword. Thou shalt be hid from the scourge of of the tongue, neither shalt thou be afraid of destruction when it cometh" (Job 5:17-21).

Job then reproved his friends of unkindness toward him and makes an excuse for his desire to die. He says that man's days on the earth are numbered, that he suffers day and night, and that his days are swifter than a weaver's shuttle, and without hope. He says: "I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?" (Job 7:20).

Another of Job's friends speaks to him and asks him how long he is going to speak such things, and then goes on to show him the justice of God (Job 8:416). He further says: "God will not cast away a perfect man, neither will he help evil doers" (Job 8:20). Job acknowledges God's justice but relates affliction of the innocent and still feels that he would prefer death. He is again reproved by one of his three friends, then Job reproves all three of them and shows his own confidence in God. He tells of the shortness of life (Job 14:2). Job's friends continue to reprove him, and he appeals to God. All his friends have abhorred him, and those he loved have turned against him. He remains faithful and says, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19:25-27). He goes on to say that all are alike in death: "They shall lie down alike in the dust, and the worms shall cover them" (Job 21:26). Though he has been sorely afflicted he says, "All the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should justify you: till I die I will not remove mine integrity from me" (Job 27:2-5). Job bemoans himself because his prosperity was turned into calamity and protests of his integrity and righteousness in many things. Then Elihu reasons with him and shows him that God cannot be unjust, and that man must humble himself before God, and that want of faith causes much suffering. God's wisdom is proven to be unsearchable, and Job is convinced of his ignorance. "For Job hath said, I am righteous." He humbled himself before God and was restored to God's favor (Job 42:10-17).

Sister Gazeley.

I will never say in fun that which if said in earnest would hurt another's feelings.

NEBRASKA EVANGELISTIC REPORT FOR SEPTEMBER

Sermons

| | |
|-------------------------|---|
| Omaha, Sept. 1st. | 1 |
| Omaha, Sept. 8th. | 1 |
| Omaha Sept. 15th. | 1 |
| Omaha Sept. 22nd. | 1 |
| Omaha, Sept. 29th. | 1 |
| Total | 5 |
| Baptized | 3 |

Money Received

| | |
|---------------------------------------|----------|
| Sister Belle Brown, of Washington ... | \$ 5.00 |
| Brother Alexander | 5.00 |
| Sister Clark McClelland | 10.00 |
| A Brother | 5.00 |
| Sister Strong | 2.00 |
| Sister Thrush | 1.25 |
| Sister Fletcher | 1.65 |
| Sister Gould | 3.30 |
| Sister Cronk | 2.00 |
| Total | \$ 35.20 |
| Salary | 100.00 |
| Amount due | 64.80 |

Remarks

At the close of one of the most strenuous, as well as prosperous years, we thought before taking up the work for the present year, we would rest a little; but there seems to be no place for rest this side of the kingdom. When we talked of starting out to meet calls, some that had become interested at conference time said, "Don't go yet; you have a work to do here." So have been holding meetings each Sunday evening, with splendid attendance and interest, some coming from Kennard, twenty miles away, and from Blair, twenty-five miles. We have been giving a series of talks on the life of Christ, his precepts and doctrines. They have proved to be both profitable and interesting. One would hardly realize the good to be gotten from that subject by just hearing the title. It is almost inexhaustible. Do we realize that in the life and doctrine of Christ there was not an element of impurity? Then compare with the doctrines and lives of men oday, and note the contrast. If the life and doctrine of Jesus were pure, is there any excuse for ours being anything else?

During the month our son and two others have put on Christ by baptism, and are walking in newness of life. In all this our hearts have been made glad. We ask the household of faith to pray for us, that we may have strength, ways, and means to meet the many calls that are coming in to come over and help. They are coming from both the west and the east. Who knows when we bury one in Christ but what it may be the one that will make the body complete. We are laborers together with God. What a blessed companionship in labor! We are now entering upon our thirty-first consecutive year with the Nebraska conference, and oh what a change during those brief years; brief because they seem to have passed unheeded. We have been so occupied we have hard-

ly been aware of fleeting time. But we do know we are much nearer the kingdom. May it soon come, is my prayer.

Almus Adams.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Psalm 90:10-12

WHAT HAVE WE DONE TODAY ?

We shall do much in the years to come,
But what have we done today ?
We shall give our gold in a princely sum,
But what did we give today ?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
But what did we speak to day ?
We shall speak the words of love and cheer,

We shall be so kind in the after while,
But what have we been today ?
We shall bring each lonely life a smile,
But what have we brought today ?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed today ?.

We shall reap such joys in the by and by,
But what have we sown today ?
We shall build us mansions in the sky,
But what have we built today ?
'Tis sweet in the idle dreams to bask,
But here and now do we do our task ?
Yes, this is the thing our souls must ask,
"What have we done today ?"—Nixon Waterman.

The Importance of Little Things

I build my story with little strokes of ink
Drawn shining down white paper, line and line,
And there is nothing here which you'll call fine
Nothing but hieroglyphs to make you think.

A common brick measures 2½ inches deep by 3¾ inches wide by 8 inches long (or at least that is the measurement of the one I just have handled and measured), of itself a small thing; still it is of these bricks that the physical city is made.

My home is in Brooklyn, my business in Manhattan (both boroughs of the city of New York). In going from one to the other by way of one of the bridges, thousands upon thousands of buildings can be seen and, practically all are made of brick. Often when I gaze upon these houses, I wonder just how many there are; then I say to myself, "In so many houses, what a great number of brick there must be." And at times my imagination carries me

still further, and realizing that all these houses were built by men placing bricks in mortar along side of each other, and on top of each other, I wonder how many men were employed in their placing, and how long that they were so employed.

By this we see that while one little brick does not amount to much, when taken in numbers and used for the purpose for which they were made they accomplish a great deal.

One of the sights of this great city of New York is the "Woolworth" building, within easy walking distance from the Manhattan terminal of the bridge. Its size is somewhat larger than the brick, for it faces on Broadway 152 feet, its depth is about double that and its height is 750 feet, divided into 55 stores. I suppose that very few of my readers ever have seen this magnificent structure. but many have seen "Woolworth" stores, with this sign, "Nothing sold over 10 cents."

There is not any of us who value very highly a ten cent piece, and we value a five cent piece even less, still it was from the profit made on selling five and ten cent articles that the twenty (or over) million dollars that it took to buy the land and erect the Woolworth building was made. With one five cent piece we can do very little, but here is an example of what can be done with many five cent pieces.

While I have been writing this, my mind has been far from either bricks or even five cent pieces. It has been thinking of character building. But with your mind on "bricks" and "nickels," I am going to try and have you follow my mind on the small, every day things that make a boy or girl either loved or feared, that builds a boy either into a man or a monster. As the brick is to the house, or the five cent piece to Woolworth, so is habit to the upbuilding of youth. There are good bricks and there are bad bricks, but only the "good" bricks can be used in building a good house. Dimes and nickels are also divided into two classes, the genuine and the counterfeit. Had the people who bought goods from Woolworth paid with counterfeit money, there would not be a Woolworth building, for no building can be erected with counterfeit coin. And neither can good character be built with vice, lies, deceit, hatred, selfishness. If a boy wishes to develop into a manly man, or a girl into a womanly woman, in place of vice they must practice virtue; in the place of lies they must tell the truth, not part of the truth, for when only part of the truth is told that is the greatest of all lies; in place of deceit, they must be honest and straight forward; in the place of hatred, love must abound, and unselfishness must be the ruling passion of their lives. We know this will be hard, for you will not get much encouragement from the people of the world, but if you place your faith in Jesus as your Savior, and your trust in the Lord God Jehovah, and if you ask God for strength, telling him of your trials and troubles, he will give you strength to bear all things; and should you at times trip, or maybe fall, his strength will lift you up, his strength will set you on your feet, his strength will sustain you. If we rely on our strength then are we weak; but if we acknowledge our weakness and live on the strength of our loving God, through Christ our Lord, then are we strong. And my dear young friends, remember that as it takes many bricks to

build a house, and many nickels to being financial success, so also it takes a life time of noble deeds to build character. "Cast all your cares upon God; for he careth for you."

God's Power and Man's

At a microscopic exhibition in Boston the sting of a honey bee was shown upon the screen, and it was so sharp that the point could not be seen. A fine sewing-needle was shown at the same time, and the point with the same power of the microscope was five inches across. "God can make a fine point," said the exhibitor, "but man can not."

Leaving it to God

I cannot think but God must know
About the thing I long for so;
Some way to help, some way to show,
I know he is so good, so kind,
I cannot think but he will find
Some way to help, some way to show
Me the thing I long for so

I stretch my hand—it lies so near;
It looks so sweet, it looks so dear;
"Dear Lord," I pray, "oh let me know
If it is wrong to want it so."
He only smiles—he does not speak;
My heart grows weaker and more weak,
With looking at the thing so dear,
Which lies so far and yet so near.

Now, Lord, I leave at thy loved feet
This thing which looks so near, so sweet,
I will not seek, I will not long—
I almost fear I have been wrong.
I'll go and work the harder, Lord,
And wait till by some loud, clear word
Thou callest me to thy loved feet,
To take this thing, so dear, so sweet.

Daily Thoughts

| | |
|---|-------------|
| Jesus put forth his hand and touched him | Matl. 8:3 |
| If I may but touch . . . I shall be whole | Matl. 9:21 |
| As many as touched him were made whole | Mark: 6:56 |
| The Lord taketh pleasure in his people | Psa. 149:4 |
| He will fulfil the desire of them that fear him | Psa. 145:19 |
| Your Father's pleasure to give you the kingdom | Luke 12:32 |
| Blessed with all spiritual blessings in Christ | Eph. 1:3 |

Our Weekly Puzzle

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling symbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Who spoke the above? To whom was it spoken? What does the passage teach? Where can it be found?

Answer next issue.

Answer to puzzle in last issue:

The meaning of the word "trust" is, to rely upon, to have faith in.

"Righteousness" is conforming to the quality in disposition and conduct of the divine standard of right, justice and truth.

A "fortress" is a stronghold, a place of defence, a security. Therefore if we "live in God" we are in a "stronghold" where evil cannot enter. We are "secure" against the evil darts of sin.

The passage is found in Psa. 31: 1-3, and was written by David, the sweet singer of Israel.

I try to increase the power God has given me to see the best in everything and every one, and make that best a part of my life. To what is good I open the doors of my being, and jealously shut them against what is bad.—Helen Keller.

Self-denial is the first lesson to we learned in Christ's school and poverty of spirit entitled to the first beatitude. The foundation of all grace is laid in humility. Those who would build high must begin low.—Matthew Henry.

There are people in the world who have the secret of transforming every place into heaven. There are others who succeed in doing the contrary. The difference is, who controls the life—Christ or the devil.

The sooner we wretched braggarts drop out of our vocabulary the word "mine," and substitute the word "thine," the sooner may we expect to grow in the grace and knowledge of Jesus Christ.—Charles M. Sheldon.

I had rather be an idiot than an infidel; if I am an infidel, I have made myself one; if an idiot, I was made so.—Josh Billings.

Methinks a being that is beautiful becometh more so as it looks on beauty, the eternal beauty of undying things.—Byron.

"Blessed is the man that endureth temptation."

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ROBT. G. HUGGINS.

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The Restitution

Oregon Bible Conference
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A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF
"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

VOLUME 70

CLEVELAND, O. NOVEMBER 5 1918

NUMBER 41

BE YE HOLY;

For I Am the Lord Your God

Take time to be holy, speak oft with thy Lord,
Abide in him always, and feed on his word;
Make friends of God's children, help those who are weak,
Forgetting in nothing his blessing to seek.

Take time to be holy, the world rushes on;
Spend much time in secret, with Jesus alone;
By looking to Jesus, like him thou shalt be;
Thy friends in thy conduct, his likeness shall see.

Take time to be holy, let him be thy guide,
And run not before him, whatever betide;
In joy or in sorrow, still follow thy Lord,
And looking to Jesus, still trust in his word.

Take time to be holy. Be calm in thy soul,
Each thought and each motive, beneath his control;
Thus led by the spirit to fountains of love,
Thou' soon shall be fitted for the kingdom of God.
—Selected by Sister Theo. Klingenstein.

THE COMING OF ELIJAH

Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse (Mal. 4:5, 6).

We have been asked, "What do you think about the coming of Elijah?" Like all other biblical subjects we have formed an opinion, and tried to make the Scriptures the basis for said opinion. Also we have seen articles advocating opinions differing from that we shall contend for in this article. That Elijah was in some manner to come between the time Malachi wrote and the great and terrible day of the Lord is evident from our text; but the question is when, and how will he come? Only a few years since we had a man in Zion City, Ill., and another in Shilow, Maine, both claiming to be Elijah, and both living at the same time; one is now dead, the other, I think, is in the Maine penitentiary. Both have long since been proven false prophets and disgraced.

Now it seems to me that there should be a way to distinguish the true Elijah from the false, and if the true has come we should know it; and if a false one appears we should have evidence enough from the word to convict him in the eyes of Bible students. Jesus says: "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elijah which was for to come" (Matt. 11:13, 14). Will we receive it? If so, it seems to me this settles the question. Again: "And

the disciples asked him, saying, Why then say the scribes that Elijah must first come? And Jesus answered and said unto them, Elijah truly shall first come, and restore all things. But I say unto you, that Elijah is come already, and they knew him not . . . Then the disciples understood that he spake unto them of John the Baptist" (Matt. 17:10-13). Here Jesus shows the coming of Elijah to be in the past, even if he was not John as the disciples understood; and that it seems would cut off the limb, upon which those who look for him in the future stand. Once more: "But I say unto you, that Elijah is indeed come, and they have done unto him whatsoever they listed, as it is written of him" (Mark 9:11-13). If indeed Elijah has come, then the prophecy is fulfilled unless he is to come twice. But there is no evidence that Malachi looked for two comings of Elijah before the great and terrible day of the Lord, and hence we need not look for him again.

It may be said that John declared, "I am not Elijah" (John 1:21). Does John here contradict Jesus? If so, then which shall we believe, and how shall we decide which told the truth? I believe that there is a way to harmonize these two apparent contradictory texts, and another will give us the clew. Speaking of John the angel tells Zachariah: "And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:13-17). This shows that in person John was not Elijah; but in spirit and power he was, and his mission was to do just what the prophet had said Elijah would do—"turn the hearts of the fathers to the children," etc. Elijah means God is Jah, and Jah is the abbreviated form of Jehovah; and that makes John come in the spirit and power of Jehovah who is God. Now read from Luke again: "And he shall be filled with the Holy Spirit, even from his mother's womb." The Holy Spirit is the spirit of God (Acts 2:17). This is the spirit that was in the prophets. Elijah has come according to my Savior, and we need not look for him any more till he arrives with all the saints in company with our Lord, and then he will be here in person with his immortalized and glorified body. Persons can come representatively. God was manifest in the flesh of Jesus; but not personally. Jesus said once, "He that seeth me seeth the Father." How? Representatively, of course; for he said on another occasion, "My Father is greater than I." He was not greater than himself, and hence not his own Father; but was representing the Father on earth. Jacob once said, "I have seen God face to face"; but we are told by Jesus and Paul that "No man hath seen God." How did Jacob then see him? Representatively, in an angel. Now that is the way John filled the prophetic declara-

tion concerning Elijah: representatively he was the Elijah of the prophecy, or rather he personally did the work of Elijah mentioned by Malachi. Jesus was Emmanuel—God with us, but only representatively; God in person was in heaven when Jesus was here. ●

J. J. Heckman.

THE WORLD WAR AND THE END OF THIS AGE

The question is often asked, "Is this the last war? Is this war Armageddon?"

1st. The gathering to Armageddon is under the sixth vial; and it is easily proved by the Bible that the first vial is yet future; and is not to be poured out until after the return of Christ to raise the dead saints, to organize them into the spiritual temple from which comes the "great voice" ordering the pouring out of the vials (Rev. 15: 5; 16: 1).

2nd. The "time of trouble such as never was" is after the "standing up" of Michael (Dan. 12: 1). To "stand up" is to reign (Dan. 11: 2,3,4). Michael is an angel and a prince. Gabriel says to Daniel: "I will shew thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your prince" (Dan. 12: 21). Michael is a prince among the angels laboring in the interest of Israel (Jude 9). But the world to come is to be under Christ—not ruled by angels (Heb. 2: 5). How, then, is it written that Michael shall "stand up"—reign? It is the uniform testimony of the Scriptures that Christ is to be king, and is to reign in the future age. How then is he called Michael (Dan. 12: 1)? The answer is, by the law of similitude—likeness, character, resemblance (Isa. 1: 10). "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah." This is spoken to Israel, but as they acted like Sodom and Gomorrah they are so called. A similar instance is found in Rev. 12 where Constantine is called Michael because he acted the part of Michael in defending the Christians. Michael and the dragon are symbols; Constantine and the Roman Pagan generals are the actual fighters. If we would approximate the truth concerning the end of this age, and the approach of the age to come, we must read carefully what God has caused to be written on the subject. In the metallic image of Dan. 2 and in the four beasts of chapter 7 we have an outline of the world's history unto the establishment of the kingdom of God. The succession is from Babylon to the Medes and Persians, and then to the Grecians, and then to the Romans, and the last phase of Rome is the Papal horn that came up on the fourth beast, after and among the ten. The reader will notice that after the rise of the Papal or eleventh horn, that the horn becomes the controlling power of the beast, and because of its "great words" the beast is destroyed in the burning flame. The same self-exacting spirit of the horn is seen in Rev. 13: 5 where he is designated as "a mouth" given to the beast, opens his mouth in blasphemy against God. And after the receiving of the mouth, power was given unto him to continue 42 months to make war. There is another little horn mentioned in Dan. 8: 9 about

which there is a difficulty, because it is represented as coming out of one of the divisions of Alexander's empire. The succession according to the image, and to the four beasts, points to Rome as being symbolized by the horn, and to no other power. The claim that this horn represents Mohammedanism makes the difficulty tenfold worse, because that power did not appear until some six hundred years after the passing of the successors of Alexander.

In Dan. 10: 21 the angel says to Daniel, "I will shew thee that which is noted in the Scripture of truth." This holds us to the fact that Dan. 11 follows the succession of the image and of the four beasts. This being true, we naturally expect to find in this eleventh chapter an account of this Papal horn whose acts are so much in evidence in the last phase of the fourth or Roman beast.

In verse 31 we read, "And they shall take away the daily sacrifice, and they shall place the abomination that maketh desolate," margin, that astonisheth. Compare this with Rev. 17: 8: "And they that dwell upon the earth shall wonder, . . . when they behold the beast that was, and is not, and yet is."

In verse 36 we read, "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and he shall speak marvelous things against the God of gods." This is plainly the self-exalting Papal horn: and the exalting party is by the description the same as Paul's man of sin (2 Thess. 2: 4).

I cite these references to prove that the angel in Dan. 11 and 12 follows the succession as it is in the image and of the four beasts. This is important as it aids in understanding the three time periods of chapter 12, that is the nearest approach to exact time, in relation to the end of this age.

The question is, "How long shall it be to the end of these wonders?" (verse 6). The answer is, "That it shall be for a time, times, and an half."

This is on the principle of a day for a year, 1260 years, and was all future from Daniel's time.

This is the same time period as in Dan. 7: 25, where the saints are given into the hand of the little horn "until a time and times and the dividing of times." It is the period that the witnesses are in sackcloth (Rev. 11: 3), and that "the holy city shall be trodden under foot" (verse 2).

It is the period that the woman is in the wilderness (Rev. 12: 6). It is the period that the beast had power to make war (Rev. 13: 5). It is the period that is most often mentioned in the Bible. We have seen in Dan. 11: 31 that the Roman power was to take away the daily sacrifice, and to place the abomination of desolation. And this period of 1260 years covers the reign of the Papacy. Now when the question is put, "How long to the end of these wonders?" the answer is "It shall be for a time, times, and an half" (Dan. 12: 7). Here the angel in answering the question points to the then future papal period of 1260 years, proving that the prophecy is following the succession as in Dan. 2 and 7.

And then the angel gives another prophetic period (verse 11): "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." This new period starts from the setting up of the

abomination of desolation, the same event that marks the starting point of the oft repeated 1260 years and reaches to 1900 A. D., to the birth of the Socialist political party of world wide fame, and also to the shaking of the dry bones of the house of Israel (Ezek. 37), causing the birth of the Zionist movement among the Jews, preparatory to their return to Palestine.

And now the angel, after mentioning the 1260 and 1290 periods, reveals a last and final period, saying, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Starting at the same time, they reach to 1945, the end of the days mentioned, when Daniel stands in his lot (Ezek. 47: 22). The starting and the ending of these prophetic periods proves that they are solar, not lunar years. The exact starting nor ending point cannot be affirmed. For instance, some writers start the 1260 period at 538 A. D. in the reign of Justinian, and others in the reign of Phocas 608 to 610. The last named date seems to be the right date as indicated by the time the Papacy lost its civil power in 1870. Garibaldi commenced war against the Papal states in 1866; the king of Italy brought it to a close in 1870, ending the civil power of the Papacy. That abomination of desolation is the Papacy (Rev. 17: 5). The ending of those periods of Dan. 12 reaches beyond the resurrection; therefore we expect the return of Christ before 1945 A. D. This gives Russia time to recover, and to play her part in the war of Armageddon.

Geo. Francis.

TITHING

By S. Roxana Wince.

Praise to God for Printing Press

I think that among all the articles I have written for the dear readers of The Restitution there has not been one especially devoted to the tithing question, though the matter has been frequently alluded to as of vital importance. I have long had it in mind to give such a lesson, for though it may not be needed as an exhortation to hurry up the completion of The Printing-Press Fund, it will be a help to us in all our after giving. That fund is assured, and for this, we raise our voices in grateful thanksgiving to God, because having seen our need, and our sincere desire to render true service to him through that for which we were asking, he has heard our cry and given gracious answer. Praise, praise, be to him now and ever more!

We Need a System of Giving

But now to our lesson. We need some system as to giving. The matter must not be left at loose ends, subject only to our moods, our whims, and to questions of our own personal needs and convenience. Tithing may not be explicitly commanded in the New Testament, it being mentioned only in Matthew, in Luke, and in Hebrews; yet, reading between the lines, we are led to judge that giving the tenth was the practice of the early

Church. The order of Paul to the churches of Galatia and to the Corinthians that every one on the first day of the week "lay by him in store, as God hath prospered him," leads me to make this conclusion. Note the words "as God hath prospered him." The giving was to be measured by the income. Whatever the income was, a certain part thereof must be laid aside for purposes of charity. If the income was large more must be given; if small, less (I Cor. 16: 1,2). The giving is again made proportionate to that which a man hath in 2 Corinthians 8: 12, and also in the 10th verse of the same chapter where Paul prays that the "sowers" belonging to the Corinthian church, might have the seed they cast into the ground multiplied into rich harvests of golden grain that "the fruits of their righteousness might abound," and they "having all sufficiency in all things," might not only distribute liberally to the saints and unto all men in need, but might also "abound in every good work."

Weekly, Systematic, Proportionate Giving

We cannot prove to a certainty that tithing was the practice, but we can that proportionate, systematic, and weekly laying by of money was. More than the tithe might be given, if the giver felt so inclined, and to give thus would be to "reap bountifully;" to give less would be to "sow sparingly" and to "reap sparingly." They must not give "of necessity," as if compelled by inexorable law, nor must there any grudging or covetous feeling in their hearts. The giving must be "a matter of bounty," and cheerfulness, giving, being accounted "the exceeding grace of God" in Christians, an "unspeakable gift" whereby to glorify God, and for which thanks to him have to be duly rendered.

The Meaning and Importance of Tithing

But tithing, if not explicitly commanded in the New Testament, has not been abrogated thereby. Bringing all the tithes into his storehouse still commands the poured out blessing, as all who have tried it can testify, to the joy of their hearts. And now, quoting almost in its entirety an article from the pen of H. H. Brown, of "The Crisis," I will try to show the meaning and importance of tithing. He says:

"It is self-evident that no system of giving to God which has passed down through the long ages as this has, could have been thus perpetuated unless it had some special meaning, some figurative aspect, or some typical interest. It is therefore important that we try to find out what this meaning is as that in itself will be an argument for or against its perpetuity as an institution in the Christian Church. The name Israel most properly belongs to Jacob, to his twelve sons and to their tribes as a whole in the days of the Mosaic law (and to the ten tribes after their secession from Judah—S. R. W.). We might therefore suppose that this title had no application whatever to the church of Christ under the gospel dispensation." Yet it does, for through obedience to the gospel the cast-off, divorced Israelite, or Gentile, as the case may be, is grafted into the Abrahamic tree, and becomes an heir according to promise; not

though to the shutting off of Israel and Judah as a nation for future restoration to their own land, and being forgiven and blessed therein.

Meaning of the Word Tithe

So, quoting again from Brother Brown, in reference to many of the old-time methods, ways, and paths, if we carefully investigate we shall find that they belong to us under the gospel as they did to those back under the law. Let us then consider what is involved in the meaning of tithing. The Hebrew word for tithe is asar, and has two meanings, "ten" and "to be rich." Hence "ten" is the rich number, because it contains all the numbers under it. In the Greek the word is deka from dekaa, "to receive," "hold," because the ten figures hold everything. Latin, teneo, French, contenir; English, "contain," "ten." We see that the original significance runs through all these different languages, and "ten" means today just what it did four thousand years ago.

Ten, a Symbol of Completeness

With the Israelites in ancient times ten was the symbol of fulness, completeness, wholeness; and a marriage was illegal without the presence of ten persons. Ten must form a passover gathering; ten, at least, at a funeral, or at the formation of a synagogue. This was because ten was the end of the lesser numbers and the beginning of the greater numbers. Nor were the Hebrews alone in their idea of the tithe. The Phoenicians, Carthaginians, Tyrians, Lydians, Greeks, Romans and other nations of the Gentiles, all gave tithes to their principal national deity, and these offerings were always voluntary rather than obligatory. With all these nations the tenth was the symbol of completeness, sufficiency, perfection. In studying the tithe as to its meaning we must look at it from its Hebrew side, as that is the only one that God recognizes.

Twofold Meaning of the Tithe

We find that the tithe had a twofold meaning.

1. It was the end of the lesser numbers, and the one which contained all the units. This typified the complete conservation of the individual's possessions to God. The man or woman that will not do this is nothing more than a lost soul, trying to keep up religious appearances on a hollow profession. A dead weight in the cause of Christ, and a damnation to their own souls. Farther, under this head, the tithe was a thank-offering, an acknowledgment that God had blessed the giver's labors.

2. It was the beginning of the greater numbers, and stood as the seed-corn of greater abundance. It was thus a symbol of faith in God. It was faith's active expression of Psalm 23, and stood for complete confidence, trust, and repose in God.

"Before I became convinced of the necessity of tithing," continues Brother Brown, "I had a Christian friend who felt that God wished him to tithe his income, and he began the faithful giving of his tithes. At the time he was getting only ten dollars per week at his trade: out of this he must

pay house rent and support an ungodly wife and four children. The wife fought the tithing and declared that if he did not stop it, she would leave him on the grounds of failure to support the family. But he held firmly on. At the end of six months he was made floor superintendent at twenty-five dollars per week. In eighteen months he became general superintendent of the whole five floors. In a few years he owned the entire factory free from debt. His faith had grasped the full meaning of the tithe; he gave entirely from an unselfish desire to do his whole duty as an humble servant of God, and his Lord sanctified his giving in large, returned financial mercies. It pays not to be small with God."

PRINTING PRESS FUND

| | |
|-------------------------------|------------|
| A. C. Boyer | \$ 3.50 |
| Mrs. Ray Saylor | 5.00 |
| W. S. Hill | 15.00 |
| Mrs. Frances T. Chapman | 5.00 |
| Miss Minnie B. Porter | 1.50 |
| A. B. Wince | 8.00 |
| Cleveland Sunday School | 25.00 |
| Jesse Titman | 1.00 |
| A Sister | 1.00 |
| Previously acknowledged | 1155.90 |
| Total | \$ 1220.90 |

THE GREAT NEED OF EXHORTATION

Editor Restitution:

I have before me your paper of October 8th. Perhaps you remember that in a former article I wrote something like this: Answering a question a brother said, "It is a weakness of the flesh to strongly desire the approval of our written productions by the brethren, but merited praise to others should not be withheld."

In view of this I wish to express my thanks to Brother Tomlinson for his article in this number of The Restitution. I read it with great joy; also the editorial comments on the exhortation intended for the body of Christ. I am persuaded that many of that body feel the need of such counsel in the time of testing. I have heard many express such a desire in times that are past.

I will quote from a well-known brother in Chicago: "I was glad when you spoke in a kind, yet firm way about putting too much reliance on knowledge (alone—F. A. W.). I wish there was more of that kind in the paper." As a people the church of God profess to be guided by the Bible and the Bible alone. This is true faith. See the letters of Paul, Peter, and John: they are filled almost entirely with exhortations to holy living. While it is only through sound doctrine and the keeping of the faith once delivered to the saints that we have a foundation on which to build, let no one forget that the same Holy Spirit who, speaking through chosen ones, delivered to the elect the true doctrine, said, "Faith without works is dead." It is well to give heed to the words of

the spirit: "Though I understand all mysteries, and (have) all knowledge; though I bestow all my goods to feed the poor; though I give my body to be burned, and not have love, it profiteth me nothing." Says our Lord, "If ye love me, keep my commandments." We know that we have passed from death unto life because we love the brethren. Let no man deceive you. He that doeth righteousness is righteous."

Our faith counts nothing in the sight of God unless it is accompanied by works. What are the works of the new man? Gal. 5:22: "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." See also 2 Peter 1:5-7 and especially study well verses 8-11.

For many years when I belonged to the company of contributors to *The Restitution*, I continually asked the brethren to write often to one another through its columns in exhortation and in the building up in love of the most holy faith. I did this in view of the fact that the great body of the church is composed of members isolated and hungering and thirsting for communion with those of like precious faith. There is a solemn command to not forsake the assembling of ourselves together, even where there may be only two or three of the faith (Heb. 10:25; Matt. 18:20). These commands are just as binding on the believer as is the command to the believer to be baptized. If we offend in one point we break the law of Christ. The offense of the Pharisees, whom Christ rebuked was not that they had not the doctrine, but that they did not add to it the works of righteousness. May God keep his sanctified and elect faithful in all things, and may he soon send our Lord to deliver us from all things not of him. Oh, how the church needs him! How the world needs his righteous rule! Come, Lord Jesus; come quickly."

NEW THINGS IN THE BIBLE

"Don't you find something new in the Bible each time you look into it?" asked an Oshkosh lawyer of a preacher, as they were seated together on a train coming toward Milwaukee.

"Every time," said the young minister; "I never open the book but I find some food for thought. And speaking of food for thought, I must tell you what I found in the Bible last week," and the minister smiled a regular Oshkosh smile. "You see, there was a family moved to Oshkosh this fall from Fond du Lac, and the first Sunday they came to our church, and I found they wanted to join us on a letter from their former church. I appointed a time to receive them and give them the right hand of fellowship, but when the time came it had to be postponed, because they could not find the letter from their former church. The lady said she had mislaid the letter. I called at the house twice, and they had not found it. The lady said she was sure she put it somewhere, but she had hunted everywhere. I was anxious to get them into our church out of the cold, so I suggested different places for them to hunt for it. Finally I saw the Bible on the table, and I suggested that maybe they had hid it in the Bible. The lady said

maybe, but if it was in there it was lost, because they could never find anything in the Bible.

"I took up the good book and opened it at the New Testament, and in the first chapter of Matthew I found a paper and opened it, and the brother and sister stood and looked over my shoulder. Opening the paper I was about to read it, when the lady said that was not the letter, it was only a recipe for making face powder. I let up on that and turned over a few chapters, when I found an envelope, and opening it I read how to make mixed pickles, but that was evidently a side issue, and I handed it to the lady, who said she had been looking for that recipe ever since they were married. In Luke I struck pay dirt, turning up an old Confederate ten-dollar bill, which was good for its face in two years after its acknowledgment of the Southern Confederacy. There was a couple of long hair pins in Luke, also, and a piece of black court plaster. In Genesis I found a remedy for rheumatism, in which, if my memory serves me, boneset tea was the principal ingredient, and a little further along was a formalua for preparing a gargle for sore throat, and over the leaf was two blocks all patched ready for a silk quilt, and the tail end of several neckties. When I opened in Deuteronomy I thought I had the letter. It was ten shares of stock in a Colorado silver mine, and on the back of the envelope was written in pencil, "The condemnest fraud on record." Deuteronomy didn't pan out any more except a recipe for making a salve for boils that was warranted to cure them, but when I struck Leviticus there seemed to be a grand field for research.

"There was a new white kid glove with the thumb tore half off, and a lock of curly hair that brought tears to the eyes of the brother and sister who were aiding me in the search, and I knew it was from the head of their darling who had been taken away from them. On the next page was a recipe for making preserves of watermelon rinds, and a root beer recipe, with ginger in, and a chromo from a tea store. In Paul's epistle to the Ephesians I ran on to a recipe for making soft soap, and a clipping from an agricultural paper telling how to start a balky horse, besides a formula for an insect powder that would knock moths and bed-bugs colder than a wedge. The search was becoming interesting. When I got to Chronicles new beauties were opened to me: I found a porous plaster and a photograph of Langtry. Proverbs contained much that would inspire new thoughts, including a recipe for making saurkraut, and one for making a wash for salt rheum. I tackled Revelation with much hope, and after reading a paper containing a glowing account of how to wash flannels so they would not shrink, and another relating to the washing of silk handkerchiefs so the color would remain, I found the letter we were looking for, in a envelope with a prepared mustard plaster; so I think I have demonstrated to you that he who carefully searches the Scriptures, in the ordinary family Bible, will find much that will make him tired."—Sel. by Brother Titman.

It is better to be called a fool for being a Christian than to be one because you are not a Christian.

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EDITORIAL

We have most excellent articles in this issue from various writers. The one by Brother Adams is most opportune, and deserves several serious readings.

We are receiving a goodly number of pledges for bound Bible Lessons, but as the winter is already taken in other work, work that is probably more necessary than this, we have decided to postpone this work for the present.

This is the first issue of The Restitution published by The Restitution Publishing Company. Readers will note with pleasure several marks of improvement, and next week more may be looked for. A complete financial report will be given next week.

Human nature is depraved and infatuated. "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him" (Prov. 27:22). Russellism proposes to save all such fools during the reign of Christ. But if people will not learn the truth now there remains no hope for them in purgatory or anywhere else. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31).

We had a very enjoyable visit from Brother George Dowle, of Detroit, Mich., Oct. 27th. Mr. Ellis Osborn accompanied him for the purpose of

putting off the old man and putting on the new in the ordinance of baptism. Our meeting on this Sunday had been cancelled on account of Spanish Influenza, but about a dozen brethren and sisters gathered at the church, and after Mr. Osborn had been baptized Brother Alldridge gave appropriate words of exhortation, and we broke bread and drank wine, discerning the Lord's broken body and shed blood. In the afternoon Brethren Dowle and Osborne returned home, taking with them the prayers of the brethren.

AN EXPOSTULATORY EPISTLE

Written by the Editor to Reclaim Some Friends from Apostasy

My Dear _____:

With thousands dying from a military plague in our land and ten thousands of victims falling daily in the deadly trenches of Europe, together with other precursory signs of the Lord's imminent approach, makes the present a time particularly opportune for preparing to meet our God (Amos 4:12). And the fact that we may share with the lost their guilt adds to the gravity of the situation (Ezek. 3:18). A prophet intimates the only safe course when he said: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins" (Isa. 58:1). To "show people their transgressions" may be a thankless duty toward the ungodly who resent it in self-righteousness, but those who know that the wounds of a friend are better than the kisses of an enemy (Prov. 27:6) bless and love the man who "spares not" the correction of their errors (2 Tim. 3:16). The law of love requires us to obey Lev. 19:17, 18: "Thou shalt not hate thy brother in thine heart; thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself."

As an expression, then, of love on my part I call your attention to the following doctrinal and practical nullifications of the gospel of the kingdom of God on the part of those with whom you stand identified religiously. Consider and pray as you mediate upon them.

I. Larger Hope a Tenet of Mohammedanism, Catholicism, Mormonism, Universalism, and Russellism

Your church teaches the salvation of people, on account of their "goodness," who obey not the gospel of God (2 Thess. 1:8). They admit that salvation now is only possible through the obedience of the gospel, but this admission is immediately nullified by the teaching that the whole race will have a limited but universal salvation in the future. In other words, the unsaved in one dispensation may be saved in another. They call this "larger hope" because it is a hope "larger" than "the one hope" (Eph. 4:4). The Mohammedans, Catholics, Mormons, Universalists, and Russellites teach the same doctrine; and from these sects your

church has borrowed this dogma without the frankness to give them credit. You had better look into this matter, and as a help in your investigation we ask you to read "Bible Lessons" as follows: Lesson V; VI: pages 4,5,6; VII: 6-10; IX: 11, 12; X: 3, 4.

II. Church Federation Forbidden

You belong to the Federated Churches of the city, which makes you one with them. How serious a matter this is you will learn by reading "Denying the Faith," pages 14-20; Isa. 8:11, 12.

III. Even Unitarians are Fellowshiped

To my personal knowledge you admit Unitarians to your fellowship, a people who reject practically all the Bible without shame, and who forfeit all claim to salvation through the only begotten Son of God (Matt. 16:13-19; John 3:16; 1 John 5:5).

IV. "Open Communion" is Practiced

It is an acknowledged fact that your body stands committed to "open communion." This attitude amounts to an obliteration of all moral distinctions as well as a wholesale denial of the faith of Christ (Rev. 2:13; Bible Lesson XI:6, 7).

V. "The Confession of Faith" has been Abolished

In keeping with all the above vacillations and compromises of the gospel, you have abolished entirely "the confession of faith" (Heb. 10:22, 23). The subject is expounded at some length in Bible Lesson III:7, 8. This is a commandment which is totally ignored among you (1 Tim:6:12, 14). That you may make a pretense of keeping this commandment by some ceremony which evades it, I do not deny; but I do say that you fail to teach people the gospel before they are baptized, and that if they say "yes" to any question that may be asked concerning the truth, the answer is given without intelligence. Where fellowship is promiscuous and there is nothing taught as definite faith, there cannot be a "confession of faith," for there is not anything believed to confess.

VI. An Entreaty to Forsake the Service of Baal and Enter the Service of God

There are other corruptions of the truth of which I would like to speak, but space and time forbid. If interested in the eternal verities of salvation and if you wish to consider further and more critically "the faith" for which we are commanded to contend (Jude 3), I will welcome you to my home for Bible study. Or, if you prefer, and it suits your convenience better, I shall consider it a pleasure to visit you at your home for the purpose of investigating these fundamental subjects. I feel free to make these propositions since my motive is not to get you to leave your church and join mine. No such selfish motive finds a place in my heart. While we love to have all true believers in our embrace, and would gladly welcome you to our fold upon your confession of faith in the things concerning the kingdom of God, and the name of Jesus Christ (Acts 8:12),

you possibly may feel, and have satisfactory reasons personally why you do not care, to identify yourselves with us. If so, very well. But the fact remains, notwithstanding, that you are doing wrong by compromising the truth as you are by present connections. When Ephraim became morally insipid and apostate in the faith God gave this reason for his deterioration: "Ephraim hath mixed himself among the people; Ephraim is a cake not turned" (Hos. 7:8). Yes, he is compared to a cake not turned—burned at the bottom and sad at the top; burned on one side and dough on the other, perfectly useless. And notice why: "Ephraim hath mixed himself among the people." When the Israelites "joined themselves unto Baal-poer and ate the sacrifices of the dead" (Psa. 106:28) God declared they "were mingled among the heathen, and learned their works" (vs. 35), hence they became as useless to him as an unturned cake. This is just the fact in your own case: you have been seduced by a man who helps orthodox churches "dedicate" their church buildings to God, to mix yourselves among the people; and by open communion you have been led to "join Baal-poer" (the federated churches), and as you break bread with such Baalites you literally eat "the sacrifices of the dead." Do not fold your hands in resignation and say, "But what can I do?" Submission and stagnation mean death. If you have any life in you it will be easy to manifest it, and it will grow stronger by exercise. Reform the church or leave it; change it to conform to God's law or withdraw. Bring the truth with you and walk with us "the narrow way" (Matt. 7:14) during the short time that remains of our pilgrimage; or "dare to be a Daniel" and stand for the truth if you stand alone (2 Tim. 1:15; 4:16). Had the Lord come before I had warned and exhorted you thus, I would have felt guilty of remissness in duty. Having now in love performed my duty in the matter, the issue is wholly in your own hands. God bless you in deciding so serious a matter wisely that your individual good may be secured, God's truth benefitted, and his glory augmented, is my prayer.

Your well-wisher, friend, and brother,

Robert G. Huggins.

COMMUNICATIONS

Dear Restitution:

Will you please say through The Restitution, that the article entitled "Some Misunderstood Passages of Scripture Explained," which appeared some time ago in The Restitution, is now in tract form, and can be had free of charge on application to me. Also the tract, "The World's Greatest War" will be sent to any one on request.

Address, A. L. Corbaley,
Waterville, Wash.

Dear Brother Huggins:

Enclosed find a small additional donation to the Printing Press Fund. I also agree to take a bound copy of "Bible Lessons," if you get them out.

I notice that several brethren have, through your columns, offered to accept pastorates among our people. I sincerely trust and pray that no one who has ability, worthiness, and desire to preach the truth will be held idle by the brethren failing to give them sufficient financial support when the laborers are so few. Many of us cannot preach, but there are few of us who cannot help sustain those who can, and none should be willing to bury their talents and lose the reward. Possibly most of our church bodies are so few in number they feel that they cannot support a regular pastor; but on the other hand, there never was a time when the country and specially farmers, were so prosperous and so generally able to support those who proclaim the truth. If we withhold the Lord's portion for selfish reasons, can we expect to hear, "Come ye blessed of my Father, inherit the kingdom" at the coming of the "Prince of Peace"?

A. C. Boyer.

FELLOWSHIP RESTRICTED

Dear Restitution:

In looking over the last paper I am very much impressed with two articles: one by Brother Tomlinson; the other by Brother Robison. It is certainly true that there can be no entrance into the kingdom of God without a belief in the truth, and a character that will be approved of God. The idea has been too prevalent that a hearty belief in the things concerning the kingdom of God, and being baptized, was sufficient to warrant a hope of entering the kingdom. This is a great mistake and must be abandoned, or it will prove fatal to all who entertain the idea.

We carry the gospel to the world. In other words, the good news concerning the kingdom. This presents to us what we may expect in the future, and, when believed, constitutes our hope. But we must now understand that none but the pure in heart can have a part in that kingdom. Then to the believers we preach holy living. The orthodox preach that to the unbelievers, and say nothing about having anything to believe. As the brother says, the two go together: they are, in fact, inseparable; and the two taken together form the only basis of hope.

Brother Robison, I am glad you have sounded the warning note. Yes, there is not only a tendency to fellowship aliens, but in some quarters among us it is actually being done. How any one who pretends to believe the truth can compromise with error and still hope to enter the kingdom, is a puzzle to me. Lately to my knowledge one of our preachers told his hearers, mostly brethren, that we had to make friends with the world; and the first thing he did in going to a new place, was to visit the local ministers, and take part in their meetings, and in so doing he got a good many to come to hear him. But the question is, how many of them has he ever shown the true faith? How could one go into the pulpit with aliens and then try to show them their error, and persuade them to come out? And if so, what effect would it have? Unless we warn the brethren and cry

aloud against such things, all our hard labor of the past will go for nothing. Instead of going in with them; we must warn them; instead of going to their pastors and taking part with them, we must warn them that pastors are teaching them false doctrine, and they have to come out of such a system of error. Paul refers to this very class in Rom. 16:17, 18, saying: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."

We notice Paul uses the words "divisions and offenses." There are always some who will not stand for that loose way of compromising the truth with error. So it causes division in the body. Then again, to some it is very offensive. We know this is literally true. Some are very sensitive regarding the truth, and cannot bear to see it loosely dealt with. And we might ask here, can we be too sensitive regarding the truth? We all know the correct answer. When one who knows the truth begins to fellowship with those in error, they always have an object, and they will always tell you their object is to get people to come and hear; but the real object is just as Paul says in the next verse: "For they that are such serve not our Lord Jesus Christ, but their own appetite (Diaglott); and by good words and fair speeches deceive the unsuspecting" (Diaglott). How true! People who do such things are always full of nice words, appearance, and speeches. That catches a certain class who never see through it. They are deceived. Do we suppose those kind of people were all in Paul's day? No; they always have been, are now, and as we approach the end of the age we may expect them to increase. Did Paul say to tolerate them? No; he said to "avoid them." Will we do as he says? If not, are we doing as we are instructed in the word? There is no excuse for such, for Jesus never did anything of the kind, and we know "light has no fellowship with darkness."

We are a separate body. I have never been guilty of going to one of their meetings and occupying the pulpit with their minister, neither have I ever visited them in their home, yet I believe I have been able to command as large audiences as those who have. Besides, I have baptized scores of their people, and this has been accomplished not by going in with them, but by standing aloof and showing them the danger of remaining where they were. We must admit, Brother Robison, that by fellowshipping with the aliens we can make more of a show so far as the world is concerned. Paul says, "As many as desire to make a fair show in the flesh they constrain you to be circumcised" (Gal. 6:12). But Paul, why this departure from the truth? "Only lest they should suffer persecution for the cross of Christ." To be circumcised was to fellowship with the Pharisees and avoid persecution. Just as now: we can occupy their pulpits, ask them in ours, make friends with the world, use good words—in other words, have a good word for their institutions, and we can escape all persecution and have no cross to bear. But I tell you if we refuse to fellowship them and stand aloof from worldly institutions, we are as sure to be persecuted as the word of God is true; for it tells us we will. If I am not persecuted in any way I know I have com-

promised with the world, and put my light under a bushel. If I do not feel the weight of the cross on my shoulders, I know it is not there, and I know by that I am not following him. When I feel the weight of the cross and almost fall under it sometimes, it assures me that I am following my Master's steps.

I well remember once I was debating our differences with a Christian minister, and on Sunday one of their elders came by where I was making my home during the debate, with the communion service in a basket, and wanted me to go with him and take communion. When I refused he seemed astonished. "Why," I said, "I am debating with your people right now and am trying to convince you that you are wrong, and you are trying to show me I am wrong. Now if I go and commune with you I will drop the debate." I said, "Are we debating just for the pleasure of it, or do we mean it? I will eat at your table if you invite me to your home, but I do not believe you have any right to set the Lord's table. When Jesus instituted the Lord's supper, no one was present but his brethren. If he set the example can I set it aside and ask every body, whether in the faith or not, to eat? If Jesus took his brethren to themselves and ate, don't it look as though it is a departure from the example set for us to eat in the presence of a mixed multitude?"

Again, it is called a supper, not a dinner. Now if we are to be strict as to how often we should eat, should we not be just as strict as to time and place? When Jesus instituted the supper no one was present but his own followers, and it was evening. Have we any right to set the time back to the dinner hour? Any way, here was a manifestation of fellowship. Jesus has proved by this one example that he would not eat with one not of the true faith. But on the other hand, he did not hesitate to eat with one whose heart was not right. We can easily examine one and find out whether he be in the faith, but not so easy to know his heart. Except in open violation of moral law we must be very careful about our judgment of the heart, for appearances are very deceptive.

The conclusion of the whole matter is this, we must be now in our relationship to the world just as we expect to be when Jesus calls us. If we go with them now, they should go with us then: if we expect to leave them behind when we go to meet the Lord at his coming, we must leave them now. If it is proper for us to worship with aliens now it is also proper to believe they will go with us to the marriage supper. No, brethren, we cannot be too careful. We salute the world and all aliens in a courteous manner, which is far different from fellowshiping them as believers. May the Lord help us to be faithful in these trying times.

Almus Adams.

NATIONAL BEREAN SOCIETY

Leota B. Hanson, Editor,
3323 Chippewa St., St. Louis, Mo.

The following are extracts from a letter from our former National Treasurer. We would welcome other extracts from letters written by our Bereans in camps, with addresses so that Bereans at home may write to them.

"I am in the Base Hospital as a result of a fall from a tree at Bayonet Practice in which I sustained a sprained ankle and thumb. It is my right thumb, but I am now able to use it when I write. The army life seems to agree with me. At least I am gaining in weight and am feeling fine. This hospital is a lonesome place and I understand it is quarantined for Spanish Influenza. So none of my friends can come to see me.

"Not long ago I had my overseas clothing and scheduled to go across, but some of us were given an examination, and they kept us here to attend N. C. O. T. S. It is the most strenuous work I have ever done since coming here. Through Mrs. Alard I learned that you had a very good conference this year. Sorry I could not have been there.

"With kindest regards and hoping to hear from you some time, I remain,

Leland Roose,
Co. "K" Inft. Repl. Regt.
Camp Gordon, Atlanta, Ga."

I wish to take this opportunity of telling the other Bereans how pleased we were to meet Sister Whitehead at our Minnesota conference at St. Cloud. Her presence was not only an uplift to Bereans but also to the congregation as a whole. Brother and Sister Thoms, who were too feeble to attend, were wonderfully cheered by her call at their home. Sister Whitehead led the morning devotional service, and we received many new thoughts and help from her discussion on 1 Cor. 13. Our greatest regret was that we were not able to become better acquainted with this Sister, her stay with us being necessarily limited. But we made good use of what time there was, and hope to meet her again.

Sister Jennie Cox, one of our Ripley Bereans, fell and broke her hip. She is in the Blessing Hospital, Quincy, Ill. On account of the epidemic, the hospital is closed to visitors, but mail will be delivered promptly.

We are beginning a new year in our Berean work and we hope each and every Berean from all the organized states, and also the isolated Bereans, will take advantage of the column given us, make it a point to see that we are supplied with articles and items.—L. B. H.

The ordinary daisy of the field is not the simple thing it at first appears. Seen under a powerful microscope it is really a small bouquet of flowers, each petal being a separate bloom, whilst the yellow eye is another posy massed together in the centre. God has touched with his own perfect skill and finish this homely blossom.

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THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Ephesians 4:25

NO BLUFFING

Lord, let me live like a regular man,
With regular friends and true!
Let me live my life on a regular plan,
And let it be that way all through;
Let me win or lose with a regular smile,
And never be known to whine,
For this is a "regular fellow's style,"
And I want to make it mine.

O give me a regular chance in life,
The same as the rest I pray!
And give me a regular girl for a wife,
To help me along the way;

Let us know the lot of humanity,
Its regular woes and joys,
And raise a regular family
Of regular girls and boys.

Let me live to a regular good old age,
With regular hair of white fluff,
Having done my labor and earned my wage,
And lived my life without bluff.
And so at last when the people scan
My face on its peaceful bier,
They'll say, "Well, he was a regular man,"
And drop a regular tear.

Bluff, Bluffing

What is bluff?

Some people say bluff is America's chief accomplishment. But quoting what is said to be, is not defining it.

Well, bluff is nothing more or less than acting, and acting is lying. The actor pretends what he is not; so does the bluffer. The bluffer is, in fact, a delusion, a deception, a character actor, an empty show case, and in most cases he is a great success.

He is a success because very often you don't have to be worth anything if you can persuade people that you are worth something. Even the shrewdest men are inclined to think people are what they seem to be.

All of that is very discouraging to the sincere and genuine person of ability. If such a person goes through life believing that his ability will be recognized without his parading it, without his advertising his own good points, he is very likely to be mistaken and to have the doubtful privilege of seeing someone with not half his ability become twice as successful (that is, as the world counts success).

And so bluff is very discouraging to the person who is too sincere to practice it. For that person virtue is usually its own and only reward. Well what is to be done about it?

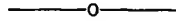
It is difficult to say. Most sincere people do not like to have to bluff. They feel ashamed of themselves when they have to do it. It strikes them as cheap and shoddy. And when other people do not recognize their worth and pass them by to admire the bluffer, it makes the sincere man discouraged. And if he allows the discouragement to go far enough he will become despondent and a failure in every way.

The best thing to do is to be resolute, to believe in yourself, and not be afraid to say so. Entirely too many people are afraid of being considered conceited. But if you have ability it is silly to pretend you have not. If you had a mole on your left arm you would not pretend you had not. "But a mole is nothing to be conceited about," you say. Of course it isn't. Neither is ability. If you have ability it is an accident. You should be thankful you did not manufacture it yourself. You deserve no credit for being successful. If you have a mole on your arm it is an accident. It is there purely as a result of chance. You deserve no censure for it. But since it is there by no fault of your own you should not hesitate to admit it nor should you brag about it. Your ability,

like the mole, is yours by chance. So why hesitate to admit you have it? And why brag about having it any more than you would brag about having a mole?

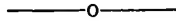
The moral is: Be sure you have ability, then go ahead and admit it. But don't think you deserve any credit for it. You have it. That is all. And that is enough.

So, if you have ability, be frank about it. Don't bluff.



What is There in New York You Want?

A few weeks ago, in an article entitled "The Importance of Little Things," we took notice of the Woolworth building. The thought now comes to us that perhaps some of our readers—young, old, or middle aged—would like a picture of this, or some other building, or place in New York city, for New York is quite a place, you know. If so, just drop us a line stating your wishes, and we assure you it will be one of the pleasures of life to meet your desires. Come, now, who'll be first?



Our Weekly Puzzle

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

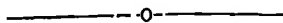
What is wisdom? What is the meaning of "partiality"? What does "hypocrisy" mean?

Who said the above? To whom was it said? Where can it be found?

Answer next issue.

Answer to puzzle in last issue:

The words were spoken by the apostle Paul to the church at Corinth to whom he was showing the value of love, the meaning of "charity" in the text. The apostle states that even though he could talk as the messengers of God, and though he could tell future events, and know all things that were hid from others and had a knowledge of all other things, and had a faith so strong he could remove a mountain, and he gave everything he possessed in alms giving; even though he sacrificed his life, it would all be as nothing unless he had an undying affection for his Creator, God, an everlasting love for his Redeemer, Jesus the Christ, and a tender friendship for his fellows. Good acts of themselves would benefit the receivers, but would react no benefit on the giver unless prompted by a feeling of affectionate, loving friendship, which is true charity. "Faith, hope, and charity," these three; but the greatest of these is charity. The passage can be found in 1 Cor. 13:1-3.



Because of their great distance from the sun the countries far north are cold and barren. If we would be warm-hearted, fruitful Christians we must live near the Sun of Righteousness.

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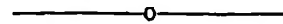
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"Give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things" (1 Tim. 4:13,15).

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Oregon Bible College
Oregon, U.S.A.

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF
"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 1:12)

VOLUME 70

CLEVELAND, O. NOVEMBER 12, 1918.

NUMBER 42

WAITING

Are you waiting, are you watching, are you ready,
Are you anxious for the Savior soon to come?
Are you ready for to greet him on that glad morn,
When he shall call his loved and chosen to their
home?
Are worldly pleasures alluring and drawing you away?
Are you putting off his coming till some future day?
Is there some great deed of valor you intend to do?
Will the Savior wait, and suit his time to you?
Is the pomp and glitter of the world the God you call
your own?
Is satan ruling o'er you sitting on his throne?
Come, list ye to the warning as given in God's word;
The judgment day is nearing, the message oft we've
heard!
When the Master comes and closes fast the door,
The welcome invitation will then be heard no more;
The foolish ones in anguish will mercy then implore:
The harvest past and ended, the righteous saved
before.
Then heed the final warning, e'er it is too late,
And follow close to Jesus inside the golden gate;
There they will reign forever on Canaan's happy shore;
They have passed within the portal, they can die
no more.

J. E. Hogarth.

BRANDEIS' REPLY TO SCHULMAN

The following article entitled "Palestine and Patriotism: a Reply to Rabbi Schulman, Opposing Zionism, by Louis D. Brandies" appeared in "The National Sunday Magazine," in 1916, and was sent to me by a sister. Believing that the information contained in it concerning the "Promised Land" will be appreciated by the household of faith, I am sending it to you to reprint in The Restitution if you see fit to do so.

The Reply

The war of civilization has directed fresh attention to the Zionists movement which, of course, is not a movement to remove all of the Jews of the world to Palestine. In the first place, there are fourteen million Jews, and Palestine would not accomodate more than one fifth of them. In the second place, it is not a movement to compel any one to go to Palestine. It is essentially a movement to encourage the Jews to exercise the same right now exercised by practically every other people in the world—to live at their option either in the land of their fathers or in some other country; a right which members of small nations as well as of large, Irish, Greek, Bulgarian, Serbian or Belgian, may now exercise as fully as German or English.

Furthermore, Zionism is not a movement to wrest from the Ottoman the sovereignty of Palestine. The relation of the Turks to the Jews has been friendly. Zionism merely seeks to establish in Palestine for such Jews as choose to go and remain there, and for their descendants, a legally secured home, where they may live together and lead a Jewish life; where they may expect ultimately to constitute a majority of the population, and may look forward to what we should call home rule.

Again, Zionism is not now merely a dream. Since the destruction of the temple, nearly two thousand years ago, the longing for Palestine has been ever present with the Jew. It was the hope of a return to the land of his fathers that buoyed up the Jew amidst persecution, and for the realization of which the devout ever prayed. Until a generation ago this was a hope merely—a wish piously prayed for but not worked for.

Some twenty years ago, however, a few Jewish emigrants from Russia and from Roumania, instead of proceeding westward to our hospitable country where they might have easily have secured material prosperity, turned eastward for the purpose of settling in the land of their fathers. Within a generation these Jewish pilgrims, and those who followed them, succeeded in establishing—

- First: That Palestine is fit for the modern Jew.
- Second: That the modern Jew is fit for Palestine.

This land, long treeless and supposed to be hopelessly arid, has been shown to have been treeless and sterile only because of man's misrule. It has been shown to be capable of becoming again a land "flowing with milk and honey." Oranges and grapes, olives and almonds, wheat and other cereals, are now growing there in abundance. Those who undertake to describe Palestine are apt to speak of it as a miniature California in its climate, its topography, and its agricultural possibilities. Others have compared it with Sicily—long the granary of Rome.

Much patience and perseverance and faith were required to develop these possibilities in Palestine; and very much remains to be done to make the life of the Jewish settler what it should be. But the commercial test has been made. In a single generation the export of oranges increased from 60,000 boxes to 1, 500,000, and in recent years the groves have been so largely extended that exports to twice this amount are expected within a few years, when these trees shall begin to bear fruit. The grape, the almond, and the olive culture have prospered likewise, and there are important exports of wheat and other cereals. This material development has been attended by a spiritual and social development no less extraordinary; a development in education, in health, and

in social order; and in the character and habits of the population. Perhaps the most extraordinary achievement of Jewish nationalism is the revival of the Hebrew language, which has again become a language of the common intercourse of men. The intensity of conviction and the devotion which the revival of the Hebrew has developed was shown in the struggle for its maintenance a year or more ago in the Palestinian schools. Believing that an effort was being made to supersede it in some of the schools, practically every teacher struck, giving up their only means of livelihood rather than submit to the impairment of the position of the Hebrew language. Pupils followed teachers, and parents aided by others in the community willingly faced, despite their poverty, the burden of establishing new national schools, so that their new-old national language might predominate. This is stuff out of which nations can be built.

There are special reasons why the Jews of America should be Zionists; for Palestine gives promise of doing for us far more than we can ever be called upon to do for Palestine. The Jewish renaissance in Palestine will enable us to perform our plain duty to America. It will help us to make toward the attainment of the American ideals of democracy and social justice, that large contribution for which religion and life have peculiarly fitted the Jew.

America's fundamental law seeks to make real the brotherhood of man. That brotherhood became the Jewish fundamental law more than twenty-five hundred years ago. America's demand in the twentieth century is for social justice. That also has been the Jewish tenet for ages. Their affliction, as well as their religion, has prepared the Jews for effective democracy. Persecution has broadened their sympathies, trained them in patient endurance, in self control, and in sacrifice. It has made them think as well as suffer. Not since the destruction of the temple have the Jews in spirit and ideals been, in these respects, fully in harmony with the noblest aspirations of the country in which they lived.

But as the Ghetto walls are falling, Jewish life cannot be preserved and developed, assimilation cannot be averted, unless there be re-established in Palestine a centre, from which the Jewish spirit may radiate, and give to the Jews scattered throughout the world that inspiration which springs from memories of a great past, and the hope of a great future.

To accomplish this it is not necessary that the Jewish population of Palestine be as large as compared with the whole number of Jews in the world. Throughout centuries when the Jewish influence was greatest, during the Persian, the Greek, and the Roman empires, only a relatively small part of the Jews lived in Palestine; and only a small part of the Jews returned from Babylon when the temple was rebuilt. But the Jews of America have also an immediate and more pressing duty in the performance of which Zionism alone seems capable of affording effective aid. We must protect America and ourselves from demoralization, which has to some extent already set in among American Jews. Throughout all the years of persecution the general standard of morals was exceptionally high among the Jews. The Jewish

criminal was rare; for with the Jews laws were self enforced and each individual was his own policeman. The Rosenthal case in New York, with its horrible revelations of violence and corruption, and the white slave prosecutions, with their disclosures of prostitution among Jewish women, brought to the best American Jew a deep sense of humiliation, and to the thoughtful, grave concern. What could be more remote from Jewish tradition than such resorts to violence, unless it be the prevalence of unchastity? The cause of such demoralization is clear. It should be nipped in the bud. It results in large part from the fact that in this land of liberty all the restraints of Jewish law by which the Jews were protected in their Ghettos, have been removed, and a new generation was left without necessary moral and spiritual support, and is it not equally clear what the only possible remedy is? It is the laborious task of inculcating self respect—a task which can be accomplished only by restoring the ties of the Jew to the noble past of his race, and by making him realize the possibilities of a no less authentic future.

In the Jewish colonies of Palestine there are no Jewish criminals; largely because everyone, old and young alike, is led to feel the glory of his race and his obligation to carry forward its ideals. The new Palestinian Jewry produces, instead of criminals, scientists like Aaron Aaronsohn, the discoverer of wild wheat; pedagogues like David Yellin; craftsmen like Boris Schatz, the founder of the Bezereh; intrepid Showerin, the Jewish guards of peace, who stand watch in the night against marauders and doers of violent deeds.

Every American Jew who aids in advancing the Jewish settlement in Palestine, though he feel that neither he nor his descendants will ever be there, will likewise be a better man, and a better American for doing so.

Furthermore, is it desirable that America should be practically the only country to which the Jews of Eastern Europe may emigrate after this war? Is it not desirable that Palestine should give a special welcome to the Jews, as the Zionists propose?"

Louis D. Brandeis.

Since this article was written the most of Palestine has been taken from the Turk by a British army under the command of General Allenby, and Zionism has advanced by leaps and bounds. The Allied nations have promised Palestine to the Jews when war is over. Later I may write an article on the restoration of Israel. Will it be before or after the return of Christ?

Your brother in hope,

A. L. Corbaley.

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COMMENTARY ON THE APOCALYPSE

Chapter 3

As many as I love I rebuke and chasten: be zealous therefore and repent (vs. 19).

Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me (vs. 20).

The fact that Christ rebuked the lukewarm saints of Laodicea is evidence that he loved them; and that is why he exhorts them to turn away from their present condition and to walk worthy of the name of their Lord and Master who still loves them. "Behold I stand at the door and knock." Here we have a picture of love and condescension. The Lord of glory: he that has been exalted to the divine nature, and to a seat with God on his throne in heaven. This is he that condescends to seek admittance at the poor man's door. He will not force the door; the man himself must open it. "I will come in to him and will sup with him, and he with me." What has the poor man to set before his royal guest? He has poverty and nakedness; while his royal guest has for him immortality, eternal life, and a seat with him on his throne—the royal throne of David restored, and extended over all the earth.

Also the gift of adoption into his family, making him a joint heir to the first dominion over every living thing that moveth upon the earth (Gen. 1:28). "And thou, O tower of the flock, the strong hold of the daughter of Jerusalem" (Micah 4:8). Taking this picture of the royal monarch seeking admittance at the poor man's door as a symbol, and expanding it to its counterpart, what a vast subject opens up to our vision! "God so loved the world, that he gave his only begotten Son; that whosoever believeth on him, should not perish; but have everlasting life."

To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne (vs. 21).

To the overcomers of Laodicea, a right royal promise is given. That is, to sit with Christ on his throne; and the beauty of the construction of the messages is that the overcomers of all the seven churches, are equally heirs to the royal promise. "What I say unto you, I say unto all." "With me on my throne." A clear distinction from the Father's throne. The Father's throne is the throne of the universe; while Christ's throne is the throne of David restored and extended over all the earth. Could there be any greater incentive given to strive to overcome the promptings of the flesh, and to follow the teachings of the spirit?

He that hath an ear, let him hear what the spirit saith unto the churches (vs. 22).

At the close of each message this admonition is given, indicting clearly its importance. It is found in Matt. 11:15 and in 13:9-43; Mark 4:9-23; 7:16; Luke 8:8; 14:35; Rev. 13:9. In each instance it is given at the close of a subject, and before the beginning of another. This fact should be given due weight when we read Rev. 13:9. To the

church in Smyrna it is written, "Thou shalt have tribulation ten days," future tense, clearly prophetic. This was fulfilled in the persecutions under Gelarius and Diocletian (303-313 A. D.) on the principle of a day for a year. And in the church of Sardis we have a waymark revealing its chronology; the death state of the church of Sardis is the same event as the death of the two witnesses (Rev. 11:8). They are both God's witnesses. In fact they are one. The death of the two witnesses occurred just before the reformation in the forepart of the 16th century. They lay dead 3½ years, a day for a year. The reformation was their resurrection and ascension to heavenly positions.

Again, the open door that the Master set before the church of Philadelphia by sending a mighty angel with the open book, the Bible, is symbolized by the angel of Rev. 10. The footsteps of that symbolic angel whose feet were like pillars of fire, consumed the dark superstitions of the apostacy by the open Bible in the angel's hand. And no man could shut the opened door. The pope tried with all his might to close the door, but failed. Here Christ is seen to be the bearer of the keys. The keys of the man on the Tiber are not the true keys; they do not include "the key of David" that will open the door into the kingdom of God. The introduction, in the first chapter, including the glory and exaltation of Christ, together with the messages to the seven churches forms the first section of the Apocalypse.

Geo. Francis

 THE PROPHET ELIJAH

I will read a paragraph concerning the reign of Asa king of Judah previous to the lesson, as it seems to be necessary to become acquainted with the order of things before Elijah came to view. It was the 31st year of Asa's reign that Omri began to reign. He was a wicked prince, and followed in all the evil ways of those who had gone before him. At his death the government passed into the hands of a man, if possible, worse than himself, namely, Ahab his son, who, to add to his wickedness, married Jezebel—the worst woman of her age. She was an idolatress and bent on making others the same. She made no disguise of her religion, nor of her enmity to the Jewish priests and her intention of overthrowing the established faith. Soon the heart of her husband was turned after her strange gods, groves were planted and a priesthood ordained, a temple built and the idol Baal set up for worship—a species of idolatry unknown in Israel since the days of Samuel. It seemed as if the knowledge of the true God would be forever lost among the Israelites.

Suddenly the prophet Elijah boldly stood up among them, to stem the overwhelming tide of corruption, and succeeded in preserving many of his country men in the worship of Jehovah. This great prophet waged against principalities and powers, spiritual wickedness in high places, in honor of Jehovah, and his Israelitish kingdom. Elijah is introduced with considerable abruptness, by the name of Elijah the Tishbite from the name of a town beyond the Jordan to which he belonged. He announced punishment in the shape of a long

continued drouth and consequently famine, which should be removed only at his own intercession. It then became needful that the prophet should withdraw from the presence and solicitations of the king. Accordingly he concealed himself in a cave near the brook of Cherith—one of the streams which fell into the Jordan where the kind providence of God sent him bread and meat every morning and evening by ravens. After a time the brook became dry, and the prophet was instructed to cross the country into the dominion of Jezebel's father, which was Sarepta, near Sidon. As he approached the place he met a poor woman who was seeking a few sticks for fuel. The prophet asked her for a little water; which was very scarce at that time. But when he also begged of her some bread she declared to him that she had nothing left but a handful of meal and a little oil with which she was then about to prepare her last meal, after which nothing remained for her and her young son but to die. Elijah however encouraged her not to fear but to prepare him some food, promising in that great name which even foreigners had learned to dread, that her scanty supply would not fail until the bountiful heavens once more gave forth relief.

Was her faith strong enough to trust him? Yes; her faith enabled her to comply with this request. For over two years she and her son and the prophet were supplied with sufficient food; for "the barrel of meal wasted not, neither did the cruse of oil fail, until the day that the Lord sent rain upon the earth." The implicit faith of this poor widow in the power and mercy of God was strengthened and rewarded by a more signal miracle which Elijah effected during his abode with her. Her son became very ill with some greivous disorder and died. He was restored to life by the intercession and prayers of the prophet, and she now confessed her full conviction that Elijah was a man of God, and that the word of the Lord in his mouth was truth.

Elijah received the divine command to go and present himself before Ahab. At this time the famine was so severe that the king in person had gone through one part of his dominion in search of provisions, while he sent to Obadiah, his principal steward, into another part for a similar purpose. Obadiah was a good man; he had used his influence in protecting the persecuted servants of Jehovah. Elijah met this person and prevailed upon him to conduct him to the king. Ahab had been seeking Elijah to punish him as the author of calamities which Israel suffered, and as soon as he saw him he broke forth into reproaches against him as the troubler of Israel. But the prophet boldly retorted the charge and affirmed that all the miseries under which the nation suffered had befallen it on account of his rejection of the God of Israel, and of the idolatries with which he and the queen had polluted the land. In order to satisfy Ahab of the vanity of the god to whom they had turned, he offered singly to confront the whole of them in the sight of Jehovah, that it might be seen by manifest signs who was the true God and worthy of worship. Ahab was so awed by the rebuke and decisive manner of the prophet, and perhaps apprehensive of further judgment if he refused, that he ordered the attendance of all the priests of Baal, about eight hundred in number,

to bring the matter to a final decision. The people assembled in great numbers to witness the contest in which they were so deeply interested. Elijah proposed that two bullocks should be prepared for sacrifice, one by the priests of Baal, which they should cut in pieces and lay upon wood, but put no fire underneath; the other by himself, in same manner. And then continued Elijah, "Call ye on the name of your gods, and I will call on the name of Jehovah; and the God that answers by fire, let him be God." Nothing could be fairer than this; but it is very awful to think that the supremacy of Jehovah should ever have become a question. Did Baal hear the priests when they called upon him to attest his power by consuming with fire the victim laid upon the altar? No, there was no voice, nor any that answered, although they called upon their god until the time of offering the evening sacrifice. As the day advanced the priests were in the frenzy of a losing cause. What did they do? They cried aloud and cut themselves with knives and lancets until blood gushed out upon them. The priests of Baal had consumed most of the day in their useless invocations, and now Elijah advanced to prepare the altar for his offering. He reared an altar of twelve stones according to the number of tribes, and after laying on the wood and the victim, he caused it to be inundated with water from the river. He then called upon the Lord to interpose that all Israel might know that he was the true God, and that their hearts might be turned from vain idols to himself. What happened? The fire of heaven came down and consumed the victims and dried up by its intense heat all the water which had been poured around.

What did the people do when they beheld that sight? They yielded to the mighty impulse of the conviction which oppressed them, and fell upon their faces exclaiming, "Jehovah, he is God." The prophet then commanded the priests of Baal to be slain, and his order was immediately obeyed. After the idolatry had received this check the prophet intimated to Ahab the approach of relief from the awful calamity under which the land had groaned so long; and directed him to go home in that confidence. Elijah proceeded to the top of Mount Carmel, and prayed for rain seven times; the answer to his prayers speedily followed by a fulfilment in the shape of a little cloud rising above the Mediterranean. The heavens had grown black with clouds and wind; there was a great rain.

These incidents produced some salutary impressions upon Ahab, but the higher energies of his wife caused them soon to disappear. Her anger was great on account of the destruction of her priests, and she vowed to be revenged. Elijah heard of this, and knowing she had the power to execute her threats, he deemed it right to withdraw himself for the present. He returned into a wilderness. After traveling about one hundred miles, he became exhausted with thirst and hunger. He cast himself under the shade of a juniper tree, and prayed for death to end his troubles. But God had not forgotten his servant, so he sent an angel to comfort and sustain him. He does the same today when we are in trouble. The prophet discovered a cake baked on the coals and water at his head. Helping himself to both he laid down again. The angel appeared the second time telling

him to eat and drink. The word of the Lord came to him asking what he was doing there, and he said, "I have been jealous for the Lord of hosts. The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword. I only am left and they seek to take my life." In this spot the Lord appeared to him, preceded by a strong wind, an earthquake, and a fire, and speaking to him in a still small voice, commanded him to repair to Damascus and anoint Hazael to be king over Syria, after which he should anoint Jehu to be king over Israel, and appoint Elisha to be his own successor. The prophet did not delay to return, but he deemed it necessary to execute his last commission in person. He found Elisha the son of Shaphat beyond Jordan ploughing with twelve yoke of oxen, and cast the prophet's mantle over him as he passed. Elisha understood the sign, and after he had been allowed permission to bid farewell to his parents, he followed the prophet, to whom he thenceforth remained constantly attached through all his fortunes.

Sister Meermans.

ory. We are not to question why we are to believe that. But after all it had a meaning. It signified something. If Jesus had raised in one day his death and resurrection would have effected the faithful in one age only. On the other hand, his death effects those in this age as well as that which is to come. So we can see in that sleep of three days and nights, and a triumphant resurrection on the third day a hope of the faithful in all ages. Just so Jesus woke up his apostles twice the night he was betrayed. The third time he told them to sleep on. If unfaithful in the age to come, and you go to sleep, it is final: you will sleep on. Then how necessary that we keep awake, and when the faithful are awakened from their long sleep, their record will be such that they may not go to sleep forever.

How awful the sentence, "Sleep on"! No, Brother, your baptism is not valid. Hasten to some true believer, and with your own belief corresponding to the administrator's, put on Christ. Take, as Brother Huggins says, the only name given under heaven whereby we must be saved.

Almus Adams.

THE NECESSITY OF REIMMERSION

Brother Herren's Case Discussed

Just finished reading Brother Herren's letter in last Restitution, and your editorial comment is so good I wish to commend it. He says he was baptized by a Campbellite into three names, both bad enough. It is God's prerogative to order and our duty to obey. If we presume to change the order or plan in the slightest degree we have just that much of man in it, and do it to our own peril. If you, Brother Herren, had told that Campbellite preacher you believed Christ literally died and was buried, he would have promptly told you he did not believe it at all.

Now do you suppose God puts the approval upon the work of a man who denies the death of his Son? Baptism represents that, and if he did not believe it, then going through the act made it a farce. He says that he was baptized in three names. Jesus said, "No man cometh to the Father but by me." Again, "I am the door." Again, we are told Jesus brings us to God; and once more he is our Mediator. But we notice these several points.

We must pass through the door (Jesus) in order to get to God. A Mediator stands between us and God. Then how can you get to God unless you pass through the Son? But if you were baptized in the name of the Father you brushed the Son to one side, and got to the Father first. Again, baptism represents death, burial, and resurrection. Then do you believe God died? Did you ever stop to consider that our salvation rests in the belief that Jesus died and was buried and rose the third day? Read 1 Cor. 15:1-3. We might reason within ourselves that it possibly makes no difference whether we believed he rose in one day or three, and feel perfectly satisfied. But notice, Paul settles it by making that one of the points we were to believe and not forget. We must keep it in mem-

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COME, LORD JESUS

It was a universal characteristic of the early saints that they loved the appearing of the Lord. They watched for it more eagerly than for anything else. Paul says that a crown is laid up for him and for them also that love his appearing (2 Tim. 4:8).—E. P. Marvin.

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EDITORIAL

Brother R. A. Humphreys writes that his son, Samuel, has been called to camp.

What you see impresses you more than what you hear. The power of example is greater than precept.

"The seed is the word of God." Yes, but the seed will never grow in the granary. Get busy and scatter it everywhere.

To exalt the ministry, Christ went "up into a mountain;" but in order to humiliate the minister he sat down and taught (Matt. 5:1).

By oversight the article last week entitled "The Great Need of Exhortation," appeared without the author's name—Sister Flora A. Wood.

The Printing Press financial report may be delayed several weeks. We want to have it complete and final when it is given. This explains the delay.

Have any of our readers paid for Bible Lessons in advance, and not received them yet? If so, you have been passed by through mistake, and you should send us a notice of how many copies you have paid for, and they will be mailed at once.

Human nature gravitates to evil as a stone does to the earth. It must, therefore, be subjected to the lifting power of truth, which comes only from

God through his word (Jas. 1:18). Otherwise it will go to the bad. The philosophy of idleness leads to mischief.

Once off the right track, once wander out of "the narrow way" (Matt. 7:13, 14), and every step takes you the wrong way, scripturally called "the broad way." There is no safety morally, financially, or religiously but by refraining your feet "from every evil way."

"They that live godly shall suffer persecution." But you say, "I am not persecuted by the world." We have never been robbed by thieves, either, but they know that we have nothing valuable enough to steal. Does the world ignore your standing in the truth for the same reason? Alas, but it is true.

SUNDAY ONLY DAY OF PUBLIC WORSHIP FOR FIRST TWO CENTURIES

Sabbath keepers should consider the following testimony: "In the early Christian worship the reading of the Scripture came first, then preaching; the heathen attending thus far, as well as Christians, as in Paul's time (1 Cor. 14:24); then, they and the catechumens having been dismissed, the prayers, Lord's prayer, agapoe followed. See Palmer's English Ritual 1:13, etc. This was the Sunday service; Sunday being the only day of public worship in the first two centuries" (Elliot's *Horae Apocalyptiae*, Vol. 2, page 488). For the benefit of Saturday keepers we repeat the last words of this quotation: "Sunday being the only day of public worship in the first two centuries."

FIRST PREPARATION, THEN EXECUTION; FIRST PROPHECY, THEN FULFILMENT

"And the seven angels which had the seven trumpets prepared themselves to sound" (Rev. 8:6).

1. The Divine Order is First Preparation, Then Execution.

1. In gospel blessings for saints (Matt. 27:62; Eph. 6:15; 1 Sam. 7:3; Matt. 3:3; Luke 1:17; 2 Tim. 2:21; Rev. 21:2; Matt. 25:34).

2. In judgments for sinners (Isa. 14:21; Joel 3:9; Prov. 19:29; Matt. 25:41).

2. Preparation for Sounding the Seven Trumpets

1. From the death of Julian, A. D. 363, to death of Theodosius, A. D. 395. There was thus thirty-two years of "preparation" (Gib. 2:499, 500, 501, 502, 504).

3. First Prophecy, Then Fulfilment

1. God appeals to fulfilled prophecy as attesting his royal signature, the solemn seal of his own hand, to Holy Scripture (Deut. 18:21; Isa. 41:21-23; Jer. 28:9; 2 Pet. 1:19-21; John 13:19; 14:29; 16:4, 13).

2. He who foretells must foreknow. Israel's

-dispersion foreknown, forseen, and foretold 1520 years before it occurred, with ten details amplified (Deut. 28:49-57).

3. Predicted that Israel, although subjected to worse national calamities than has blotted out other nations, yet would not become extinct like them (Jer. 30:7-16).

WHAT MAKES ENEMIES

The following editorial appeared in *The Restitution* in 1914, and is republished at the request of Brother R. A. Humphreys:

Our enemies on the whole are a numerous company. This fact would have distressed us at one time. When young we were smitten with the popular dictum that it was a good thing, and a thing to be aimed at—have no enemies. We tried to work for the truth under this delusive idea for some time. Our dreams on this head, however, were soon rudely shattered. Having the Bible standard before us in all things, we came to see the futility of our no-enemy policy and to perceive the wisdom and reason of Christ's saying: "Woe unto you when all men speak well of you." We found it impossible to avoid giving offense, and after many struggles against the inevitable we quietly and grimly surrendered. We saw that we could not prevent the making of enemies without becoming a time-server and a man-pleaser. Accordingly we made up our mind to accept enmity, and to adopt as the only workable policy the policy of being on God's side of all matters, regardless of the consequences. Not that we gave up the idea of being friendly; far from it. We have always had the commandment before us that we are to bless, and curse not; to do good to them that hate us; to pray for them that spitefully use us. In this spirit we have always tried to act, though frequently without the entire success we could have wished. After making up our mind that we could not prevent the existence of enemies, that their existence was the inevitable corollary of an endeavor to follow the course of faithfulness to divine principles, their existence ceased to be a trouble to us in any serious sense. In our simplicity we once thought that the enmity which has been endured by all true disciples, from Abel down, was the result of their own needless brusqueness in dealing with opposition. Rough experience has taught is that it is not necessary to sin against anyone to make him our enemy. Abel did not wrong Cain, yet Cain killed him; Joseph did not sin against his brothers, still they hated him and sold him as a slave to foreigners; Christ was always good, kind, and gentle to his contemporaries, still they crucified him on the cross. Today our most bitter enemies are those against whom we have committed no wrong and have grieved with no trespass. However blameless a man may deport himself toward people, if he adheres uncompromisingly to the principles of the gospel he will have a whole "generation of vipers" aroused, licking out their tongues, ready any time to strike him down with deadly venom, merely because he belongs to the "seed of the woman." Without any offense on his part, merely that he belongs to the

seed of the woman is enough to excite into dangerous activity this "enmity" of the serpent (Gen. 3:15).

IS SALVATION POSSIBLE AFTER DEATH?

The Romish doctrine of the intermediate state is very convenient in these days of long casualty lists, and some kind of purgatory, or even something more pleasing to the natural man, is sure to appeal to many outside the Roman Catholic communion. A recently published book entitled "God and the Soldier" and consisting of addresses given at "the front" by two well-known Scottish ministers of the gospel, is reviewed in "Our Hope" (New York); and the following quotations will show its doctrinal tendencies in the realm of eschatology:

The revolution made by war in the social organization brings in its train a revolution in the realm of the soul. The church must find a third category. It must propound not only a doctrine of heaven and of hell, but also a doctrine of an intermediate state.

Man must be free as here to fall away from the road that leads to splendor; free also to lift his eyes heavenward in the midst of hell; free even there to say, "I will arise and go to my Father," and in the long, long end God will win. The eternal harmony will at last be broken by the crying of not even one lost soul.

If prayer be the mightiest weapon placed in our hands, we dare not restrict its power merely to the aid of the living. For the dead are on the same great stream of life as we are, and they, too, need the shepherding and the shielding of God.

Multitudes today pray for their dead, and the church must give expression to this yearning of their souls.

This is one of the sad signs of the times which must grieve the hearts of many of God's children in these closing hours. Only the day of judgment will reveal the extent of the harm done by such teaching as this. It has for its foundation the old statement of the adversary, "Thou shalt not surely die," upon which so much error has been built during all the centuries since our first parents were deceived.

If, as these Edinburgh doctors of divinity assert, "the dead are on the same great stream of life as we are," why may they not get right with God during the intermediate state, and why may they not be benefitted by our prayers? Jesus lives to help all those who call upon him in true repentance, and if the dead are in such a condition as to repent and call upon the Lord for pardon, will he not hear them so long as he is in the place of intercession?

One thing that shuts the door on this false hope and fixes the gulf between saved and unsaved during death is the unpopular but scriptural doctrine of the sleep of the dead. If unconscious and inactive, then as they fall asleep so must they appear before the great white throne at last. Once accept this view of death and the bottom drops out of the Romish purgatory, prayers for the dead, and Spiritualism. And men will be urged to get right with God now, in this present life, if they would escape the awful doom that awaits lost souls.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Dear unsaved friend, if you should read this, delay not longer. Jesus can save you now, and will if you are willing. Tomorrow it may be too late.—Selected.

COMMUNICATION

Dear Restitution:

I have passed my 76th year, and have lost the sight of my left eye. It is rather difficult to use a pen. I am glad to see our printing press so nearly paid for. You will please find herewith \$10 to help finish paying for what is needed to start it out without having any claims against it. We are certainly living near the return of our blessed Lord to establish what the combined forces claim they will do. It is not in man that walketh to direct his own steps. The power has been in their hands for nearly six thousand years, and we are now passing through the results. Jeremiah 31 to 34 is being fulfilled with many other passages of the Holy Bible. With kindest regards and best wishes, I am yours in the one hope,

Wm. D. Root.

THE KINGDOM AGE

Editor Post Express:

The transformation taking place in the Holy Land is of special interest to Bible students in that the restoration of the land to God's ancient people (which purpose England has in mind) will fulfil prophecy and mark the commencement of a new era. The Kingdom of the Messiah foretold by the prophets of the Old Dispensation has never been given up, neither have the promises concerning it been abrogated, its institution has been held in abeyance until the "Times of the Gentiles" should be fulfilled.

Our Lord said that the generation of Israel should not pass away until all should be fulfilled.

The generation of Israel has never passed away. Other nationalities have intermarried and lost their identity. What is the meaning of this miraculous preservation of God's ancient people? Does it not mean that God is going to fulfil to them, and in them, the promises made to Abraham, their father?

St. Paul would not have us be ignorant of this mystery, "That blindness has fallen upon Israel until the fulness of the Gentiles be come in" (Rom. 11:25).

"Therefore behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers" (Jer. 16:14).

The Christian era is in the nature of an inter-

polation between the time of the rejection of the King, and the time when it shall be said: "Blessed is he that cometh in the name of the Lord."

The church and the kingdom are therefore not identical. The church did not come into existence until after the kingdom had been preached and rejected. The mission of the church in this present age is to call out from the Gentile world a people for God's name, and in the ages to come to show the "exceeding riches of his grace."

On the other hand, the kingdom which is yet to be established here on earth with Jerusalem as the religious centre of the world, will fulfil the promises made to Israel and vindicate to the kingdoms of the world our Lord's absolutism and crown him King of kings and Lord of lords.

Your correspondent is here only skimming the surface of a subject attracting wide attention at the present time. We are talking of a "World Democracy," but there can never be a true democracy without the autocracy of Jesus Christ, and if we are to rightly interpret the events of our day we must view them from a point beyond the world's frontiers.—W. L. Davis, Archdeacon of Rochester.

Sent by Brother C. H. Morse.

OBITUARY

Sister R. M. Williamson

October 19, 1918, death entered the home of R. M. Williamson and deprived him of his wife, Ela Williamson. She died of heart dropsy. Her age was sixty years 8 months and 15 days.

She leaves to mourn her loss a husband, four children, and several grand-children. She was mother of nine children, of which five preceded her in death. The others live at Pelzer and Williamson, S. C. They were all at her bedside when death came. She was laid in the tomb at Guthrie Grove, S. C., Oct. 20. Elder A. N. Durham read a few verses of Scripture from 1 Cor. 15. On account of inclement weather and the flu epidemic the funeral was postponed until later. She has been a member of the Church of God for above ten years. She lived to see the way of life and embraced it and continued until the end for the hope she had in the resurrection of the dead. Her husband and four children are all members of the Church of God at Guthrie Grove. We are waiting for the soon coming of the one who said, "I am the resurrection and the life." Our prayers are, "Come, Lord Jesus, come quickly." We long for thy companionship of thee and all the righteous saints on the earth when the curse is removed. For that time we do patiently wait.

M. O. Williamson.

Of Aaron's sons, one of ye Levite's train
Lies here, with comfort for to rise again;
Generous he was, the poorer people's friend,
A faithful Abraham lived, and made an end.—
Epitaph on an old tombstone in the churchyard at
Rottingdeane, Kent, England.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Proverbs 18:24

FRIENDS

When our time of gladness ends
We can always turn to friends;
Not the passing neighbor who
Smiles and mutters "Howdy-do,"
Not the ones who come and go,
Sharing joy but never woe;
But the splendid and sublime
Who are gentle all the time.

Friends who've journeyed long and far
Liking us for what we are;
Friends who seem to be a part
Of our spirit and our heart;
Sharing every care we know,
Suffering when we suffer woe;
Smiling with their words of praise
When success has crowned our days.

Friends devoted, kind and true!
Oh the numbers very few
Unto whom a man will turn
When hope's embers faintly burn!
And how great his loss the day
One of them is called away!
Seldom now friends take the place
Of the absent, smiling face.

When the winds of trial blow
And the heart is sick with woe,
When no longer we can keep
Locked in secret chambers deep
All life's heavy freight of care,
In confession's hour we share
Every burden, as we must
With the friend that we can trust.

Rich is he whose toiling ends
In the love of faithful friends,
'Tis a sign of how much he's given,
Its a proof of how he's striven,
If in failure's hour a few
Wish to help him safely through,
Friends are God's reward to man
If he does the best he can.

Let No Man Despise Thy Youth

1 Tim. 4:12

Father's business was wagon and coach building. The third loft of his building was used as a paint shop. The then president of the Adams Express Company had sent in a coach to be refinished and delivered in Elberon, N. J., on a certain day. To accede to his request meant hurry and rush. The coach was finished on a Saturday and

left in the "varnish" room to dry. The building—though large was old fashioned, without elevators, simply having open hatchways—"open" meaning they had no walls. On each floor they had covers even with the floor that could be lifted off when the hatch was to be used. On Monday morning the coach was placed on the hatch covers and ropes adjusted for the purpose of lowering the coach to the ground floor; but when the wheel was turned and the ropes tightened it was found the ropes rubbed on the sides of the coach. This time it was the top of the coach that suffered. In the paint shop thirty men were employed, each had an idea. Each plan was tried, and each plan proved a failure.

That morning a new apprentice had been engaged. He was a boy about 15 years of age and lived on the East Side, a section of the city where they never saw a coach except at a funeral. No one ever thought of asking George for his opinion; he didn't know anything any way. At last in a timid way he ventured to offer a suggestion. As an answer the men shoved him from them. But father had heard something of what he said, and ordered that his plan be tried. George had the ropes adjusted his way. The wheel was turned, the ropes tightened, the coach was raised, the covers of the hatch removed, and the coach in a few minutes was in safety and without a scratch, lowered to the lower floor. George, who didn't know anything, saw something that thirty seasoned veterans could not see. Why? George had an "open" mind; he had no pre-conceived notions. When he looked at the problem he was able to see it from its different angles and was thus able to reach a solution. The men simply offered a plan which they had previously seen. Their minds were warped; they could see no other way. But their plan did not work and George's did. Therefore "Let no man despise thy youth."

How often this true story of "George and the hatchway" has come to mind when a young man visitor in answer to the Elder's invitation to address the meeting would reply, "No, I haven't anything to say. You people, grown gray in the service, must know more than I. I will listen." Had he spoken, he might have electrified the meeting. Many times a new voice carries thoughts that would be new to the hearers, thoughts that would prove a blessing. We are not of those who have "itching ears;" we are not looking for fine speech. But we do want the truth, and you may be the one that has it. So deliver your message. Give God the glory, praising the Lord, and "no man will despise your youth."

Child Training

By Edith Clark Cowles

A wise mother will not allow any exercise to continue indefinitely. As soon as the child appears bored his attention should be diverted to some other kind of play. There are so many duties inside and outside of the house which an eager, willing child can assist the mother in performing, he may be kept happily employed, while unconsciously learning much that will be always useful to him.

Toward the close of a busy day, before early tea and bed time, there comes the period properly known as the "children's hour," when father or mother tells or reads a story. All parents are not gifted story-tellers; but most of them may become, with a little effort, sufficiently adept to be entirely satisfactory to a lenient audience. There are many Bible stories such as Ruth, David, and Goliath, Daniel and the lions, etc., that always hold the interest of the child, and these, if the mother begins early with simple stories she can easily, with practice, master the more complex ones. A story told is much more satisfactory than a story read.

As the child grows older, there are nature study primers and readers which give charming accounts of the lives and habits of plants, insects, fishes and animals.

Instilling Respect for Life

Live pets serve to instil in the child respect for other life beside his own and to give him a sense of responsibility in providing for their care.

Few parents need to be told the value of individual gardening, and if no greater space can be provided, a window box will serve as a garden bed.

The intelligent parent realizes that the child is above all things else a self-acting being. This abundant activity is a compelling force which must find an object upon which to spend itself. In other words, the child must be "up and doing." Let us, therefore, endeavor to always provide him with worthy objects upon which to expend that divinely provided energy.

Life lies before him, and we wish him not only to obtain the best from life, but to contribute to life something worth while. He exerts influence as unconsciously as he breathes, and as parents it is our privilege to see that he becomes a conscious influence for good.

Every act of his is a preparation for the life he is to lead, and it is our privilege to equip him for his journey with a strong, clean, healthy body, a well stocked mind, and a spirit which bids him serve his fellow man and thus "fulfil the law of God."

Nature

Nature's physician, so Galen said, was "essential to health"; and so say all the noble men and women of the medical profession.

To love trees, whispering leaves and white clouds, the lights in the sky, the smell of ploughed grounds, the daily fresh scents of the woods, the rocks, birds, flowering vines; animals little and big; bees and blossoms, waving branches and waving water, winding streams and bubbling brooks, firelit stars, as they first appear in the twilight and last appear at daydawn, shells and pebbles along the ocean beach, the sweet salt air—the silence and the drowsiness and dreaminess not only have a call to health for us, but bring to us the blessing of body and soul, new blood and brawn.

He and she who work hard, must find a way to play hard and, thereby, have better bodies and better souls to enjoy their work.

God is the creator, author, of the trees, the clouds, the sky, the fields, the woods, the rocks, the birds, the animals, and all other things that the eye can see or the hand touch. And if we study nature as we should, we cannot fail to see God's loving will in all things. So whether we work or play let us study nature, but in this study let us not be content with the mere looking into, the handling of the thing itself: let us look above and beyond the article and see in its creation the will, the power, the strength and the love of God, who as the author of all things, animate and inanimate, created them for the blessing of man.

Daily Thoughts

| | |
|---|------------|
| I will trust in the covert of thy wings | Psa. 61:4 |
| Cause me to know the way I should walk | Psa. 143:3 |
| All the paths of the Lord are mercy and truth | Psa. 25:10 |
| Thy God that teacheth thee to profit | Isa. 48:17 |
| In returning in rest shall ye be saved | Isa. 30:15 |
| I will not fail thee, nor forsake thee | Josh. 1:5 |
| Thy faithfulness reacheth unto the clouds | Psa. 36:5 |

A Hymn

O God, pray keep from wrong
The life of one who sings thy heavenly song;
Keep my footsteps in the path of right,
Guide me safely through the world's dark night.
Come, God and King of peace and love,
Stretch forth thy hand from thy throne above,
Breathe thy strength round me when I would be weak,
The path you trod is the path I seek,
I know thy love is good and wide and great;
I worship thee, I praise thee, thou art compassionate.

William Faversham

The author of the above hymn is an actor who has met with great success in the interpretation of the writings of William Shakespeare. He is English born, lived some years in India, but now is a naturalized American citizen.

Be Self Reliant

Fight your own battles, hoe your own row. Ask no favors of anyone, and you will succeed five times better than one who is always beseeching some one's patronage. No one will ever help you as you help yourself, because no one will be so heartily interested in your affairs. Men who make fortunes are not those who were given five thousand dollars to start with. Men who have by their own exertions acquired fame, have not been thrust into popularity by puffs begged or paid for or given in friendly spirit. They have stretched out their hands and touched the public heart. Men who win love do their own wooing. Whether you

work for fame, love, money, or anything else, work with your hands, heart and brain. Say "I will" and some day you will conquer.

—o—

Our Weekly Puzzle

Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Who was it that laid down his life, not for friends only, but also for those who were at enmity with him?

What is the meaning of the words "whatsoever," "command," "henceforth"?

What other difference is there between "friends" and "servants" than here mentioned? Who is "my Father"? Who spoke the above? To whom was it spoken? Where can it be found?

Answer next issue.

Answer to puzzle in last issue:

"Wisdom" is the power of discerning what is true and right—the Christian spirit and character.

The meaning of "partiality" is a desire to favor one person more than another. "Without partiality" means treating every one the same, making no difference between people. "Hypocrisy" means "pretence," "making believe," "a false part."

The passage was written by James to the twelve tribes scattered abroad, and can be found in Jas. 3:17, 18.

—o—

One of the best things recently said is a remark by William T. Ellis: "There are three kinds of people in the world: the wills, the won'ts, and the can'ts. The first accomplish everything and the third fail in everything."

—o—

The early Christians believed that to prepare the departed for the morning of resurrection they should be placed in the grave with heads to the west, ready to face the rising sun. This idea has survived until now, as any old cemetery and some modern ones will testify.

—o—

Here is a good Bible search for anyone who is so inclined. A Boston clergyman wanted to tell his mother of something important that had happened to him, and sent this message to her:

From sweet Isaiah's sacred song, ninth chapter and verse six,

First thirteen words please take, and then the following affix:

From Genesis, the thirty-fifth, verse seventeen, no more, Then add verse twenty-six of Kings, book second, chapter four;

The last two verses, chapter first, first book of Samuel. And you will learn what, on that day, your loving son befell.

What happened to him?

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—o—

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THE POPE'S VACILLATIONS

We learn from recent press reports that the Pope of Rome approves of President Wilson's fourteen propositions regarding the war, and hopes for a speedy declaration of peace on the basis of the claims of the Allies. We remind our readers that this is just what "The Menace" has predicted for three years. The Allies are now in the ascendancy, and reasonably sure of success, and so the Father (?) is about ready to switch to their side. The Roman church has always been great in the use of switches, both for the benefit of "heretics" and of themselves. Rome has always shown great ability in switching to the side of the majority. Heres hoping the Pope may get switched at the peace conference, and then, in seeking to regain temporal power, get switched forever into the ditch.—V. Sizemore.

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Seasonable Words

"A word in season" may save a life from wreck, and inspire a life of heroism for God, truth, and righteousness, and result in the uplifting of multitudes to immortality and glory. A sentiment has overthrown thrones and revolutionized nations. Every word spoken has its influence for good or evil; although apparently causing but a ripple in the ocean of "time," yet it spreads until its circumference is bounded only by infinity. Let your words be as the "orange of gold in its framework of silver"—blossom and perfume and fragrance, delightful to sight and senses. Withhold not your words of hope and cheer and comfort. The tears of the sorrowing Marys are helpful to the crucified sufferers. The tenderness of "the weaker vessel" often imparts strength to the strong man in his moments of weakness and despondency, and refreshes him and sends him forth as a giant with strength renewed.—The Messenger.

It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool.—Solomon.

The Restitution

A PAPER REPRESENTING THE CHURCH OF GOD, AND DEVOTED TO THE EXPOSITION AND DEFENSE OF
"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (ACTS 8:12)

NUMBER 43-

CLEVELAND, O. NOVEMBER 19th, 1918.

VOLUME 70

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| 16. Healing all that came to him | Matt. 15:29-31 |
| 17. Four thousand fed | Matt. 15:32, 33 |
| 18. Healeth the lunatic | Matt. 17:14-21 |
| 19. Healeth the sick in Judea | Matt. 19:2 |
| 20. Healed two blind men near Jericho | Matt. 20:29-34 |
| 21. The fig tree withered | Matt. 21:18-22 |
| 22. Healeth the palsy | Mark 2:3-5 |
| 23. Healeth the withered hand | Mark 3:1-5 |
| 24. Healed the deaf man | Mark 7:31-35 |
| 25. Healing the servant's ear | Luke 22:50, 51 |
| 26. Healed the blind at Bethsaida | Mark 8:22-25 |
| 27. Miraculous drought of fishes | Luke 5:4-6 |
| 28. Raised the widow's son | Luke 7:12-15 |
| 29. Christ stilleth the tempest | Luke 8:22-24 |
| 30. Healeth the crooked woman | Luke 13:11-13 |
| 31. Healeth the dropsy | Luke 14:2-4 |
| 32. Healeth the ten lepers | Luke 17:12-19 |
| 33. Healeth the impotent man at the pool | John 5:5-9 |
| 34. Healeth the blind at Siloam | John 9:1-7 |
| 35. Raiseth Lazarus to life | John 11:34-44 |

E. W. Knapp.

THE GRAND OLD BIBLE

Its Light and Shade

One language (Gen. 11).—Coming events, it is said, cast their shadows before them. This is on a large and gigantic scale in the Scriptures. These are full of shadows of coming events. The one language period is one of the shadows, a shadow of coming times, when the different language speaking people of the earth shall return to primeval conditions, when there shall be one emperor, one empire, one law, one religion, one house of prayer for all nations, and eventually, and with every

probability in the world, one universal language—the language suggested by all the facts of the period put together—Hebrew, the language of the restored nation; then the head of all other nations upon earth and the capital of dominion embracing land and ocean to the utmost bounds of the everlasting hills.

The King of Salem (Gen. 14).—The King of Salem was also priest of the most high God. More than this he was king of righteousness, and king of peace (Heb. 7); and in his uninherited and non-descending priesthood, "like unto the sons of God," whose priestly order is of the Melchisedeck type, "after the power of the endless life." The initial counterpart to this has already been inaugurated in Christ, the high priest over his house. The best is to come, when Christ returned to earth again shall be literally king of Salem, king of righteousness, king of peace, and priest of the most high God, when Jerusalem shall be a temple of prayer for all nations, and the redeemed also shall be "kings and priests" and reign with Christ upon the earth a thousand years, and eat the bread of the blessed, and drink the blood of the vine at Messiah's table; for "the King who reigns in Salem's towers shall all the world command."

The Slaughter of the Kings.—Abraham's return from the slaughter is also a foreshadowing event, telling us in advance of the time when Messiah shall rule in the midst of his enemies, and Adonai at his right hand shall strike through kings. The scene corresponds to the pre-millennial subjugation of all the nations by Abraham's seed, Christ (Rev. 19) and the saints, who by the time of Israel's ingathering will have had the sword of judgment put in their hands (Psa. 149). Abraham, too, will be there, for he is "heir of the world."

Land Inheritance (Gen. 12).—Abraham, Isaac, and Jacob dwelt as strangers in the land they are yet to inherit, when they rise from the dead (Heb. 11:8-19). They lived, as it were, in the shadow of the promised blessings, the fulfilment of which will bring Christ to the earth again, and fill the world with unspeakable blessedness and peace.

Lot's Escape (Gen. 19).—In Lot's escape from Sodom by angel-help (accompanied by his wife and two daughters), we have an early illustration of the still greater escape to which Christ refers in the words: "Pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:36). An escape while probably comprehending the escape of the disciples to Pella at the destruc-

tion of Jerusalem, yet is only fully exhausted in the more final deliverance of the faithful at the crises in which Christ will appear for the judgment of all nations, of which, says Jude, "Sodom and Gomorrah and the cities about them" are "an example."

The History of Joseph (Gen. 37).—The history of Joseph is but the history of Christ's own case written in advance; first with regard to his being sold for silver by his brethren; and next with respect to his coming exaltation over Egypt, Israel, and all other nations, to whom he will be as the "corn of heaven." Israel will then repent the deeds of their fathers with weeping and bitter lamentation (Zech. 12:7-14). "The Deliverer shall come to Zion, and turn away all ungodliness from Jacob."

Egyptian Bondage (Ex. 1).—What Israel suffered in Egypt introductory to the exodus, has its counterpart in the cruel persecutions of which they are now the subject in Russia and other nations, preliminary, in this case as well as in that, to their exodus from under the hand of their oppressors.

The Burning Bush (Ex. 3).—Here God made proclamation of the resurrection of the dead, for so Christ interprets the words, "I am the God of Abraham, the God of Isaac, and the God of Jacob" (Luke 20:37). And here also was heard that other equally wonderful proclamation in the Hebrew tongue, Ehyeh asher Ehyeh, "I will be who I will be" (not "I am that I am"), of which we have just a hint as to its meaning in the terms of the Messianic covenant made with David, "I will be his Father, and he shall be my son," and in the fact that he is but the first born of many brethren, in all of whom at last God will dwell in the fulness of the spirit, and by whom he will judge the tribes of Israel (Matt. 19:28) and rule the world in righteousness and glory.

The Exodus.—The exodus came in fulfilment of the prediction made 430 years before to Abraham (Gen. 15). What took place then is what is to take place again on a much larger scale; for Israel's last exodus will be the exodus from all nations where they are now resident (Isa. 11). For magnitude it will far exceed the character of the first. The 600,000 men who started out of Egypt are as nothing to the now estimated 8,000,000 Jews scattered among the nations. Then if this be the number of the two tribes (Judah and Benjamin) what must the number of the other ten tribes amount to? Reckoned at the same rate their number would amount to 40,000,000, or altogether 48,000,000. In the present state of our knowledge this may be either under or over the mark, but it would be no surprise at all if it were vastly under the real figures.

Moses.—Moses was to be succeeded in due time by another prophet like unto himself (Deut. 18:18). This Moses-like prophet has already appeared on behalf of his people Israel, as Moses did before he fled to Midian. But like Moses he is to reappear in a day when his work and objects will be better understood, and when those who give no ear to

his words, shall be destroyed from among the people (Acts 3:20-25). A prophet he truly was when he was here before, but like Moses he will yet be "King in Jeshurum," and the lawgiver of Israel.

The Red Sea.—Israel's passage through the Red Sea was their national baptism into Moses (1 Cor. 10:1,2). The event is one of the things to be repeated in their coming reconstruction under Christ (Isa. 11:15; 51:9-11; Mic. 7:19). Their sins once again "cast into the depths of the sea," they will emerge from the national burial, to the sound of the timbrel and the dance, and the song of triumph over enemies, now dashed to pieces, and deliverance now effected by the right hand of Yahweh.

The Wilderness.—As it was with Israel under Moses in the wilderness of Egypt so will it be again. Yahweh will plead with them as he did with their fathers, and bring them into the bond of the covenant (Ezek. 20:36-38). As then, so again, the rebels will be purged out, and they will be made to know that the power by which their deliverance has been effected is Yahweh. As in the earlier case so in the latter, the nations that oppose their progress Zionwards, shall see and be confounded at their might (Mic. 7:14-20).

The Manna.—Manna, alias "angels food," alias "corn of heaven," was fit foreshewing of the true heaven-sent bread of life, by which in due time it was to be succeeded. Those who ate of the first, said Christ, "are dead," but they who eat of this shall live for ever. First the blade, then the ear, then the full corn in the ear; so we have first Moses and manna, then Christ and words of spirit and life; and after that in days yet to come, the perfect result of it all—Israel under pastors equal to the angels, who shall feed them with knowledge and life-giving word of peace and perennial joy.

The Rock.—Israel drank of the water out of the rock—that rock, says Paul, was Christ. It was water, like the manna, possessing a spiritual significance that pointed to Christ; hence the one was called "spiritual drink"—drink pointing the thirsty Zionward traveller to the water which springeth up into everlasting life, such as the Messiah, seated on Jacob's well, offered to the woman of Samaria.—F. R. Shuttleworth.

REVELATION 13: WHAT DOES IT TEACH ?

A little over a year ago I preached a sermon on the above Scripture which created quite a stir in the community where it was delivered, mostly because of the reflection it cast upon certain systems. One thing we must never lose sight of in the study of this book, or any portion of it; and that is, John was told to write what he saw in a book, and was informed that the scenes referred to past, present, and future events. Any writer who applies the whole of this book to the present makes a mistake, and soon has his subject in a hopeless tangle. It takes careful study and comparison with Old Testament writings to learn just what belongs to the past. The same with the present and future.

Again, we find some of the events have their beginning with the starting of this age and develop into a complete system during this age, and come to an end in the age to come. For instance, the anti-christian seed began to grow in the apostles days, then finally took bodily form in the church of Rome, and has grown to wonderful size at the end of the age, then gives place for other scenes described as belonging to the age to come.

As there are different views on Rev. 13 the only way we can come together is to find a starting point upon which we all agree, and reason from that. Is there any such ground? I think so. It is a law of nature that all things, without some intervening power, go back where they came from. The acorn goes into the ground, comes forth in the form of a twig, then a mighty oak. But finally age does its work, and the sturdy old oak falls, decays, and goes back to whence it came. Just so with all vegetation and man. The same rule is true of nations and systems. We are aware of how political parties spring up by those who break away from old parties. They flourish for a time, die, and go back whence they came from. Now with these facts before us we are ready to study the chapter at the head of this article.

In Scripture the word "sea" in certain places represents people or multitudes; sand represents numbers. Jesus uses it to represent a poor foundation upon which a great building (system) was to be built. Now get your Bible and read very carefully. John says in Rev. 13 that he stood on the sand of the sea, that is, on a poor foundation, and saw a beast rise up out of the sea. A system whose foundation is sandy came from the people. This beast of seven heads and ten crowns and ten horns had a name of blasphemy. This beast represents Catholic Rome. But I hear some say, "Rome never blasphemed God." Some writers make that claim. Let me ask, dear reader, if it is not blasphemy for a council to meet and by vote declare that one of their number is infallible? Jesus rebuked the people for even calling him "good." He certainly would have deprecated the idea of calling any man infallible, as all his teaching was against such an idea. The Jews called it blasphemy for him to claim to be the Son of God: how much more for a man to allow himself to be declared infallible. So we see the heads of the church making a mere man equal to God, for God alone is good and cannot sin. What more do we need to identify the beast with the church of Rome?

Then this beast was like a leopard. Spotted, surely her garments are! There is nothing akin to the flesh she does not indulge in. Besides, every orthodox system of religion came from her. She is the most spotted of all systems in the world. The beast had feet like a bear. This system that is founded upon doctrines that are false and forms a sandy foundation, construct a big house in the world; and it is going to take strong winds and great floods to beat against her to undermine her and cause the fall. The beast had a mouth like a lion. We know that his mouth is the largest part of him. The pope claims the right to speak, and it is the duty of every one to obey without question. Then we are told the dragon gave its power to this beast, that old Pagan Rome is meant is too well known to need discussion here.

Every one posted to almost any degree is aware of the fact that the doctrines of Papal Rome is paganistic. The popes sat right down in the old pagan seat, and took over their power and authority. It is also a matter of history that church and state was a principle with Papal Rome from her beginning. More, for centuries she dominated the state. But a time came when she was stripped of her temporal power. That was one of the principal heads of this beast. It was the one wounded, just wounded—not killed. This beast has been in the hospital for several years having his head treated, and it is convalescent. Every means known to Rome's shrewd emissaries have been used to gain back their lost power, and it is coming. This is true from the fact that John saw the head-wound healed. Some things are transpiring now that a few years ago would have been scoffed at by the very ones who now give them aid and sanction. The wound is about healed, and the patient will soon be out again well and full of old time strength and vigor. Don't let us be startled at this, but be ready to meet the conditions.

When I made the address mentioned at the beginning of this article, I said there was going to be a federation of all orthodox churches, then as all things go back to their source the Catholics would say, "now come and unite with us." In other words, come back home; and that is just what is going to happen. Some became almost indignant at the thought of such a thing happening. But now almost a year and a half has passed into history, and what does it show. That the churches in thirty cities have federated. Here in Omaha the churches have federated and at \$3600.00 per year, the man that managed Billy Sunday's campaign in Chicago to head the federation.

Just here to show you beyond doubt which way the wind is blowing, let me insert a short article from Dr. Frank Crane, a noted writer, which will speak for itself.

In a letter from a gentleman connected with the welfare work for the army I find this statement:

"I have seen an amazing thing happen here.

"On September 5th the president issued a letter requesting that the seven agencies engaged in war work unite their campaigns in the week of November 11th. On the very night that his letter was received, five representatives of each agency—the Y. M. C. A., Y. W. C. A., National Catholic, Jewish Welfare Board, American Library Association, War Camp Community Service, and the Salvation Army—met in Dr. Mott's office. He was nominated for director general by Mr. John G. Agar, representing the Catholics, and his nomination seconded by Mr. Mortimer L. Schiff, representing the Jews.

"In this week I have seen these agencies, which before have regarded themselves somewhat as competitors in good work, absolutely opening up to each other and putting aside all personal considerations in the promotion of the united idea.

"I believe, if the country can catch that spirit of enthusiasm, that this united drive is going to do more for the union of the religious people of all creeds in this country than the last hundred years of discussion has done."

This indicates one of the most significant developments in the religious life of America and one of the most hopeful evolutions of the twentieth century.

In some way the scattered and contending organizations through which the religious life of the nineteenth century expressed itself must come together. Moral conviction and the instinct of helpfulness are not the property of any one denomination. They are the common heritage of humanity.

They express themselves in service, not in opinion. In service there is no rivalry. In service and love is the only field of permanent unity.

Out of the scourge of war not the best helpful by-product that is appearing is this drawing together of all sects, this realization on the part of religious organizations that the surest way to win the approval of him who rules and judges us all, no matter by what name he be called or with what rites he be worshipped, is to do our full duty toward "one of the least of these, my brethren."

Only by the vision of this truth shall we come into "the unity of the Spirit which is the bond of peace," and escape from the will-o'-the-wisp of unity of opinion which can be but the bond of contention.

Its title is "Religious Unity." You will notice here the catholics took the initiative and it will never stop until they once more are installed with old time prominence, as verse four says her worship is dragonic, and for a series of years it was thought with the power she held over the souls of men and the state, who could make war with her. But they did. After her long warfare with the saints she lost part of her power. And now when this final renewal of power comes it is going to be almost a universal worshipping of this system. Just one class excepted, those whose names are written in the book of life from the foundation of the world. Brothers and sisters, your names are there. Then how important to keep there. See that we not blotted out.

These facts are so important that verse nine says, "If any man have an ear to hear let him hear." But few will listen; they have ears for everything else. For us to observe verse ten takes lots of patience.

Now we come to another important part of this chapter. John saw another beast. I want my readers to note this is not the same beast we have been identifying in the first part of this chapter. The proof is he says he "saw another beast;" and he came up out of the earth, instead of the sea. Here is a system rising up out of the powers of earth.

Let us note here a few facts that would give birth to just such a condition. It has been a slogan of the orthodox churches from the beginning, "convert the world with the gospel." All their efforts have been put forth to that end. Now they practically admit their failure, and have joined forces with the state (two lamb like horns--church and state) to accomplish with the sword what they started out to do with the gospel. This failure is causing an unrest among the churches, and when it fully dawns on their minds what a failure their system has been, they will be ready to abandon the ship.

Again we find a great unrest among the nations of earth. People have found that governments are not always able to protect their subjects; that is, times come when they are powerless to help them. These facts cause people to rebel against governments, against rulers, and the proper authorities, and they begin to think of a remedy. We

find this class both in the church and state since the nominal churches have joined with the state to bring about world democracy (the very thing Jesus is to do), they will find out when peace is declared, that they have lost their identity. To join with the state to bring about world democracy sounds nice enough--lamb like--but to accomplish this with the sword is very like the dragon; in fact, is the old pagan way. Yes, church and state are one fighting for a common cause. The church organizations are at the front the same as the state. The church dignitaries are there same as the army officers. Looks lamb like, when the beast speaks with sixteen inch guns, his voice is too loud for a lamb. This second power has all the elements of power in it that the preceding beast had and in fact, they both exist now at the time appointed--at the same time. He is going to cause the world to rally to the worship of the healed head (vs. 12).

We note the fact that this second beast is yet to arise, because he by some means is going to apparently perform miracles. God permitted the men in Egypt to perform some wonders. The things Moses did, they also did. But finally the test came, and they could go no farther. You will notice the miracles are not genuine, for he "deceiveth them that dwelleth on the earth." Notice he performs these miracles before the beast whose head has been healed.

We must always keep in mind the fact that there is a way to identify the true from the false. For instance, many have been deceived by the claims of false Christs. But we cannot be fooled because we know he is to come in the clouds of heaven. So here we will not be deceived because we are looking for this deceiver. But now not as he stands before the beast whose wounded head had been healed (catholic power). When he succeeds in making them believe he can actually perform miracles he then has accomplished his object. He has them under his control by the miracles which he performs.

Then he is ready for his next step. By the power he has now gathered to himself by his miracles he causes the people to make an image to the former beast. A new system is now introduced into the world which is only an image of the former system. Here we come to the end of all present religious systems. He has power to give life to the new system and say you must worship this image (new system) or be killed. I think we all in time past have, and possibly in most cases now, been wrong in applying this persecution to the church. But brethren, have we not suffered for the cause of truth from the day we accepted it? And why is it necessary for us to suffer anything additional, that is, to a greater degree than the brethren that slept before these times arrived? In Rev. 3:10 we have this reading: "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth." Before this dark hour comes the saints will have been called. If not, the above Scripture would not be true.

We notice in life that severe tests prove what men are, and when this final trial comes, people are going to drift just where they are fitted. The greater portion will yield, and rather than be killed or deprived of the right to buy or sell, will wor-

ship the image. We will see the rise of this system but be called before suffering for refusal to worship the image.

All the talk about the 666 being the sum total of the letters in the pope's cap, is mere talk. It is all guess work, several other names have been produced that adds up the same total. The wise will know when a system comes into existence having this number, or the man at the head of a system having this number, that this prediction has been fulfilled.

We will find, when it comes, it will be just as recorded: it will be the number of a man. We will not have to conjure around among a dozen names, any one of which would answer the purpose, but will see the number on a street conductor's cap, there is no doubt but there are people in nearly all religious systems who believe so strongly in God and his word that they will refuse to give it up. The closing time of this chapter brings us to where the earth is in total darkness: they denounce God and his word. We have gone and taken all the light there was and a general chaos exists—a state of atheism and anarchy. So when they demand all people to worship the image, the faithful to the false system will refuse. They do not understand God's word, but have proved by deeds that they believe it to be his word.

All systems have a beginning somewhere. When we have to buy by cards and wear buttons of identification, may we not reasonably expect this system will take its cue from this and say you must have a "mark," a "number," or a "name" in order to buy or sell? This brings us to a point we will consider later.

Then we find present systems will go back to catholicism: they will go back to paganism where they came from; then back to the heathen philosophers, where they came from, and worship they will know not what. Let us pray earnestly that we may be worthy to escape the terrible time coming of which the present is only the beginning. Some will no doubt wonder how the people of false systems can refuse to worship the image and in any way be rewarded. I only have time and space here to say when the Bible is closed, its work done, and the church gone, the present method will have closed; for the bride will be complete. Then God can take notice of those who suffer for his word and refuse to disbelieve in him without violating any formula of the past. That the gospel work is about finished and the books about to be closed is apparent to every close student—all of which will fit the conditions of Rev. 13. Every day is precious time to the members of the true body and should be faithfully employed. We cannot afford to waste any moments.

Almus Adams.

SPIRIT AND ELECTRICITY

That electricity is spirit is only a conclusion suggested by a comparison of known facts common to both. It sounds a little staggering to say that "the market in the city of Cleveland is illuminated by the spirit"; or that it is the spirit that causes the torpedo to explode, or that conveys our telegrams across the country. Still it might be asked,

would this be any more undivine or unbecoming than to say with Job that the spirit of God is in his nostrils (27:3); or than the facts revealed in the knowledge that the same word (*ruach*) employed in the cases where spirit of God occurs in the Old Testament is equally used to designate wind, air, and breath. The remarks of Dr. John Thomas are probably as far as we ought to go in expressing ourselves on this subject. "If I might venture," says he, "a conjecture upon so profound a subject, I would suggest that the divine nature is that wonderful and extraordinary essence observed in that terrible and destructive agent the Scriptures term 'spirit' and philosophy electricity, consolidated and corporealized from the necessity of the thing. This glowing substance is too intensely bright for human vision, therefore Paul not only says 'whom no man hath seen,' but adds, 'nor can see.'"

To this some may object and say it is not in accordance with their taste. Well and good; we cannot be too reverend in our approaches to such a subject. But as there is spirit-air, and spirit-wind, and spirit-breath, there may be also spirit-electricity. If you step into a chemist's shop you will see many things on the shelves labelled "spirit"—"spirit of nitre," "spirit of camphor," "spirit of ether," "spirit of chloroform," etc. All these things put together suggest that in spirit we have an ascending scale; beginning with its most diluted form in the breath of life, and ascending upwards through various spirit-essences, and spirit-gases, till we get at Nature's purest forces; and thence to electricity; which may still come short of the highest form of its manifestation; for there is "spirit" and "Holy Spirit"; "free spirit" in which we live and have our being; and the spirit that moved the prophets to declare the mind of God; and the apostles to work the miracles recorded in the New Testament; spirit that glows in the electric light, or flies over the earth on telegraph wires. These may be all but terrestrial and celestial forms of the same inscrutable energy of the Eternal God, who fills heaven and earth by his universal spirit.

GETTING RID OF A NUISANCE

Heat is a great nuisance; so is cold.

At least we must conclude that heat is, upon seeing people mop their faces and hearing them say, "Is it hot enough for you?"

And the same regarding cold. Yes, they each are nuisances. Too much of anything is a nuisance.

But one thing that makes heat or cold a nuisance is the fact that we talk about them so much. We persuade ourselves that we greatly suffer. We spend so much time bemoaning the fact that it is hot or cold that we have no time left to change the condition.

A good way to keep cool is to forget that it is hot, and to be warm forget the cold. Go right on with what you are doing and forget the weather. God sends heat and cold for some purpose. We can not alter his plan. When we find fault we rebel against his will. In extreme weather let us concentrate our thoughts on something interesting and we will forget everything else, even the heat or cold. Try it.

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EDITORIAL

"Money answereth all things" (Eccl. 10:19). It has been well and wisely said that while fools can make money, it takes wise men to spend it.

Frequent letters from Brother H. C. Baker, who is in Camp Sherman, apprise us of his continued good health and profound interest in the gospel of peace. With peace above the horizon we hope to soon have all our boys back with us.

The student of the two beasts in Rev. 13 must remember

First—that the beasts of the sea and the earth of Rev. 13 are identical with the wild beast of Rev. 17.

Second—that the beasts of the sea and the earth are identical with Daniel's fourth beast and with the anti-Christ of Paul and John (Dan. 7; 2 Thess. 2; 1 John 2:18, etc.).

The servant of God is greatly concerned about the fulfilment of prophecy. If fulfilled either by German or the Allies he notes with the keenest interest every distinct step tending to the final consummation. From God's holy Book he knows in advance that this war must lead to

First—the decadence of Turkey; and

Second—the disintegration of the Catholic power politically and ecclesiastically.

Sunday morning, November 10th, after a very intelligent confession of faith in "the things con-

cerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). Miss Selena Schafer, formerly Episcopalian, was baptized into the name of Christ. Mr. and Mrs. Spindler, of Mt. Vernon, Ohio, first introduced the truth to Sister Schafer's attention. Although not in the truth themselves, they know and believe it, and have acquired considerable ability in presenting it to others. They will rejoice to learn that God has blessed their efforts in behalf of his truth. While the Lord tarries and mercy lingers it is the highest expression of wisdom to obey him in baptism, as Sister Schafer has done; and now as a sheep of the Good Shepherd we pray that she may go in and out and find pasture beside the still waters of his gospel until the Shepherd returns as King of kings and Lord of lords. May she then have a queenly part in the kingdom of God, is our prayer.

Brother Adams this week gives a very suggestive exposition of Rev. 13. The Futurist theory he refutes without naming it by showing that the beasts of the sea and the earth are both Roman. The prophecy is Roman, not Jewish; and the only thing that can be questioned in his article is the "revived" power of Rome in our day. The wounded head of the beast which was healed takes us back to the sixth head of the Roman beast—the sixth of its seven historic forms of government, that is, the imperial. The head of the beast was wounded by the kingdom of the Goths taking its place "for a short time" (seventy years). At the end of that time the dragonic forces, the armies of the emperor of Constantinople, restored the imperial authority of Italy by expelling the Gothic forces. The imperialism of Rome was restored in the crowning of Charlemagne as emperor of the west. In this way the sixth head of the beast was healed, to the astonishment of the world.

The "revival" of Turkey after her evaporation is an absurdity which even Futurists have not ventured to affirm. In fact, there is no more ground to assert the "revival" of Rome. In Daniel but one act is spoken or as effecting the destruction of Rome: "He shall be broken without hand" (Dan. 8:25; 2:44). Paul's description is more full and circumstantial: "Whom the Lord shall consume with the breath of his mouth, and destroy with the brightness of his coming." The word "consume" may mean a speedy and instantaneous destruction, as in Luke 9:54, "Shall we command fire to descend from heaven and consume them?" or a gradual and slow wasting away, as in Gen. 41:30, "The famine shall consume the land" (waste its population). Again, the events signified by "consuming" in the first part of the text and the "destroying" in the other, might be either contemporaneous and identical; or they might be different and separated from each other by a chronological interval. Time has shown that the latter is the correct interpretation. Since 1870 Rome has been "consuming." "Destroyed with the brightness of his coming" is the next step, which will mean for Rome total destruction. The Turk is proverbially "the sick man." He has a fatal disease. The Allies will probably carve him up and feast upon him for Thanksgiving. But the pope is a sick man, too; he is smitten with con-

sumption. "Convalescence" is out of the question for either, but particularly for the pope upon whom this divine sentence rests: "The judgment shall sit, and they shall take away his dominion, TO CONSUME AND DESTROY IT UNTO THE END" (Dan. 7:26).

The two great signs of the times are the evaporation of Turkey and the consumption of the Papacy. Turkey now is hopelessly impotent, and will be disposed of as the pleasure of the Allies may dictate. This war has opened the way for the sun's risings from the east. On the other hand, it has "consumed" the Catholic power to an amazing extent. Belgium, France, the Balkan States, Russia—all the Catholic powers of Europe have been bled to death. A compact exists among the Allies that when the war is over the pope shall not set at the peace table. Every event of the war has been ill for the pope. Any day an earthquake may send Rome to the bottom of the sea, and the saints will then take hold of the affairs of the nations that survive, under the leadership of Christ. "Consumed by the brightness of his coming." If, instead of this consumption, we are looking for the "revival" of Rome's power, we are not looking for the coming and "brightness" of Christ's advent, but for something else! Beloved, let us not be diverted from "looking" for his coming to looking for the coming of anti-christ and the darkness of his presence. Are we looking for the coming of Christ or the coming of some one else?

PRINTING PRESS FUND

| | |
|--------------------------------|-------------------|
| John Grief | \$ 10.00 |
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| Memory of E. F. Randolph | 10.00 |
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| Previously acknowledged | 1247.40 |
| Total | \$ 1280.40 |

An Appeal

In our last report in connection with the Printing Press Fund, we mentioned the amount of about \$1350 as being sufficient to cover the expenses necessary for our requirements, but we find that we somewhat underestimated. The materials for the building are costing more than we anticipated, and we cannot economize more than we have done as the city building regulations have to be conformed with. Under these conditions we find it will take about \$1500 to liquidate all expenses, and we trust that our brothers and sisters will soon come to our help and place us in a position free from debt, where we can remain until the coming of our Lord.

In doing this we shall be honoring God and his word, and shall be enabled to send out considerable literature that will help to bring his truth to others in the world who are willing to believe and obey him.

Our past success to improve the condition of our paper is sufficient evidence to show his approval of our labor, and so if we trust in him we

shall soon be free and untrammelled from debt and able to increase our work in his vineyard to his honor and glory.

A. E. Griffiths, Manager.

LAW AND GRACE

"The law was given by Moses, but grace and truth came by Jesus Christ."

The apostle Paul, in writing to the Hebrews, states two very plain truths, viz: "Moses verily was faithful in all his house as a servant, but Jesus as a son was faithful over his house."

No Bible characters have been tested more severely than the two named above. Both were sent with a special message to the same race. Moses found Israel in shameful bondage in Egypt, having gone there under the rule and protection of Joseph. The time came that a king arose who knew not Joseph. Under this line of kings the seed of Abraham became in a great measure idol worshippers. They also forgot the covenant that Jehovah had made with their father Abraham. They had become so attached to the flesh pots of Egypt that they had forgotten Jehovah and were unwilling to leave their homes and their masters. Their burdens were made so heavy that they were compelled to cry aloud.

Under these conditions Moses, a man of slow speech, was sent to declare to them the Jehovah name. The name of the Ail was known to their fathers Abraham, Isaac, and Jacob. Thus the necessity of the name of "I Am." Through this name Moses declared a deliverance from bondage and a possession of the land of Canaan under the law, and an eternal inheritance if faithful to his commands.

Their journey to Sinai showed their utter lack of faith in the God of their fathers. Although they were furnished with bread from heaven and water gushing from a rock in a desert they murmured against Moses and wished for the flesh pots of Egypt. They were a stiffnecked, stubborn people. Under these conditions their minds could not be easily taught the blessings that Jehovah had in store for them. It was necessary to place them under a moral code consisting of thou shalt and thou shalt not. This code was followed by a penal code. They were commanded to have no other God but the Mighty One. The penalty for idol worship was given in the penal code. "He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed" (Exod. 22:20).

Having been slaves in Egypt the law did not reform them. They were left to choose for themselves whom they would worship, Jehovah or the god of the heathen. Before they left the Sinai country they were informed upon what terms they might inherit the land promised to Abraham. "If ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people: and ye shall be unto me a kingdom of priests and a holy nation." Had Israel been mindful of these promises they could have become a holy nation—just what restored Israel will become. We sometimes wonder why Jehovah did not place them under severe system of discipline that would have made them a law abiding

people. Our knowledge of God's purpose leads us to see that it would have been contrary to his plan of redemption.

From the beginning Jehovah has furnished the means by which man could work out his own salvation. Along this line there was nothing predetermined or foreordained. From the first, God determined that we should become his adopted children through faith and obedience to his commands and a holy life. These conditions were predestined and will continue until the earth shall be filled with his glory. Moses announced the prophet like unto himself whom they were to hear. If they did not hear him they were to be destroyed from among the people (Acts 3:22). This prophecy was literally fulfilled in the destruction of Jerusalem, the dispersion of the people, and the land made desolate. Their land must again be restored to the race from which it was taken. Jesus was sent to preach the gospel of restoration and the destruction of the adversary. At this time the adulterous and hypocritical priests dominated the minds of the people. The ground was filled with poisonous weeds and the soil was non-productive of the gospel of the kingdom. There were a few individuals upon whose minds fell the words of the kingdom. The briars and stony grounds and the fowls of the air prevented the growth of the blessed truth that fell from the lips of the Master.

Early in his ministry Jesus delivered the sermon on the Mount which is fully reported by Matthew in chapters five to seven. The introduction of this sermon is prefaced by the beatitudes, which show the difference between the law and the law of the Spirit of life. This message contains the grace and truth that came by Jesus Christ. On the night of his birth the angel announced this message to those who were watching their flocks in the vicinity of Bethlehem in the following words: "Suddenly there was with the angel a multitude of the heavenly hosts praising God and saying, Glory to God in the highest, and on earth peace good will to men." This has been the message proclaimed by every true teacher since. It is the peace that will come through the power given to the Son of God and his co-workers. The priests who represented Israel as a nation put to death the Son of God. They cried out, "We have no king but Caesar." To them human governments were to accomplish what the Father had delegated to his only begotten Son. The announcement in the sermon on the mount shows the wide difference between the righteous under the law and that of the gospel, Jesus says: "Except your righteousness shall exceed the righteousness of the pharisees, ye shall in no case enter into the kingdom of heaven." In the law they were directed to love their neighbor but privileged to hate their enemy. Under the new code they were commanded to love their neighbor as themselves, and to love their enemies and pray for those who despitefully used them. Their charity must exceed the charity of the scribes and pharisees. There must be an ascending scale in their spiritual life. Their prayers must be a thanksgiving for the great blessings promised. The prayer given by Jesus to his apostles is a model prayer.

First we recognize our Father and hallow his name.

Then we pray for the coming of the kingdom and perfect peace on earth.

Lastly, we recognize that the kingdom, the power, and the glory belongs to the Father.

In the closing of this sermon we recognize the necessity of bearing fruit. The figures were used are very instructive. We have the strait gate and the narrow way that leadeth unto life eternal. Then we have the foundation on which to build. The wise man built upon the rock, and his house withstood the storms. This rock is the one the builders rejected. We find it in the confession made by Peter when he said, "We believe and are sure that thou art that Christ, the Son of the living God." In the Christ we have the promise of a future ruling on the throne of David over the whole earth. When this is accomplished universal peace will brood over the earth as did the spirit of God in the beginning.

D. C. Robison.

IN ANSWER

No. 2

Your second question is, "Can an alien to the commonwealth of Israel validly immerse one into Christ?" It seems to me the answer to the question hangs on the meaning of the word "alien" as used in its relation to Christ or the Christ system of the truth. Webster gives as the meaning of the word, "foreigner, not allied, adverse to, one not entitled to the privilege of a citizen." Foreign he thus defines, "excluded, not admitted."

Paul writing to the Ephesians (2:11, 12) says: "When you were Gentiles you were alien from the commonwealth of Israel." Then Paul uses the word in the same sense as Webster, namely, foreign to, or excluded from the commonwealth of Israel. We find also in Colossians 1:21 that the Colossian brethren were at one time aliens. Also the Galatian body in that they did not belong to God (Gal. 4:8). See also 1 Thess. 4:5.

Space will not permit of giving the many other quotations to show this; but if you will search the whole Bible you will find the Scriptures recognize but two classes, Israelites and Gentiles. All individuals therefore in the plan and purpose of God belong either to the one or the other of these two peoples. One reference I will give to show this to be true: the first three chapters of Romans and indeed the whole epistle. Now take the word "citizen"—One who enjoys the freedom and privileges of the country to which he has given allegiance. In giving this allegiance one promises to obey and uphold all the laws of that country. In return for this allegiance or citizenship such an one is entitled to all the benefits and protection which that country provides for its citizens. To hold office or do official work in a country or state the universal requirement is that of citizenship. In the word of God we find these same conditions are required. We logically and reasonably conclude that for one to lawfully do official work for the king of Israel he must belong to the commonwealth of Israel. No alien to that commonwealth can do this work. We find this true from the beginning.

Israel began his national life in Abraham, but Abraham began his national life in Adam. He was then an alien, so we find God calling him out to found another nation—the commonwealth of Israel. No Gentile has any part in that nationality only as he comes into it through Christ. To do this certain legal steps must be taken.

First—to hear the gospel.

Second—affectionate belief and acceptance of it, which includes godly repentance; then immersion into Christ by one qualified to do this.

The important question now is, what is included in the gospel. On this the whole question hangs. It is the different answers to this question which causes the divided state of the professing church. I earnestly ask some brethren to give a scriptural answer to this question through the columns of *The Restitution*, if such a request be right and proper.

I have answered your question the best I can by giving you my belief of what the Bible truth is on this point. I hope someone will answer mine from the same Scriptures of truth.

Flora A. Wood.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Heb. 11:1.

Kindly Read Entire Chapter

FAITH

"I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the hand that never fails,
From seeming evil worketh good for me,
And though I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered,
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still white realm above;
I will believe it is an all-wise love—
Which has refused these things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored is this faith;
Like some staunch ship, my soul braves every gale;
So strong its courage that it will not quail
To breast the mighty, cold, dark sea of death.

Oh, may I cry, though earthly hopes have perished,
"I do not doubt," so listening worlds may hear it,
With my last breath.—Sel. by Sister Atwell
who says:

"The beautiful, inspiring, heartening words that I quote this time have been a blessing to thousands of troubled souls. For the most sheltered life, the most trusting heart sometimes has an assault from the powers of evil."

My Confession of Faith

"Lord, I believe; help thou mine unbelief."

I believe in the Lord God Jehovah, not only as the creator of the universe, but also as its upbuilder and preserver.

I believe that God so loved mankind that he formed a plan, whereby humanity might be saved from the result of their sin and live throughout eternity in peace and joy.

I believe that God sent into this world Jesus, born of a virgin.

I believe that Jesus was "the Christ, the only begotten Son of God."

I believe that this plan of God centred in Jesus, "who God had set forth as a propitiation," for the remission of sins.

I believe that Jesus was faithful to God in all things, having lived a perfect, obedient life, although he was subject to all the frailties and temptations of humanity.

I believe that through God's desire, and the willingness of Jesus, Jesus became a sacrifice for sin, having shed his blood, through death on the cross.

I believe that after the death of Jesus, he was buried, and that according to prediction he lay in the tomb "for three days and three nights," "when God raised him from the dead;" that he was seen by his apostles and many others after his resurrection, and that after forty days he ascended into his Father in heaven.

I believe that mankind enters into covenant relation with God through faith in the promises of God, and by acknowledging Jesus as "the Christ, the Son of God," and accepting him as their "wisdom, and righteousness, and sanctification, and redemption."

I believe that man having accepted Jesus as his salvation, through faith, must show his faith by a life of love and good deeds, burying his past life of worldliness in a watery grave of baptism.

I believe that the office of Christ is three fold: That during his first advent he was a prophet, preaching and foretelling things concerning his Father, God;

That at the present time he is a priest, in heaven, sitting at the right hand of God, making intercession for his people;

That in the near future he will come a second time, without a sin offering, for the purpose of changing the living, and raising the dead to establish the kingdom of God upon this earth, over which he (Jesus) shall reign as King of kings and Lord of lords.

I believe that "God only hath immortality," and that the faithful shall not receive their reward until Christ shall come "to give every man according as his works has been."

I believe that now, those who are faithful to God, through faith in Jesus Christ, are of the household of God, "heirs of God and joint heirs with Jesus Christ."

I believe that when Jesus shall come, those who now are faithful to God, through faith in Jesus Christ, shall be rulers with Christ in the Kingdom of God, to be with Christ, in the presence of God, throughout eternity.

I believe that those who have taken upon themselves the name of Christ, "shall not forsake the assembling of themselves together, but that they shall exhort one another," for the purpose of "building each other up in the most holy faith of God;" that they must eat of the bread and drink of the cup as a remembrance of the death of Christ until he come, and that they must "let their light so shine before men, that they may see their good works, and glorify their Father which is in heaven."

Father, thou hast spoken; and so I believe.

Daily Thoughts

Let thy tender mercies come unto me. Psa. 119: 77
Thou forsookest them not in the wilderness. Neh. 9: 19
Be of good comfort, rise, he calleth thee. Mark 10: 49
Where the word of the King is, there is power. Eccles. 3: 4
Thou hast been my help, leave me not. Psa. 27: 9
I will never leave thee nor forsake thee. Heb. 13: 5
Waiting for the coming of our Lord Jesus Christ. 1Cor. 1: 7

Personal

For a little over nine weeks I have been absent from business, partly on account of vacation, partly illness. Except to acknowledge a few of the more important letters I have not done any writing during this period. At one time I thought I never would write again, but God is good. I still am here to labor in his vineyard, to honor his name, and give him praise, for which I give him thanks and pray that I may be among the living to see the Lord come in beauty, power and glory.

A. D. D.

Brooklyn. Nov. 2. 1918.

The Lord's Second Coming Will Be Personal

The second coming of our Lord is not the outpouring of the Holy Spirit. True, his presence is brought to us by his spirit, but the Holy spirit is not his personal coming. The words of Jesus makes this clear: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you" (John 16: 7). No; Christ's second coming is a lit-

eral, visible coming. Do you wish to see him? I believe you do.

Our Weekly Puzzle

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed in pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and good works.

What is the meaning of "draw near with a true heart"?

What does "assurance" mean?

What is the meaning of "conscience"?

What is the significance of "profession of our faith"?

What do the words "wavering," "faithful," "promised," "consider," and "provoke" mean?

Who is "he" that is faithful?

Who wrote the above? To whom written? Where can it be found?

Answer next issue.

Answer to puzzle in last issue:

It was Jesus who "laid down his life" that those who would come unto God, through faith in him (Jesus) might live for ever.

"Whatsoever" is a solemn or positive way of saying "no matter what." "Command" means "to order with authority." "Henceforth" means "in the future" or "after this time." At all times a "friend" is an "equal" while a "servant" is one "under command." The word picture of a "friend" as given in our lesson is most beautiful, showing that to a "friend" we open our heart and tell our innermost secrets; but that between master and servant there is no communication.

The "Father" is the Lord God.

These words were spoken by Jesus to his apostles. They can be found in John 15: 13, 14, 15.

WHY WAS THE TRIBE OF DAN OMITTED?

Many have wondered why Dan was omitted from the list of tribes of the children of Israel in Rev. chapter 7. Perhaps I have found a solution. At least let it stand until a better one is presented.

There is no question but this is symbolism. To my mind this chapter includes all the saved, both fleshly Israel and Gentiles, or at the least all the saved up to the time when the vision is taken, after the French Revolution, or about that time. Starting here we find faithful Israel and none other symbolized with faithful Gentiles.

But, could none of the tribe of Dan be saved? Symbolically no, practically yes. The first light I got on this came one day when I read in Gen. 49:17 "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels so that his rider shall fall backward." Then my mind went back to the serpent in the garden, and I saw that the serpent tribe could not be included. Jesus is teaching us a great lesson here. Then I immediate-

ly thought of Judas, one of the twelve apostles. He fulfils the Dan (serpent) type. He lies in wait for the rider of the white horse (Rev. 19:11), to deliver him up to death. This is a part of the serpent's work. But God foreshadows the crushing of the serpent's head when Judas commits suicide and Jesus is raised from the dead.

Each apostle is the head of a spiritual tribe, and Judas had to be left out. His place was filled by electing Matthias. This was for the Jews. Paul is the father (or head) of the great multitude of Rev. 7:9, in the same sense that Judah and the others were the heads of the symbolic Israel depicted in verses 4 to 8 inclusive.—N. D. Webber.

NEVER SWEAR

1. It is mean. A boy of high moral standing would almost as soon steal a sheep as swear.

2. It is vulgar—altogether too low for a decent boy.

3. It is cowardly—implying a fear of not being believed or obeyed.

4. It is ungentlemanly. A gentleman, according to Webster, is a "genteel man"—well-bred, refined. Such a one will no more swear than go into the street to throw mud with a chimney-sweep.

5. It is indecent. Offensive to delicacy, and extremely unfit for human ears.

6. It is foolish. "Want of decency is want of sense."

7. It is abusive—to the mind which conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.

8. It is contemptible—losing the respect of all the wise and good.

9. It is wicked—violating the divine law, and provoking the displeasure of him who will not hold him guiltless who takes his name in vain.—Ex.

FROM EVERLASTING TO EVERLASTING

The thing that lasts in the universe is his kindness, which continues from everlasting to everlasting. What a revelation of God! O dear friends, if only our hearts could open to the full acceptance of that thought, sorrow and care and anxiety, and every other form of trouble, would fade away and we should be at rest. The infinite, undying, imperishable love of God is mine. Older than the mountains, deeper than their roots, wider than the heavens, and stronger than all my sin, is the love that grasps me and keeps me and will not let me go, and lavishes its tenderness upon me, and beseeches me, and pleads with me, and woos me, and rebukes me, and corrects me when I need, and sent his Son to die for me.—Alexander Maclaren.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—Beecher.

Don't try to obtain the best by getting the best of the other fellow.

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TODAY

It is a blessed secret, this living day by day. Any one can carry his burden, however heavy, until nightfall. Any one can do his work, however hard for one day. Any one can live sweetly, patiently, lovingly, and purely until the sun goes down. And this is all life ever means to us—just one little day. "Do today's duty, fight today's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy things—F. W. Robertson.

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 Pierceton, Indiana.

A PHYSICIAN ON LIFE'S ORIGIN.

At a meeting of the Medical Society of the Tennessee State, the President, Dr. P. D. Sims, of Chattanooga, delivered himself thus: "If we have utterly failed to give life to the lowest, simplest form of organic existence, then what is life and whence came it? To this there can be but one answer by an investigating intelligence. It is a work of creative power, and that power is God. The man who starts out through the labyrinthine toils of evolution to find materialism the origin of life, must come at last to the end of his path and find the hand of God. Whatever difference there may be in the theories of revelation and religion, no enlightened intelligence can accept a theory short of Theism. Athiesm at this day is an unwarranted stultification. Of all men claiming intelligence, the enlightened physician should be the last to accept a materialistic view of creation. The central figure of the universe is the creative power, and that power is God, the self-existent source of all life."

Open not thy mouth to speak evil.

The Restitution

A Paper Representing The Church Of God. And Devoted To The Exposition And Defense Of The Things Concerning The Kingdom Of God And The Name Of Jesus Christ. -- Acts 8:12.

VOLUME 70

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THANKSGIVING

O Lord, we bow the knee, due thanks to thee to give;
Thou art our life, our hope, our all; in thee we move and live.

Thou art the fountain of all good, our God forever more;
The ruler of this mundane sphere, of land and sea and shore.

We thank thee for the fruitful plains decked out in living green;

And prairies wide, by mountain side, where rivers flow between.

We thank thee for our spacious homes where war may never come,

In this broad land America, our free and happy home.

We thank thee for extended fields of ripened, waving grain,

Spreading far as eye can see, o'er hillock, dale, and plain;
And for the gentle lowing kine, and for the milk they give,
And for the flocks of every kind, by which thy people live.

We thank thee for immortal life, to live for ever more,
Promised to old Abraham, on Canaan's happy shore;
And for our Savior, Jesus Lord, that thou didst deign to send,

To fill this world with righteousness, of sin to make an end.

O Lord, we long to see that day when the curse shall be no more,

When Jesus rules in equity o'er mountain, plain, and
And there in that immortal state, we'll praise thee as we should,

With all the powers that thou wilt give, both great and grand and good.

J. E. Hogarth.

THE TEMPLE OF EZEKIEL'S PROPHECY

By A. E. Griffiths

No. 4

Summary of Previous Articles

We have now taken a mental inspection of this glorious building, and have seen it thronged with people coming to worship the King. We have seen them keeping the feast of tabernacles in the wonderful arbors provided for that purpose. We have seen the great central circular building where the law is administered and the priests, both mortal and immortal, busy about their several duties. And lastly the Great Prince Himself entering in at

the eastern gate to grace the assembly with his presence. These things passing before us in panoramic review give us a faint idea of the glories we shall be privileged to see if we hold fast till the end. Beloved, let us strive earnestly that we may attain to these blessings, for their beauties we can only conceive now by faith.

Having reviewed these things we will now direct our attention to a few of the surroundings outside the temple.

The Water

The first thing we notice is the water which proceeds from under each gateway. This water has its source in the hill in the centre where the altar stands. Christ's words to the woman of Samaria are very significant on this point: "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again (speaking of Jacob's well); but whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13, 14). Water is frequently referred to in the Scriptures to represent eternal life. It is absolutely necessary for our life in this dispensation, and therefore appropriately symbolizes the life to come.

This water emerges from under the gateways on the south, the north, and the eastern sides and flows towards the east and goes into the Dead Sea, which it heals (Ezek. 47:8). To prove that means the Dead Sea it says in the 11th verse: "But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt." If we examine a map of Palestine we find that the southern portion of the Dead Sea is in the form of a basin by a headland jutting out into it. If this present opening is closed by the physical changes of the earth at Christ's advent, it will then leave the greater part of the Dead Sea eligible to be healed, and this miry portion at the southern end remain salt as described, which it is at the present time.

On the banks of the river flowing from the temple we read there will be "trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed . . . and the fruit thereof shall be for meat and the leaf thereof for medicine" (Ezek. 47:12). This will certainly be a beautiful place, and we can begin to realize what paradise regained means.

Water in Relation to Baptism

When Ezekiel's attention was first drawn to this water he was on the south side at the western corner. He then passed along the western side to

the north, and turned towards the east. We read at first it was only ankle deep, but as he proceeded it came to his loins, and finally was so deep that swimming was necessary. This is again significant when we study it carefully. As we go from west to east the water would naturally become deeper because it issues from each of the gates passed and must therefore increase in volume to swimming depth. At the centre of the north or south side the water would therefore be as deep as to a man's loins, which would be sufficient for baptism for any desiring to enter who had not been baptized. At the western end it would be shallow where cleansing of the feet would be all that was necessary for those who had already been baptized. "I have washed my feet: how shall I defile them" (Cant. 5:3). Again: "He that is washed needeth not save to wash his feet" (John 13:10). And at the eastern end which is occupied by Christ and the saints, the greater depth would be of no consequence or hindrance to their progress, for they could just glide gracefully over it, being immortal. This water has quite a lot of significance. Baptism undoubtedly will be as much a recognized ordinance as sacrifices, for the first named will transfer the nations from the seed of Adam to the seed of Christ, as it does now; and sacrifice will be the means of obtaining mediatorial forgiveness for sins committed after being reborn. Water is the most symbolic of all elements for this purpose of regeneration as it represents life eternal when the earth is ultimately perfected. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. 22:1).

Waterway from Coast to Jerusalem

Another matter in relation to the water has been contended for by some, namely, that there will be a great waterway at Jerusalem for ships to come up from the Mediterranean, but from the Scriptures this does not seem to be the case. We read in Zech. 14:8: "And it shall be in that day that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be." Some writers claim this "former sea" is the Dead Sea and "the hinder sea" the Mediterranean. But let us see what grounds they have for this interpretation. Isaiah was certainly well informed by divine revelation on the details of the future kingdom, and he says, "Look upon Zion the city of our solemnities: their eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby" (Isa. 33:20, 21). This text flatly contradicts the presence of ships there, and it is referring to the same water spoken of by Ezekiel and Zechariah. Notice they both refer to "living water." This would not be a necessary distinction if it was just a waterway for travel. All the water around Jerusalem has a deeper significance than this, as we have already shown.

In the text in Zechariah it speaks of one stream going to the former and one to the hinder sea, the former being interpreted as the Dead Sea and the hinder as the Mediterranean, presumably because the Dead Sea was in front of the temple and the Mediterranean behind it. Let us see if that is so. The best way to find out is to see what the scriptural meanings of "former" and "hinder" are.

Scriptural Significance of "Former" and "Hinder Sea"

The Hebrew *rishon*, which means first or foremost, is translated by the word "former," so we may safely interpret this as the Dead Sea, because it describes its position as the first the water would reach. The Hebrew *acheron*, means "behind, last, or furthest." What is that sea further, last, or "behind" the Dead Sea? The Persian Gulf, into which a portion of this water will flow. The land east of the Dead Sea is going to be a fertile expanse and will therefore require living water to make it so. If living water flows through it, it will give it life; for it is a dreary desert at present. This particular land is going to be the private domain of the Prince, for this is the very spot we read of in Genesis: "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed" (Gen. 2:8). The first Adam who occupied this garden is dead, but the second Adam (Christ) is alive and will shortly appear to restore "all things"; and the garden of Eden is naturally one of the "things." How natural that Christ who is to redeem the world should receive as his private portion the very private portion which the first Adam was given. So the living waters going through this land will restore it to its former beauty, and the river will find its outlet in the Persian Gulf where the Euphrates empties itself, and from which the former garden of Eden was watered.

Thus by reading the Scriptures carefully and analysing the original meaning of the words employed, we find no record of any waterway from Jerusalem to the Great Sea. Of course it is possible there may be something of this sort; but it is evidently not included in the description which we have been studying, as all the water mentioned are living waters and running towards the east, and are not for the accommodation of ships, which is the use to which waterways, as we understand them, are put.

The Divisions of Land

The last detail of this prophecy is the disposition of the land. This is important, as the promise to Abraham, which is the foundation of our faith, hinges on a question of acquiring a possession of land. We read: "For all the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:15). When Abraham received this message he was in Bethel, a place about twelve miles north of Jerusalem. It is situated at the northern extremity of the range of hills of which the Mount of Olives is a part; therefore Abraham being an elevated position he was viewing the land of Canaan; and that is the land which he will possess.

Ezekiel, commencing at chapter 47:13 to the end of the 48th chapter, gives the details of the

inheritance of the land, and its divisions. A careful reading of these particulars will greatly help our readers. It will be noticed that there are thirteen tribal divisions instead of twelve, as under the law. It will be remembered that the Levites received no inheritance, for Moses says: "The priests the Levites, and all the tribe of Levi shall have no part nor inheritance with Israel. They shall eat the offerings of the Lord made by fire and his inheritance. Therefore shall they have no inheritance among their brethren; the Lord is their inheritance" (Deut. 18:1, 2). But in the new dispensation the Levites will share the land with the rest of God's people, for "the saints of the Most High shall take the kingdom and possess the kingdom forever, even for ever and ever" (Dan. 7:18), and they are included, of course, among the saints.

We notice in Gen. 12 and 13 the promise to Abraham concerned the land of Canaan. Afterwards it was extended to Christ, to the "utmost parts of the earth" (1st Sa. 2:8). So the whole of the earth will ultimately come into the possession of the saints, but Palestine was the original portion promised to Abraham and his seed (Christ); therefore Palestine will be the headquarters or centre of the kingdom, spreading itself from there all over the earth.

In Ezek. 48:8-12 we read of the Holy Oblation, which is just south of the portion of Judah. This portion like the others, is fifty miles square or two thousand five hundred square miles. This is subdivided into three, one of a thousand square miles for the sons of Zadok, one thousand square miles for the Levites that minister to the house, and five hundred square miles will be occupied by the city with the sanctuary or temple in its centre. Thus the city of Jerusalem in the future age will be ten miles square—very different to what it is today. This portion will adjoin the Prince's (Christ's) portion. We find in Ezek. 47:18 a portion "from the land of Jordan to the east sea," which is the Persian Gulf, and this is the land which the Prince will occupy (Ezek. 48:21). This territory today is given over to desert and arid land; but under the influence of the living waters it will become a glorious country. God can change the face of the earth to suit his purpose. We read: "I will open rivers in high places and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together" (Isa. 41:18, 19). Christ's domain is naturally in the east. The sun rises in the east (our source of light). When the Euphrates is dried up he comes with his saints from the east. And in the beginning God "planted a garden eastward in Eden." The paradise which Adam lost will be restored and occupied by Jesus, which is a fitting consummation to all the plans and purposes of God who out of chaos will bring order, and eventually will cause the earth to be so beautifully perfected that it will be fit for his personal presence. May the day soon come when this glorious epoch will be ushered in, and everything will be in unison with God's will.

(Concluded).

ETERNAL TORMENT WORSE THAN HUNNISH ATROCITIES

Sir:

As a subscriber to "The Globe" I wish to ask permission for a little space to comment on some remarks appearing in the issue of July 2nd on page 7. Some excellent advice is given under the heading of "Rules for the Study of Prophecy." If all Christians—the China Inland Mission included—would consistently adapt rules 1, 2, 3, 4, and 7 in the study of all Scripture there would be considerably less schism in the evangelical churches. Commenting on rule number 2—the only one of the five above mentioned, in which any comment appears—the writer almost goes out of his way to attack conditional immortality, well knowing that such an insidious remark, from one in the position of the speaker, will prejudice many against the doctrine who have not, and are not likely to have the time to give the matter the study it deserves.

For the past 18 or 19 years I have embraced that teaching, and each succeeding year I am more and more convinced of its scripturalness and its reasonableness, and I may add (after wide correspondence) of the utter inability of any man who is willing to be honorably bound by the above mentioned rules, to gainsay it.

His advice to use the Revised Version is good; but I question if even he is aware of the many discrepancies it contains in English grammar, and the translation of little words. The Bible student does well to use the Revised Version and any of the standard translations, though for the general reader the Revised Version and the Authorized Version are ample for instruction in doctrine. It is only right that I should here bear testimony to the fact that had I not, through God's mercy, after years of mental struggle with the unedifying bewildering and mystifying doctrines of orthodoxy, been led to see the simplicity and truth of conditional immortality, and its harmony with the literal statements of God's word, I should long ago have drifted into infidelity. Men now are wanting a religion which is in accord with the true findings of science and facts of every day experience. Business men require in their religion, as in their business, that which will stand the searching scrutiny of common sense, and our God given reason. It is well known orthodoxy, so called, fails in this respect, and cannot give "a (valid) reason" for many of its beliefs which are bolstered up by tradition, not by Scripture. Indeed they antagonize it.

John 3:16 is conditional immortality epitomized, and if the reader will only accept that verse in its literal sense he will have no difficulty in understanding it, but orthodoxy, and the China Inland Mission, give all men "everlasting life," and according to them none ever "perish"—thus using the very language of Scripture to deny it!

Another Scripture, viz. Rom. 6:23 is also conditional immortality stated in clear, forcible words, yet the ministers persist in asserting that the wages of sin is not death but eternal life in misery; for they maintain "there is no death, what seems so is transition." If all men, as they teach, are immortal, why are we enjoined to "seek for" it? Why does Paul say, "Paul . . . in hope of eternal

life," if it is already a present possession? The fact is "orthodoxy" denies the literal statements of the Bible, and makes translations a mockery, for it completely reverses the dictionary meanings of such words as "die," "death," "destruction," "destroy," "consume," "perish," life, alive, living etc., and entirely abrogates the need for any such word as resurrection—the foundation of all Christian doctrine, the essential point wherein it differs from every other religion extant.

Dr. Torrey, a member of the China Inland Mission Council actually charges God with the awful crime of raising the dead (for though inconsistent with much of his teaching he admits resurrection necessary to a second life) for the very purpose of consigning men, women and children to "endless unutterable torment and anguish throughout eternity." Can the Huns surpass or even equal such premeditated cruelty? Dr. Torrey says "those who reject Jesus Christ will exist" in this state throughout eternity. He designedly discards the word "live" because this flat contradiction of Scripture would be too apparent. Would to God these "ministers" would preach the word of God for edification and not to mystify.

Yours sincerely,

R. H. Judd.

THOUGHTS ON THE SECOND COMING OF CHRIST

We realize the importance of this subject when we learn that one verse out of every twenty-six in the New Testament bears upon it.

Comparatively few ever take the time or trouble to look up this interesting data, while others refuse to believe it and say, "Where is the promise of his coming?" Peter says, there shall come in the last days "scorners walking after their own lusts." They really think the world will always continue in its present state, possibly growing better all the time, when we have only to look about us to know that conditions are becoming worse and worse. People who talk like this are not thinking of the coming of Jesus; in fact not thinking of him at all. They are too much taken up with the cares and pleasures of this life.

Let us turn to God's word. In the 14th chapter of John Jesus tells his disciples what is about to befall him, and of his intended departure from them. He said: "I go to prepare a place for you; and if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." These are plain words, easy to comprehend. After his terrible death on the cross, where he gave his precious blood a sacrifice for the world, that all who should turn from their sins and believe on him should have everlasting life, we know he was raised to a new life, and eventually, while in the company of his disciples, ascended to heaven in a cloud. But we have his word that he will come again. "And while they looked steadfastly toward heaven, behold, two men stood by them in white apparel, who said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus shall so come in like manner as ye have seen him go into heaven." Could words be plainer? Jesus, after his death and restora-

tion to life; had a personal and tangible body (Luke 24:39); and "this same Jesus" will return in like manner as ye have seen him go into heaven.

The return of Jesus to earth is necessary in order to show the world that Jesus of Nazareth was what he claimed to be. The Scriptures teach that he may come at any moment for his people. This phase of his coming will be invisible to the world. He will come in power and great glory when he comes to judge the world, which at that time will be in a condition of unrest. Even the church will be in a condition of apostasy. The believers or called out ones of this dispensation make up the body, Christ being the head. This body will be composed of all true believers of this age. When the body is complete, this gospel age will be closed, the Lord will descend into the air, then will take place the resurrection of the righteous dead, and the changing of the living in Christ, visible only to the saints. While these events are transpiring in the air,* what is taking place on the earth? The saints have been removed (to Mount Sinai.—Editor) and God's spirit is withdrawn. There will come a time of wickedness, lawlessness, and anarchy, such as the world has never seen, and a time of trouble such as never was; which is known as the "great tribulation" or "Jacob's trouble."

An event of great importance to the world will be the return of the Lord in judgment, or his "revelation" when the whole world will see him, "and they also which pierced him" (Rev. 1:7). He comes in power and great glory and all the saints with him, and all his holy angels, then will he proceed to execute judgment upon all. The nations will be judged, the everlasting kingdom will be set up, and the saints will reign with Christ during the millennial kingdom. This will be a period of great blessedness and glory, and will continue a thousand years. The world at the present time is filled with unbelief in the Lord's near coming, and even in the church many turn away and refuse to listen; but we have only to look around us to see many signs and indications of the near approach of our divine Master. Who of us are watching and ready, happy and at peace in the knowledge of his near presence, and our readiness to meet him? Dear brothers and sisters, it is worth all the hardship, trials and persecution we are called upon to bear in this world to know that we are saved for life eternal. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

Dear Lord, be thou ever near.

In thee we trust and have no fear.

Thou art our refuge and our guide.

Safe in thee whate'er betide.

Watching and waiting, soon wilt thou come,

And bear us away to our glorious home.

Jennie McNec.

*No doubt Sister McNec uses the "air" here and in the other places of its occurrence in this article in the same sense Paul does in Eph. 2:2; that is, in a political sense. "The prince of the power of the air" in Paul's day was Caesar.—Editor.

THE NEW ARISTOCRACY

Charles M. Schwab, head of the Emergency Fleet Corporation, millionaire and iron master, in a speech at the Salmagundi Club recently gave utterance to this opinion:

We are about to enter, if indeed we have not already entered, a new social era, one which few persons today ever dreamed was possible. It is an era which means that the aristocracy of the future will not be one of wealth or of title, but of the man who does something for his fellow men and his country. It will be a truer life of democracy than in the past. There will be no sharp distinctions between rich and poor.

"I don't want to be regarded as a Socialist," he continued, "for I want to keep what is justly mine as long as possible. I mean that the merely rich man will have no credit in the community if he is of no use to the world."

If we were not acquainted with Bible truths it would certainly seem strange how many great and small are awakening to the fact that we not only need a change, but that it is coming. But strangest of all, these same people, including church dignitaries, are expecting this war to create the demand for a change, and then the change to be worked through human agency.

If Mr. Schwab could only see that his dream will never be realized in this age, he would have learned more than he has in all of his eventful career before. If these people could only know these are only the beginning of sorrows and out of the chaos of nations and society Jesus is to build up the ideal condition Mr. Schwab thinks is coming, if not already here. These times bring people closed together who are suffering alike and whose interests are the same. But on the other hand, it is creating a hatred, a national and race hatred that will stand in the way of Mr. Schwab's idea for many years to come, if the age should recover from its present shock.

At the conclusion of hostilities there will not be a nation in the world upon its former governmental basis. The proof is that at the establishment of the kingdom of God there are only remnants of present nations existing. It is human to forget, and how long would it be if conditions were to become normal before Mr. Schwab would forget what he has here pictured, and go back to his former ways and think only of himself as formerly. No; these things can never be accomplished under human rule. People see the necessity of a change of conditions, but the way it is to be accomplished, they have no idea. So we go on praying for the kingdom of God to come. May we be fitted for the great task of making the world safe for all people.

Almus Adams.

THE CATHOLIC CHURCH AND THE PROTESTANT BIBLE

The real and true attitude of the Roman Catholic Church toward the Protestant Bible is evidently not very well known or understood by the majority of the reformers and protestants of today. But desiring to know the facts regarding this attitude "the impartial reader, let him be Protest-

ant or Catholic, will, if his object be truth, thankfully receive the truth from whatever hand may present it to him." This being so he may read with both interest and profit this attitude as set forth by Catholic writers in the following extracts which are made directly from authoritative Catholic works:

Stephen Keenan: "No prudent man can have any confidence in a Protestant Bible, since he can never be certain that it is properly translated. The English versions are of the same stamp with the German" (Keenan's "Doctrinal Catechism," pp. 79, 80. P. J. Kenedy, Publisher to the holy apostolic See, New York, 1903).

Thomas Ward, Esq.: "It is not the design of this following treatise to enter into these disputes (about the rule of faith); but only to show thee, Christian reader, that these translations of the Bible, which the English Protestant clergy have made and presented to the people for their only rule of faith, are in many places not only partial, but false, and disfigured with several corruptions, abuses, and falsifications, in derogation to the most material points of Catholic doctrine, and in favor and advantage of their own opinions" (Ward's "Errata of the Protestant Bible," preface, p. 15. fourth edition. D. & J. Sadlier, Publisher, New York, 1844).

Mgr. Segur: "The Protestant Bible is only a false skin, in which infidelity and revolution wrap themselves" (Segur's "Plain Talk About the Protestantism of Today," p. 118. Marlier & Company Publishers, Boston).

The Standard Dictionary gives the following definition and synonyms of "infidelity" and "revolution":

Infidelity: "The state of being an infidel; lack of belief, as in the accepted religion. The word is used loosely as a synonym of atheism, and includes in general all forms of religious unbelief, as agnosticism, skepticism, deism, and rationalism."

Revolution (synonyms): "Anarchy, insurrection, mutiny, rebellion, revolt, riot, sedition."

What fearful charges and accusations to bring against the word of God! In connection with such fearful charges and accusations against the word of God one's mind naturally recalls the language of the prophet Isaiah on one occasion: "Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel" (Isa. 37:23).

Is it not generally admitted by both Catholics and Protestants that the Bible was originally written, not in Latin nor English, but in Hebrew and Greek? This being so, does it not follow that all versions of the Scriptures in any other than the original languages, whether Catholic or Protestant, must of necessity be translations? This also being true, then do not the foregoing accusations reflect on Protestant honesty and scholarship, while it virtually says that Roman Catholic scholarship is the only scholarship that understands the Hebrew and Greek, and has the honesty to translate them correctly? In this connection one can hardly forbear saying to our Catholic friends in the language of the patriarch Job: "No doubt but ye are the people, and wisdom shall die with you" (Job 12:2).

Arthur L. Manous.

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EDITORIAL

The Editor and his son Russell have had Spanish Influenza. Both are now convalescing.

EPITOMY OF THE FAITH

A Text-book for Students
and A Manual for Teachers.

SETTING FORTH

Logically, homiletically, and Scripturally "The Things Concerning the Kingdom of God, and the Name of Jesus Christ" (Acts 8:12).

FEW SAVED

Consistent with Science, Scripture,
Recognition, and the Loss of Friends.

Above are new publications, and those ordering literature during the holidays should include them in their order. All orders for them will be filled as soon as they are off the press. Price ten cents each.

There is nothing that sailors fear so much in navigation as a derelict. A derelict is an abandoned vessel aimlessly driven to and fro by the wind. Certainly there is nothing so detrimental

to God's work as derelict Christians, poor, wavering, storm-tossed souls, "like the waves of the sea driven with the wind and tossed."—*Rescue Journal*.

The influence of spoken words for good or evil can scarcely be overestimated, but more far-reaching still is often the ministry of those that are written. Long after the voice is silent in death the product of the pen will be preserved and read.

Any coward can praise Christ, but it takes a royal hero to follow him. Paul kept the faith and lost his head, but God will give it back to him gloriously crowned. A setting star may rise again, but a falling star never.

TO THE MEMORY OF E. F. RANDOLPH

This dear brother has for years given a tenth of his income, and as he felt a special pressing good could be done was ever ready to give: but since June his health has been failing very fast, and their expenses were pressing so that he was waiting until fall, when he would receive some incomes.

We could see when he would receive *The Restitution* and see the appeals for needed funds that there was a heaviness about him, and his dear wife said to him the last day of his life, "That she would set aside a fund for these Christian needs"; and amid his intense suffering, a smile flitted across his face as he said, "That will be nice."

We are here enclosing \$10 for the Press Fund.

A MOST WONDERFUL FULFILLMENT OF PROPHECY

"And he had two horns like a lamb, and he spoke as a dragon" (Rev. 13:11).

Here we have a paradox, seemingly absurd, yet true in fact. And herein lies the wonderful power of the author of prophecy to foretell exactly the disposition and acts of a certain power that are seemingly contrary to nature. "Two horns like a lamb."

Most horned animals have two horns and in this respect the power referred to conforms to nature; the number of the horns having no prophetic significance. But the horns being lamblike, indicate that the power referred to will use its power—not for aggression and conquest, but will be inoffensive and lamblike; and at the same time it must be a strong power—because it speaks like a dragon, strong and powerful.

These lamblike horns are remarkable, reminding us of Christ, whose symbol is a lamb with seven horns (Rev. 5:6).

The seven horns of the lamb signify fulness and completeness. Our text symbol falls short in that respect, but the relationship in the matter of the two is evident to all—lamblike disposition combined with power. The Bible student is acquainted with what is written concerning the nature of Christ's reign, when wars shall cease to the ends of the earth, and when peace and the fruits of righteousness shall spring forth before all nations.

But where do we find the power symbolized by "the beast with two horns like a lamb," and that "spake as a dragon"? Those living in the United States do not have far to go to find the counterpart of the symbol. The nation that a few years ago freed Cuba from the tyranny of Spain; and then retired from the island, leaving the inhabitants in full possession of their independence. Thus speaking like a dragon to Spain; but acting lamblike to Cuba.

In the present world war, the U. S. patiently remonstrated with Germany; and finally drew the sword in the cause of oppressed humanity, with no selfish ends in view, but solely in the cause of liberty for the world. And now who like Woodrow Wilson (the representative of the U. S. A.) is speaking like a dragon to the Kaiser, to Austria and to the Turk. The speech of our President bears with it more weight than that of any other power in the world; combined with humanity and justice. This prophecy combining in the symbol lamblike humanity—meekness and dragonic power, is one of the finest specimens of exact foreknowledge revealed in the whole book.

Geo. Francis.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXVIII

Repentance

Memory Text: "The Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

1. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance" (Luke 15:7).

2. "Then opened he their understanding, that they might understand the Scriptures.

3. "And he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day;

4. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:45-47).

5. "Or despiseth thou the riches of his goodness, and forbearance and long suffering, not knowing that the goodness of God leadeth thee to repentance" (Rom. 2:4).

6. "To open their eyes, and to turn them from darkness to light and from the power of satan unto God,

7. "That they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me.

8. "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision.

9. "But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coast of Judea, and then to the Gentiles,

10. "That they should repent and turn to God, and do works meet for repentance" (Acts 26:18-20).

11. "And they went out and preached that men should repent" (Mark 6:12).

12. "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.

13. "For in him we live and move and have our being; as certain also of your own poets have said, 'For we are also his offspring.'

14. "Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

15. "And the time of this ignorance God winked at, but now commandeth all men everywhere to repent.

16. "Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained" (Acts 17:27-31).

Practical Truths

To repent is to turn. As all voluntary action is preceded by thought, repentance properly begins in the mind. We think how wrong our actions have been toward a God whose goodness is continually lavished upon us, and we feel sorry. Sorrow is not repentance, but sorrow—godly sorrow leads to repentance. Repentance refers more to the change of one's mind with regard to an object, and is properly confined to the time when this change takes place (Crabb). We repent of a thing but once, and the repentance is confined to the time while we are turning. After repentance follow the "works meet for repentance," or the works that are the outgrowth of a renewed mind. Hence the apostle Paul says, "Be ye transformed by the renewing of your mind." Genuine "repentance toward (not from) God," is a turning toward God—a walk with God. How good God has been toward us. O, let it lead us to repentance. "Draw nigh to God and he will draw nigh to you."

Notes on the Lesson

Not Slack.—Not remiss. He will do all he has promised. **Perish.**—To be lost, to die, to be destroyed. God has offered life to all on easy terms; and repentance is one of the conditions upon which he offers pardon.

1. **Joy Shall be in Heaven.**—How glad our Father must be when we turn from the sin and rebellion of the world, and with a pure heart start in his service. Is he not good?

2. **He Opened Their Understanding.**—What enlarged views of the sacred Scriptures these disciples must have enjoyed. "If any of you lack wisdom let him ask of God."

3. **Behooved Christ to Suffer.**—It was necessary or expedient. His work was finished and he was made perfect through suffering. The work of Jesus may be viewed in two aspects, that of suffering and that of reigning. The work of suffering is finished, that of reigning is future (Isa. 62:11).

4. **In His Name.**—By his authority or sanction. **All Nations.**—All the Gentiles, and even reaching to the end (Matt. 24:14) of the age.

5. **Leadeth Thee.**—Yes, God leads men to obey through his goodness. If men would only consider God's forbearance, long suffering, and kindness, they might be led to turn and love him.

6. **To Open Their Eyes.**—The trouble with men is they have closed their eyes and are not willing to see the light, and be led by the Lord or by his truth.

10. Repent and Turn to God.—How forcible this expression. We may repent of good and thus turn away from God. But this expression shows that the repentance God desires is a turning towards him and from our sins.

12. Not Far From Every One of Us.—God is near us in the sense that he knows all our acts and thoughts. We may be far from him, but he is near to us. David says of God, "Thou art acquainted with all my ways."

15. Winked At.—Overlooked (R. V.).

16. Ordained.—Appointed (Diaglott).

Suggested Topics and Questions

1. What is meant by the "long-suffering" of God? What is said concerning slackness? Does God leave any to perish without an opportunity of repentance? What is there in the memory text to show God's goodness? Who rejoices in heaven when a sinner repents? Is repentance a condition of remission of sins? Is it necessary to understand the Scriptures? 2. Why was it necessary for Christ to suffer? 3. How does the death of Christ show God's love to us (John 3:16)? Why are repentance and remission of sins preached in the name of Christ? Why did the preaching begin at Jerusalem? What is said in verse 5 as leading men to repentance? What are we to turn from? 6. What is the object of turning men from darkness and from satan?

2. Man's Duty to Obey.—What is repentance? Where in the lesson are we taught that men should repent? 10. What does Jesus say of the importance of repentance? (Luke 13:3). Is there a commandment that men should repent? 15. Why should men repent? 16. How often may we repent and turn to God? How often may we repent and turn to a brother (Luke 17:4)? What kind of person need not repent? Are we all walking in obedience? Do we appreciate God's goodness and endeavor to obey him?

MR. BALFOUR ON THE BIBLE

Today the whole of the Scriptures have been translated into a hundred languages, and portions have been printed in 330 other tongues. The preparation and circulation of these numerous versions of the Bible, Mr. Balfour, speaking at a meeting of the Bible Society, described as a great, a fruitful, and a beneficent undertaking. Research and the ever-increasing knowledge of history, he added, made the Bible more appreciated as a living record of divine revelation to mankind; and he thought that not only was it now what it had been to the unlearned—a source of consolation, of hope, and of instruction—but it was to those who were more learned, but probably not nearer the kingdom of heaven, augmented in interest, and a more valuable source of spiritual life than it could ever have been in the pre-critical days.—Fraternal Visitor.

If a word spoken in its time is worth one piece of money, silence in its time is worth two.

EVANGELIST REPORT FOR OCTOBER

Sermon 1

Expense

Omaha to Henningford \$ 14.26
 Breakfast40
 Henningford to Omaha 14.26
 Breakfast40
 Dinner30
 Total \$ 29.62

Money Received

Brother T. O. Myers \$ 50.00
 Sister Gould 10.00
 Brother C. Hammond 10.00
 Total \$ 70.00
 Salary \$ 100.00
 Expense 29.26
 Total 129.26
 Indorsed on order 70.00
 Balance due 59.26

Remarks

During the month of October we have been compelled by a state wide quarantine to remain idle. This is the first time in more than 30 years of constant labor in the vineyard of the Lord that I have been compelled to lay off on account of pestilence. There were to be wars and rumors of wars, famines and pestilence.

Let us notice carefully what has occurred, yes, all of these; yes, commotions and pestilence; yes, the scourge now sweeping over the country and claiming victims by the thousands is world wide. In Mexico they have quit using the cemeteries and are burying them in fields.

A few years ago there was a terrible eruption in the east caused by a volcano exploding. Scientists told us the ashes went into the farthest reaches of the earth, and were two years settling to the earth. The cold summer that followed they said was caused by the ashes hindering the sun's rays in reaching the earth properly. If these ashes could be carried to the remotest parts of the earth, why not other things? When we think of the enormous number of dead from all causes in Europe, the stench must be frightful. Then why not look for world wide pestilence, caused by this deadly effluvia?

We should take a cue from many things that we ignore not giving them a passing thought. The other day the clocks were turned back, and we note that this is not the first time this has been done. Again the trains over the country stood still for one hour, so there was one short space in which time was not recorded. These are only little beginnings. We read in Rev. 10, that a time is coming when this age closes, when no record is to be made of events, because time is not to be reckoned. Now just think: everything standing still for one hour! It seemed uncanny: nothing

moving, no time being kept. From these beginnings a time is coming, not far distant, when a little space will exist, when everything will be still, while God is preparing for time to begin to measure off the cycles of eternity.

Oh, be ready when the Bridegroom comes!

Abmus Adams.

THE YOUNG PEOPLES PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Proverbs 22:6

JUST NOW

Just now, O Father while we stray,
And wander from thy paths away,
While weak and blind we slip and fall,
We turn our eyes to thee and call
Oh, lead us back, our feet set right,
To walk again in thy best light.

Just now, O Father, when we fail,
And efforts seem of no avail,
When hope and courage ebb away,
Then Lord to thee we turn and pray:
Make whole our faith and in our might
Renew our strength to onward fight.

Just now, O Father, oft we fret,
In tribulation thee forget;
But hearken Lord, bend low thine ear,
That thou our humble prayer may hear.
Give peace and help us by thy grace
Our trials patiently to face.

In thy sure mercy Lord we trust,
For thou rememberest we are dust;
Our very frame thou knowest well,
Our every need thy wisdom tell.
We fear not then, but know that thou
Wilt care for us, just now, just now.
Buell W. Nutt.

THE SOCIETY OF DONALDSON

A Dream

I rarely dream, and when I do, it is seldom I remember anything concerning it. But one dream I had is as vivid in my memory to day, as it was at the time it occurred, twenty six years ago.

Shortly after my father's death, I dreamed that our entire family were sitting around the table, father at the head. Father said: "Now children, we are about to form a society for the social, physical, moral, and spiritual advancement of its members. It will be known as the Society of Donaldson. We will meet each night, and it will be the duty of the

members—each in turn to give an account of their doings for the day; and as each story is told, I will point out the good and the evil. For whatever is good you will be praised so as to encourage you to continue, the evil things will be pointed out, and I shall advise you as to a more proper way. We want to reach a state as near perfection as possible. So our lives shall be pleasing to God."

I can hear us children relating our day's experiences. I can see the look of pain on dear father's face as he listened to the recital of our unpleasant deeds, I can see his look of joy and thanksgiving when he heard us tell of the good we did. I can hear him commending, admonishing, or advising us as the case might be, all in kindness, all in love, all for the benefit of his children.

Each meeting was opened with a scriptural reading, then a prayer of supplication, and was closed with a prayer of thanksgiving.

Although "but a dream" it had a great effect upon me, and often have I thought what a lot of good could be accomplished if father or mother would form such a society in the home. It could be made very interesting as well as instructive. The children would be greatly benefited, for it would make them so that they not only would see but they also would notice, they not only would hear but they also would observe, they not only would do, but they also would remember, all of which would lead to the formation of better habits and the upbuilding of character, as well as instilling in them the virtues of truth, honesty, faith, hope and love.

The benefit to the parent would be beyond calculation. In a very short time he would have a knowledge and wisdom that a life of reading, or years of travel, would not give him. Why not give it a trial? I feel you never would regret it.

Psalms 78:1 to 8.

A Christian Prayer

My God, to me thy mighty power impart,
Enlighten, comfort, sanctify my heart;
Sweeten my temper, and subdue my will,
Make me like Jesus, with thy spirit fill,
I want to live on earth a life of faith,
I want to credit all the Bible saith,
I want to imitate my Savior's life,
Avoiding lightness, gloom, and sinful strive,
I want to bring poor sinners to thy throne,
I want to love and honor Christ alone;
I want to feel thy spirit's inward power,
And stand prepared to do thy will this hour,
I want a meek, a gentle quiet frame,
A heart that glows with love at Jesus' name,
I want a living sacrifice to be
To him who died a sacrifice for me,
I want to do whatever God requires
I want my heart to burn with pure desires,
I want to be what Christ my Lord commands,
And leave myself, my all, in his dear hands,
O Lord, pour out thy love upon my soul,
My will, my temper, and my tongue control,
Lead me through life to glorify thy grace,
So "at that day" I'll see thee face to face.

Daily Thoughts

Jesus came into the world to save sinners 1 Tim. 1:15
 A faithful saying worthy of all acceptation 1 Tim. 1:15
 They first gave their own selves to the Lord 2 Cor. 8:5
 Hitherto hath the Lord helped us 1 Sam. 7:12
 Make thy way straight before my face Psa. 5:8
 O Lord, truly I am thy servant Psa. 116:16
 Thy name is an ointment poured forth Song of Sol. 1:3

 "And Be Ye Thankful"

As a people are we thankful? Do we acknowledge God as the "giver of every good and perfect gift"? Do we really believe that "all things work together for good to them that love God"? If we really do believe these things, then, why are we not thankful to the source from which come all our blessings?

By proclamation of our president, endorsed by the governors of the states, November 28 has been appointed a day of national thanksgiving to God for the blessings we have enjoyed during the past year. As a people our blessings have been great, and our thanksgiving should be equally as great. We who know God, we to whom God has been so kind, so considerate, so loving, so long-suffering, ought not our hearts overflow with true thanksgiving; ought we not humble ourselves before such a benefactor praising him, thanking him, glorifying him, not only on this nationally appointed day, but during every day, every hour, of our existence, for surely he is worthy. Therefore let us "Make a joyful noise unto the Lord. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us, and not we ourselves, we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

 Our Weekly Puzzle

Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Can you tell me the meaning of the word "wrath"?

What does the word "nurture" mean?

What is the meaning of the word "admonition"?

Who wrote this? To whom was it written? Where can it be found?

Answer next issue.

Answer to puzzle in last issue:

The passage was written by the apostle Paul "to the saints and faithful brethren in Christ which are at Colosse."

It was written to people who, though living, yet were dead. Does that sound strange? Let us explain. The brethren at Colosse were living beings such as we are, but they were "dead" to the pleasures of this world, their "life was hid with

Christ in God." All their desires, all their pleasures, all their ambitions, were centred in God through Jesus Christ. While they lived in and for God, they were "dead" to the world. Their glory is to be in the future age, in the coming Kingdom, "when Christ who is their life shall appear." And if we are to please God, we too will be "dead" to all the interests of this world. "Our lives will be hid with Christ in God." Then "when Christ, who is our life, shall appear, we also shall appear with him in glory." My dear young people, the future glory is so great, you readily can afford to sacrifice—if you consider it a sacrifice—the present worldly pleasures.

The passage can be found in Colossians 3: 3, 4.

 No Room for Blues

Open your minds to cheerful thoughts
 Till they fill each corner and nook,
 And no room is left for those that bring
 The sigh and doleful look.

The mind is the brush that paints the hour
 And bright will the colors grow
 If in the chalice held by time
 Content its lines doth show;

But dark and drear the scenes will appear
 If gloom fills up the cup;
 Then fill your mind with buoyant hope
 And dry each teardrop up.

 COMING OUT FROM THE WORLD A PRIVILEGE

We ought to be glad of the privilege we have of coming out from the world. A peculiar people waiting for our Master and the world wherein dwelleth righteousness. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." "See that none render evil for evil unto any man, but ever follow that which is good." "Quench not the spirit." "That ye may walk honestly toward them that are without, and that ye may have lack of nothing." "Knowing that whatsoever good thing any man doeth the same shall he receive of the Lord. And whatsoever ye do, do it heartily as to the Lord, knowing that of the Lord ye shall receive the reward of the inheritance." "Only let your conversation be as it becometh the gospel of Christ, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel, giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints of life."

John Grief.

A speaker who does not suggest more than he says is not worth hearing.

I must please Christ and deny myself, or please myself and deny him.

NATIONAL BEREAN SOCIETY

Icota B. Hanson, Editor,
3323 Chippewa St., St. Louis, Mo.

Our Recording Secretary has assumed a new name. The Bereans wish her and Mr. Pickerl a happy life together and a long one if the Lord delays his coming.

We extend to Sister Lillian Dauntler, of Dixon, Ill., our sympathy in the loss of her brother, Mr. Harry Ford, of Chicago, Ill.

Sister Alena Ellis, chairman of the organization committee, expects to spend a Sunday in the near future with the president of the Iowa State Society. By the time this appears we hope they will have outlined their work for the year.

Sister Vena Densmore, of Ripley, Ill., is staying in Chicago this winter. She is at present sick with the influenza.

We have just received word that Sister C. Seeley, of California, was tendered a reception on her 65th birthday. Sister Seeley is one of our isolated members who enjoys the social correspondence very much.

Brother Paul Hatch, of Chicago, gave an excellent talk on the kingdom of God at the church service, Sunday morning, October 13th. If he continues along this line he will make a very good preacher. This is an example of what Berean work has done and will do for the young people.

Bible study has been started in St. Louis every Thursday evening at 8, at Gertrude M. Logan's home, 522 N. Newstead Ave. Any brother or sister passing through St. Louis will be welcomed. Miss Logan's phone is Forest 5059 W., and Miss Hanson can be reached during the day at Main 942. Her home phone is Sidney 122.

The Mora, Minn., members have Sunday School every Sunday morning at 10:30, and Berean study Sunday evening. They are enjoying the lessons very much, and the young people have entered into the work and are making good.

We were glad to be able to have Brother Alard with us a few days. He gave us good talks and much to think about.

Brother Savage, of Wait Park, Minn., came down to hold a few meetings at the McKinley School. On account of the bad weather he was unable to have meeting, but we enjoyed his visit and expect him back in about three weeks.

Carl Broberg and George Byrun, two of our faithful workers, have been called to the service. Let us not forget they are also soldiers of the cross and not forget them in our prayers. They are both missed at our meetings for they were much interested in the work for the Master. Carl was our Berean Treasurer, and it behooves us to get some one to fill his place.

Mr. and Mrs. Sanberg are the proud parents of a baby girl born to them on October 12th.

The Dixon, Ill. Berean Society have lost two of their active members by the removal to Mulberry, Florida, of Sister Anna Adams, and her aunt, Sister Mary Thatcher. Though so far from us, we still claim them as Dixon Bereans.

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The following I have copied from the children's page of "Great Thoughts":

Armor-Plated Boys

It is important these days that there should be armor-plated boys.

A boy needs to be iron-clad—

His lips—against the first taste of liquor.

His ears—against impure words.

His hands—against wrong-doing.

His heart—against going with bad company.

His eye—against dangerous books and pictures.

His pocket—against dishonest money.

His tongue—against evil speaking.

The Christian armor on her citizens gives more

security to the nation than all the armor plates that are on her ships.

DOING WORK WELL

If you have something to attend to, go about it coolly and thoughtfully, and do it just as well as you can. Do it as though it were the only thing you ever had to do in your life, and as if every thing depended upon it. Then your work will be well done, and it will afford you general satisfaction. Often much more depends upon the manner in which things seemingly trivial are performed than one would suppose, or than it is possible to foresee. Do everything well—make that the rule of your life, and live up to it—and you will find it most conducive to your own happiness, and to the happiness of those with whom you are brought into contact or communication.—"Glad Tidings."

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The Restitution

A Paper Representing The Church Of God, And Devoted To The Exposition And Defense Of The Things Concerning The Kingdom Of God And The Name Of Jesus Christ. -- Acts 8:12.

VOLUME 70

CLEVELAND, O. DECEMBER 3rd, 1918.

NUMBER 45

Few Saved

CONSISTENT WITH SCIENCE,
SCRIPTURE, RECOGNITION, AND
THE LOSS OF FRIENDS

A SERMON BY

ROBERT G. HUGGINS

TEXT: ENTER YE IN AT THE STRAIT GATE, FOR WIDE IS THE GATE, AND BROAD IS THE WAY, THAT LEADETH TO DESTRUCTION, AND MANY THERE BE WHICH GO IN THEREAT; BECAUSE STRAIT IS THE GATE, AND NARROW IS THE WAY, WHICH LEADETH UNTO LIFE, AND FEW THERE BE THAT FIND IT. MATT. 7:13,14.

BRIEF OF THE SERMON

I. Salvation of the Few a Dictate of Science

- (a) Greater mass of the inanimate creation as compared to that of the animate world.
- (b) Myriads of living creatures that perish for the survival of one.
- (c) Great proportion of the human race which perish in immaturity.
- (d) Difficulties of entering any kingdom compared with the ease of missing it. Examples: the kingdoms of wealth, wisdom, music, love, etc.
- (e) General truth that as the quality of life advances the quantity diminishes.
- (f) Same law must hold in reference to the highest life--eternal life.

II. Salvation of the Few a Decree of Fact

The paucity of numbers in vocations, pursuits, professions, etc., is so general that it creates no comment. Why should the truth be an exception to the rule?

III. Salvation of the Few a Dictum of Bible Teaching

- (a) Plain declarations that, numerically, few are saved.
- (b) Apostolic prophecy requires that the world at the present time should be in a state of almost complete and universal apostasy.
- (c) Deut. 7:6,7; Matt. 7:13,14; 22:14; Luke 12:32; 13:23, 24; 1 Pet. 3:20,21; Gen. 19:15,30,31; Rev. 3:4; Jas. 2:5; 1 Cor. 1:26,27.
- (d) 2 Pet. 3:3,4; 2 Tim. 4:3,4; Luke 18:8; 1 Tim. 4:1-3; Acts 26:29,30; 2 Thess. 2:7,8; Rev. 17:5; Matt. 24:37-39.

IV. Recognition in the Kingdom of God

The resurrection of the righteous dead and the transfiguration of the living saints at the coming of Christ restores an individuality that can be recognized in the case of the first and perpetuates the individuality of the second (1 Cor. 15:50-55; 1 Thess. 4:13-18; 1 John 3:2; Matt.

5:8; Rev. 22:4; Phil. 3:20,21; Rev. 20:4; Luke 16:25; Matt. 17:3; Luke 13:28,29; Heb. 2:17,18; 4:14,15; 5:2).

V. Future Happiness, However, does not Depend upon the Salvation of our Relatives

- (a) The destruction of the wicked will not mar the happiness of the redeemed.
- (b) Fleshly relationships are only temporary, while spiritual relationships abide forever.
- (c) Rom. 11:22; Jos. 23:15; Psa. 136:17-21; Rev. 14:10; Psa. 37:34; 52:5,6; 58:8,10; 149:7-9; Mat. 4:2,3.
- (d) Gen. 1:28; John 7:5; Mark 3:21, margin; Luke 9:50-62; Matt. 10:37; 19:29; 1 Cor. 7:29-31; Gal. 3:26-29; Luke 20:33-36; Heb. 12:23.

Exegetical Peroration

CHRIST never, by roseate description, glossed over the hardships, the difficulties, the drabs, and the drawbacks of the Christian life. His sincere sincerity is evinced in his frank portrayal of the Christian "cutting off right hands," "plucking out eyes," "selling all," "counting the cost," "striving to enter strait gates," and "walking in narrow ways" (Mark 9:43,47; Matt. 19:21; Luke 14:28; 13:24; Matt. 7:14). Our text today follows the trend of general Bible teaching when it affirms that "few" find life in comparison with the many "whose end is destruction" (Phil. 3:19). Many sentimental people are struck dumb with amazement when their attention is called to this declaration of our Lord. The minority saved and the majority lost horrifies them like a nightmare; they call the thought an anti-climax, a sorry consummation; and ask, "To what purpose is this waste?" (Matt. 26:8).

1. SALVATION OF THE FEW A DICTATE OF SCIENCE

In fleeing from Christ unbelievers generally take refuge in science. But in this case science vindicates Christ. Christ affirms that few are saved, and science in some of its most conspicuous features corroborates the Lord's asseveration. The novice in scientific knowledge knows that the mass of inanimate matter in this world is greater than the animate. Dead matter is more abundant than living matter. There are more dead people than living. Reflect upon the myriads of living creatures that have perished so you might live. Many lives sacrificed for one! Think again of the great proportion of the human race which perish in immaturity, and then you will realize how "few find" even this mortal life. N. S. Davis, M. D., L. L. D. says in "Fifty Years and Beyond," page 8: "Reliable records of mortality show, that of all persons born in civilized countries, nearly one-half die in infancy, or before they have completed the third year of life; and at least one-third of the remain-

der die before they reach twenty-one; and only an average of six or seven per cent. of the whole live to sixty years or over."

If you still hesitate to accept the thought of few being saved, allow us to point you to a few more scientific facts which indorse Christ's affirmation. Look at the difficulties attending the entrance of any kingdom compared with the ease of missing it. The kingdom of wealth, for instance, is closed to the majority; the same may be said of the kingdom of love, wisdom, music, etc. There is nothing easy in this world but evil. The iniquities and comforts of an ungodly life are its greatest condemnation. Sin has a right of way in this world which is patent to every observer. Gravitation is all on the side of downwardness. To live the Christian life one must make a bee line across many a flowery field. As the carrier pigeon makes a straight course for its nest in the shortest line possible, so must the believer run the race and "lay hold on eternal life" (1 Cor. 9:24; 1 Tim. 6:19). Only butterflies flutter and dance around a garden all day and go only where there is brightness and honey. The restrictions, limitations, and abstinences imposed upon the believer are vital to his religious life. They are not arbitrary impositions. Many things in this world which seem to be fetters, are supports; instead of being inconveniences, they are blessings. We call them checks, whereas they are braces. The commandments of God which hem us in are like picket fences which bristle along the walk, on either side of which is a deep ditch, and are meant for our good. You can walk through a hall which is only wide enough for yourself in Egyptian darkness when you would stumble and fall in a spacious room. Narrowness is often a safety. "The narrow way" is the safest and best way. There is less room for vacillation and vagrancy. Be suspicious of easy roads, broad ways, paths of dalliance, liberal theology, larger hope, and universal salvation. The salvation of all, redemption without conditions, "free salvation" and other cant of this kind cheapens redemption until it is worth nothing, and is an appeal to a very feeble and shabby motive. Noble minded men are repelled by a sense of the cheapness of that which comes to them without a correspondingly commensurate toil and outlay. They perceive the general fact that as the quality of life advances the quantity diminishes. They know from observation that while life in its lower forms is abundant, as you ascend the scale of being, there is less of it. And they see that since diminution of life is in the ratio of quality, even in this present life, according to science, reason, and Scripture, they are forced to believe that the same law applies to the future life, the highest life, the eternal life

2. SALVATION OF THE FEW A DECREE OF FACT

Fact agrees with science in saying that only the fit survive. Doctors, lawyers, ministers and those in any profession are notoriously limited to the minority. Paucity of numbers, so far as the truth is concerned, is a wonder to the thoughtless and an objection to the critic; but is strictly in keeping with the callings of professional and commercial life. When people ask, "How can so

many good people be wrong?" they unconsciously advertise their ignorance of facts and transgress the scriptural interdiction which says, "Thou shalt not follow a multitude to do evil" (Ex. 23:2). Men plow wickedness, reap iniquity, and eat lies "because they trust . . . in the multitude of their mighty men" (Hos. 10:13). They sing, "The religion of my father is good enough for me." They should say, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16:19). They want no redemption "from the vain conversation received by tradition from their fathers" (1 Pet. 1:18). They trust in man and are cursed (Jer. 17:5). "Everybody is more clever than anybody" may be fine worldly wisdom; but "the foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor. 1:25). The desire to be with the majority in religious sentiment is ridiculously absurd; for it shows weakness of character in pursuing the path of least resistance, the desire of an indolent soul to repose in dormancy. Any dead fish can float with the current. Swept away by the stream of public opinion they are rapidly carried into the whirlpool of heathenism. In the beginning of the twentieth century we have authentic record that the religious status of the world stood as indicated below:

World Statistics of Religion

| | |
|----------------|---------------|
| Catholics | 394, 100, 000 |
| Protestants | 177, 300, 000 |
| Jews | 13, 168, 921 |
| Mohammedans | 216, 700, 000 |
| Non-Christians | 774, 100, 000 |

Such are the totals of the world's religions as given in "The World Almanac and Encyclopedia," 1917, page 600. Let those who are anxious to be with the crowd note who the crowd is. Counting the Catholics and Protestants as both Christians, we have only five hundred seventy-one million, four hundred thousand Christians in the world against one billion, thirty-three million, nine hundred sixty-eight thousand, nine hundred twenty-four non-Christians! There are four hundred sixty-two million, five hundred sixty-eight thousand, nine hundred twenty-four more Jews, Mohammedans, and non-Christians than those professing the name of Christ! If the Catholics are taken from the Christian total and added to the non-Christian's list the total jumps to the staggering sum of one billion four hundred twenty-eight million, sixty-eight thousand, nine hundred twenty-four! Count both the nominal and genuine Christians and still the heathen outnumber them one billion, two hundred fifty million, seven hundred sixty-eight thousand, nine hundred twenty-four! Let those who want to be with the majority identify themselves with the heathen! Let them stand with the crowd if they must! They "despise the day of small things" (Zech. 4:10), and are going to destruction with the majority (Matt. 7: 14).

3. SALVATION OF THE FEW A DICTUM OF BIBLE TEACHING

If, however, science is ignored by the unbeliever, and if facts be disputed, we appeal finally to the law and the testimony of God (Isa. 8: 20). In directness and positiveness the Bible teaches the smallness of the number of those who will receive

the truth. "Who hath believed our report?" (Isa. 53:1) is a question which it propounds, and which it answers in the following unmistakable manner:

(a) Plain Declarations that,

Numerically, Few are Saved

"The Lord did not set his love upon you, nor chose you, because ye were more in number than any people; for ye were the fewest of all people" (Deut. 7:7).

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:23,24).

"Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat" (Matt. 7:13).

"Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it" (Matt. 7:14).

"Many are called, but few are chosen" (Matt. 22:14).

"Hark ye, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (Jas. 2:5).

"For ye see your calling, brethren, how that not many were called of the flesh, not many mighty, not many noble, are called" (1 Cor. 1:26,27).

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight" (Matt. 13:35,36).

"Few, that is, eight souls were saved by water" (1 Pet. 3:20).

Theological attempts to vitiate the force of the testimonies just quoted by saying that they apply only to particular times in the past, are futile; for while it is true that God's truth and people have been more in disfavor sometimes than others (Rev. 12), they have always been unpopular (Dan. 7:21, 22). Break concrete history into epoch bits and you will see this statement is true. Eight in antediluvian days (1 Pet. 3:20,21), two contemporary with Lot (Gen. 19:15,30,31), two in six hundred thousand Israelites (Ex. 12:37; Deut. 1:35,36,38) show the appalling paucity of God's faithful in the different ages of the past. In the days of Noah, Abraham, Elijah, and the prophets the people of God were "like the gleanings of the olive tree, two or three upon the topmost branch" (Isa. 27:6). Believers were so few as to be "for signs and wonders" in the age in which they lived (Isa. 8:18; Psa. 71:7; Zech. 3:8, margin). "One of a city, and two of a family" (Jer. 3:14) continued to be the fortune of the truth even in the New Testament day when the world was blessed by the personal ministry of Christ. After preaching three or four years, assisted by the twelve apostles and the seventy, his disciples only numbered one hundred and twenty (Luke 8:1; 9:1; 10:1; Acts 1:15). This "little flock" (Luke 12:32) were a "spectacle to the world, to angels, and to men" (1 Cor. 4:9), a gazing-stock (Heb. 10:33), "the filth of the world"; and they are "the offscouring of all things unto this day" (1 Cor. 4:13). Few saved in any age, at any time, is the oracle of science and the verdict of reason and Scripture. We now supplement this thought by the added evidence of prophecy which requires that the present time in the world's history should be a time of "gross darkness" (Isa. 60:2) so far as the faith is concerned. Consider the testimony impartially.

(b) Apostolic Prophecy Requires that the World at the Present Time should be in Apostasy

"There shall come, in the last days, scoffers, walking after their own lust, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:3,4).

"The time will come when they will not be sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3,4).

"When the Son of Man cometh, shall he find faith (ten pistin, the faith) on the earth?" (Luke 18:8).

"Now the Spirit speaketh expressly, that in the latter days some shall depart from the faith (tes pistios), giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. 4:1-3).

"For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. And of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29,30).

"And for this cause God shall send them strong delusion, that they should believe a lie" (2 Thess. 2:11).

"For the mystery of iniquity doth already work (in Paul's day); only he who now letteth (hindereth), will let (or hinder), until he (paganism) be taken out of the way. And then shall that wicked (the Papacy) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:7,8).

"And upon her forehead (the forehead of the woman representing Papal Rome, Rev. 17:18) was a name written, Mystery, Babylon the Great (Papacy), The Mother of Harlots (that is, of state religions), and Abominations (the numerous sects) of the Earth" (Rev. 17:5).

"As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be" (Matt. 24:37-39).

4. RECOGNITION IN THE KINGDOM

It is sometimes suggested as an objection to the salvation of only "the little flock" (Luke 12:32) that we shall know each other in the future life; and if our friends are not there we shall miss them. Our reply is, that the doctrine of "immortal souls" and going to heaven at death is the menace to the comforting and scriptural doctrine of future recognition. The word "recognize" comes from the Latin "cognosco," to know, and means "know again; recollect; acknowledge acquaintance with." Recognition, when there has been no previous "acquaintance" is impossible. You cannot "recollect" a person or thing you never knew. It follows therefore that recognition in heaven is a stark absurdity from the orthodox standpoint; for nobody goes to

* The literal translation of the Greek words ten pistin is "the faith." When Christ comes he will find faith in the abstract in great abundance (for there are many false faiths, religions, and creeds in the world), but he thinks, by his question, that he will scarcely find "the faith," viz., that to which the Apostle alludes as the "one faith" (Eph. 4:5); "the faith once for all delivered to the saints" (Jude 3); "the word of the truth of the gospel" (Col. 1:5); "one hope of your calling" (Eph. 4:14); "the hope of Israel" (Acts 28:20); "The gospel of the kingdom" (Matt. 24:14); in other words, "the faith" comprehended in "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12).—The Declaration.

heaven whom the modern Christian knew upon earth. Souls go, spirits ascend, and ghosts abscond, but he did not form the "acquaintance" of any of these while on the earth, consequently he cannot "recognize" them were he to go to heaven and meet them there. How could he "acknowledge acquaintance with" an immortal soul when he never knew one? Without this acknowledgment there can be no recognition in heaven or anywhere else.

Now the truth brushes away all these cobwebs of ghostology with an unsparing hand and gives us instead sheen bodies of immortality. Resurrection in the case of the dead, restores an individuality that can be recognized; immortalization, in the case of the living, makes possible the continuity of their being (1 Cor. 15:50-55; 1 Thess. 4:13-18). In both cases the saints have "glorious" bodies like Christ had after his resurrection, which was looked upon, handled, and recognized (Phil. 3:20,21; 1 John 3:2; 1:1-3). This premise makes recognition feasible, for there is somebody to recognize with whom we were previously "acquainted." Yes; we can "recollect" our friends, know them, and enjoy "the communion of saints." We can separate those who "were beheaded" from the others (Rev. 20:4); we can differentiate Moses and Elijah from the rest (Matt. 17:3); we can personally recognize Abraham, Isaac, and Jacob (Luke 13:28,29); we shall see Jesus as he is (John 3:2) and, like him, shall see God and serve him (Matt. 5:8; Rev. 22:4). Forgetfulness will make up no part of the kingdom of God. Even the rich man, lost, will "remember" (Luke 16:25). Recognition is inevitable if our memory is to be continued to us; and of this we may be sure from the fact that Christ now has a vivid memory of his past temptations and infirmities, which fits him as a High Priest for dealing mercifully with our aberrations and sins (Heb. 2:17,18; 4:14,15; 5:2).

5. FUTURE HAPPINESS DOES NOT DEPEND UPON THE SALVATION OF OUR RELATIVES

Salvation makes the saved happy. Their happiness consists in being saved themselves—it does not depend upon the salvation of some one else. Nor does salvation make them supersensitive. Are we happy now? Yes, if we are Christians (John 13:17). But how can we be happy now with the certain knowledge that many of our friends and kindred are sinning and suffering untold wretchedness every day? All these sequences of sin are appointed by God, though he loves and pities the sinner. The sufferings of this life, permitted and appointed by God, are consistent with his wisdom, goodness, and happiness. The goodness and severity of God are intermingled here and hereafter (Rom. 11:22); in fact, the suffering and death of the sinner in the future are but the extension of the principles of the divine economy of the present; and "the saints in light" (Col. 1:12) will then have "the divine nature" so fully (2 Pet. 1:4), and shall see light with God so completely (Psa. 36:9), they will acquiesce in the appointments of God as infinitely wise and as being the best for himself, the sinner, and the universe. There will be no room for regret or dissent among the redeemed. The triumphant psalm of the ransomed will be

"the song of Moses the servant of God (which celebrates the destruction of the Egyptian hosts, Ex. 15), and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of ages. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest" (Rev. 15:3,4).

(a) The Destruction of the Wicked will not Mar the Happiness of the Redeemed

From this Scripture it appears that when God's judgments are made manifest they are the signal for a burst of song instead of a gush of tears. They will enhance the glory of God and augment the happiness of the saints. That man should ever have thought otherwise is due to a misconception of what is the destiny of the wicked. In Psalms 136 we are told twenty-six times in as many verses that "his mercy endureth forever." Among the doings of God which prove this, the following are mentioned: "To him which smote great kings: for his mercy endureth forever: and slew famous kings: for his mercy endureth forever: . . . and gave their land for an inheritance: for his mercy endureth forever" (vss. 17-21). The doctrine of eternal torment for the lost is what blinds the eyes to God's "mercy" in the punishment of the wicked. "Thou puttest away all the wicked of the earth like dross," says the Psalmist; "therefore I love thy testimonies" (Psa. 119:19). No one who believes in the endless misery of the lost ever sings about it in gladness, or shouts the refrain with enthusiasm, "his mercy endureth forever"; or ventures to say that the doctrine causes him to love God's word. On the contrary, we have heard them express a sort of regret that the Bible taught so horrible a thing. We have even heard them say they wished it were otherwise. They are sorry it is so! But the Psalmist did not desire that the wicked should be differently treated from the manner in which God would dispose of them. He loved God's word because it revealed his purpose to treat "all the wicked of the earth like dross." "Hellish pains to all eternity" would never cause a man to "love" the book which made known such an intolerable existence. It would never do to read Psa. 119:19, "Thou consignest all the wicked of the earth to an interminable agony which beggars all description—therefore I love thy testimonies"! The reason which the Psalmist gives for his love of God's word is one which appeals to the judgment of all noble-minded servants of God. Who that loves God and the good among men does not desire that the wicked may be "put away like dross" so the righteous may inherit the earth? "His heart is established, he shall not be afraid, until he see his desire upon his enemies" (Psa. 112:8). When the wicked are cut off from the earth, he shall see it (Psa. 37:34). Babylon's punishment will take place "in the presence of the holy angels, and in the presence of the Lamb" (Rev. 14:10); but this does not disturb their serenity or destroy their felicity. The saints are then "equal to the angels" (Luke 20:36), and are like the Lamb himself (1 John 3:2); and when Babylon falls they are commanded to "rejoice over her, . . . for God hath avenged you on her" (Rev. 18:20). When the wicked are destroyed forever, "the righteous also

shall see, and fear, and shall laugh at him" (Psa. 52:5,6). When they pass away forever like the untimely birth of a woman, and are melted as a snail, "the righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked" (Psa. 58:8,10). Consider that if your father and mother are not saved they may not have known the truth and, forgotten by God, their dreamless sleep in the tomb will never be disturbed (Job 14:13; Psa. 88:5). If they understood the gospel and disobeyed it they are raised from the dead only to be put away "like dross" and to pass away like a whirlwind (Prov. 10:25). There are no perpetual agonies to endure in either case. The judge of all the earth will do right (Gen. 18:25), which makes it possible for us to contemplate the destruction of the wicked with both complacency and felicity.

**(a) Fleshly Relationships are Only Temporary,
while Spiritual Relationships Abide Forever**

We may be able to admire the goodness of God in ridding the earth of transgressors (Prov. 2:22) as an abstract proposition and still question how we can be happy and enjoy salvation ourselves in case our relatives are lost. The husbands of Lot's two daughters were burned up in Sodom, and he lost his wife through her procrastination (Gen. 19:14, 15, 16, 26, 31). Family ties are rent asunder at the coming of Christ and, as in Lot's family, some are saved and others are lost in the same home (Luke 17:32-36). However, this will not cause the saints to feel one pang of sorrow or shed one tear of regret (Rev. 21:4). Even in this life there is more joy than sorrow. Sorrow is only a transient visitor who lodges with us for a night, and then joy takes its place in the morning (Psa. 30:5). Belauding our kinfolks looks like affectation, for their loss now is only an evanescent sadness, not conflicting with permanent enjoyment. You know many happy men and women whose wives and husbands are dead; many happy fathers and mothers whose children are dead; and many happy children whose parents are dead. If these sad things are bearable here in mortality, and are compatible with predominating happiness, may they not be borne in immortality without seriously interfering with our personal enjoyment? Surely immortality is at least equal in power of endurance to mortality!

To make future happiness contingent upon family ties and bonds of solidarity is to postulate the celestial marriage delusion of Mohammedanism and Mormonism. Fleshly relations, useful, moralizing, and spiritualizing as they are here (1 Cor. 7:2, 16; Heb. 13:4), become cesspools of degradation and pollution when projected into eternity. Mohammedanism inculcates sensual gratification and sexual indulgence; Mormonism, polygamy; Confucianism, hero worship; and Americanized theology, "inordinate affection" for kindred, especially if they be dead (Col. 3:5). Such people are blinded by the egotistical hallucination that they have the best wives, husbands, children, and relations in the world, although no one else in the world thinks so but themselves. They are abject servants of the flesh and, loyal to the flesh, they tell Jehovah they do not want to be saved unless all their kinsmen are saved, too! Yes, all the children of the flesh must be saved or they

cannot be happy! Abraham was "called alone" so far as the faith is concerned (Isa. 51:2). His immediate family were idolaters (Jos. 24:2), yet he is going to be quite happy without them in the day of Christ (John 8:56). Like Abraham, Christ had to leave his kindred to serve his Father (Gen. 12:1). His own brethren did not believe on him (John 7:5); his own kinsmen said he was beside himself (Mark 3:21, margin). Having sacrificed his relatives according to the flesh for the gospel's sake Christ specifically commanded those who would be his disciples to do likewise whenever the need might arise (Luke 9:59-62). To love father, mother, son, or daughter "more" than God was, to him, idolatry (Matt. 10:37). "Forsaking all for the gospel's sake" to Christ meant sacrificing "houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands," if necessary (Matt. 19:29). The children of the flesh hold all these things supremely dear—so dear that they do not want to be saved unless they retain intact the flesh with all its impulses, appetites, lusts, and relationships! Deluded by the serpent into thinking there is no death (Gen. 3:4), they believe their deceased wives and husbands are still alive, and in heaven are hoping, expecting, and beckoning to them from the battlements of glory to come on! Neither husbands nor wives can conceive how their departed ones can be fully happy until they get there! For the husband to die and go to his wife, and for the wife to die and go to her husband, becomes the only hope and the one ambition of the surviving. It does not seem to occur to these American Mohammedans that they have no wives and husbands in heaven, on the earth, or anywhere else in the universe, after they are dead. In matrimonial parlance, they only covenanted at the marriage altar to be husband and wife "so long as you both shall live." To the temporary nature of the marriage bond the following Scriptures accede:

"The woman that hath a husband is bound by the law of her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man" (Rom. 7:2,3).

"This I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none: and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away" (1 Cor. 7:29-31).

"Ye are all the children of God . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:26,27).

"Therefore in the resurrection whose wife of them is she? for the seven had her to wife. And Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:33-36).

Exegetical Peroration

Succinct exegetical remarks on these four Scriptures will form a fitting peroration to this sermon.

(Continued on page 534)

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EDITORIAL

In the death of Brother Randolph The Restitution loses one of its staunchest friends.

The sermon this week entitled "Few Saved" has compelled us to hold over many important communications from different writers. They will appear next week.

"Few Saved" will be published in booklet form. "How can so many be wrong?" "How can I be happy if my folks are lost?" and many other questions of this nature are frequently upon the lips of unbelievers, and trouble more or less all who are learning the truth. This sermon answers all these queries, and does it scripturally. It will, we think, be a useful acquisition to our literature.

THE SPIRIT IN MAN

"There is a spirit in man, and the inspiration of the Almighty hath given him understanding" (Job 32:8). The context of this passage suggests that the meaning of this text is as follows: There is a mind in man, and the inbreathing of the Almighty hath given him understanding. Quach, the word here translated "spirit," is used frequently for mind, as witness the following cases: "Thou turnest thy spirit (mind) against God"; "The spirit within me constraineth me"; "He that ruleth his spirit"; "Grieved in spirit"; "An haughty spirit";

"Renew a right spirit within me," etc. In fact the word quach is translated "mind" in Gen. 26:35; Prov. 29:11; Hab. 1:11. The word neshamoth which is rendered "inspiration" in Job 32:8 is usually translated "breath," and Job 32:8 so translates it in the Revised Version. In any case there is no foundation in either word for the doctrine of there being a "deathless spirit" in mortal man that takes conscious flight at death to distant realms of light and life. The Scriptures know nothing of such pagan fiction.

EPITOME OF THE FAITH

A Text-book for Students
and A Manual for Teachers.

SETTING FORTH

Logically, Homiletically, and Scripturally "The Things Concerning the Kingdom of God, and the Name of Jesus Christ" (Acts 8:12).

FEW SAVED

Consistent with Science, Scripture,
Recognition, and the Loss of Friends.

Above are new publications, and those ordering literature during the holidays should include them in their order. All orders for them will be filled as soon as they are off the press. Price ten cents each.

FEW SAVED

(Continued from page 533)

I. Marriage is a Provisional Institution. Paul's words in Rom. 7:2,3 show that marriage is a provisional institution. Death dissolves the matrimonial compact, as shown by such expressions as, "Loosed from the law of her husband"; "free from that law." For the wife to marry, however, "while her husband liveth," without a legitimate divorce, which annuls the marriage contract (Matt. 19:9), makes her an adulteress. "If the husband be dead," an expression of emphasized reiteration, shows that while marriage is a binding contract for life, its obligations end at death. The prevailing belief that the husband is alive after his decease, coupled with the binding nature of marriage "so long as he liveth," gives the wife a living husband in heaven after he is dead. Her right to "marry another man" depends upon him being dead. "If her husband be dead." If he be not dead but alive in heaven, and she marries again, what would she be but an adulteress? She would be guilty of marrying "another man" while she had a living husband!

II. Wives are Catalogued with Ephemeral Things. In 1 Cor. 7:29-31 Paul classes wives with weeping, rejoicing, buying, possessions, and other ephemeral things of the present. He then declares that all these things are only of transitory moment, to be used, not abused; "for the fashion of this world passeth away." All of these things are to perish with the world and its lusts (1 John 2:16,17). Wives are as temporal as the other things that are here catalogued. When the wifely relationship is abolished that of husband and children becomes obsolete inevitably.

III. The Children of God Without Sexual Distinctions. "The children of the flesh are not the children of God" (Rom. 9:8). Here are two families: "The children of the flesh," and "The children of God." Now of those who compose "the children of God" the following facts are affirmed in Gal. 3:26,28: "There is neither Jew nor Greek (no national distinctions), there is neither bond nor free (no social lines), there is neither male nor female" (no sex). National, social, and sexual distinctions find no place in the perfected family of God.

IV. There will be no Marriages in the Next World. Lastly, in Luke 20:33-36 our Lord teaches that marriage and dying are limited to "this world." The moment a husband dies he is no longer a husband. When a wife dies she is no longer a wife. When the saints are raised from the dead not one of them is married, nor can they get married again; for they "neither marry, nor are given in marriage." Marriage, husbands, wives, death—all of these are impossible things in "that world." There will be no lost wives to mourn, no missing husbands to sorrow, no absent children to grieve, no death to blast—all will be "equal to the angels; and are the children of God." The children of the flesh with their weddings and funerals, husbands, wives, and children, are extinct. But this loss is an infinite gain. The few and despised children of God which have been scattered abroad, in all ages a "miserable minority," are then gathered together (John 11:52), and they make in the aggregate "a multitude which no man can number" (Rev. 7:9). All of them will enjoy the perfections of immortality forever. They are called "the whole family" (Eph. 3:15) and "the whole assembly" in the Greek of Heb. 12:23. The members of this family are God the judge of all, the whole assembly and church of the firstborn, the spirits of just men made perfect, an innumerable company of angels, and Jesus. May the aspiration to be a member of this family be our heart's desire, and may its attainment be our final and glorious portion, is our prayer.

This sermon may be obtained by addressing the Author, Five cents per copy; forty cents the dozen.

ALMOST AT THE GOAL

By S. Roxana Wince

The dear Restitution is here again, and I am so glad to see it. It is just what I was waiting for. I wanted to know how our Printing Press Fund was faring, and so make certain as to whether any further appeals would be needed from my pen.

I had hoped the goal would be reached by this time, and so it would, almost, had not the expense of building been more than the early estimate made by those who had the business in hand. In that case we should only have had \$69.60 more to raise. Now we have \$219.60. Brother Griffiths has told us plainly how the matter stands and has appealed to us to come to the help of the managers of the paper we love so well, that it may be placed in a position free from debt, and so remain until the coming of our Lord.

The motives he sets before us are worthy ones, a paper free from debt; the honoring of God and of his word; and the ability to publish and send out literature that will bring the truth to others. Keep these points before you; no better motives could be given.

I notice with gladness of heart, that, despite my silence, the giving is going cheerfully, generously on. All seem determined to share in the blessed work and thus share in the promised blessings.

Do not feel discouraged because of the added burden. If 40 of us give fifty cents apiece we shall have the amount needed in short order. I will be to do this; who will be the next? Let this be our thanksgiving offering to God because of his goodness in giving us all that has heretofore been asked, and also because peace has for a short space at least, been vouchsafed to a suffering, groaning world.

We are thankful, truly thankful and so,

"We come today to thank thee, Lord,
For myriad blessings of the year,
We would remember all the good
And love, and reverence and fear."

PRINTING PRESS FUND

| | |
|------------------------------------|------------|
| Mrs. A. C. Roose | \$ 15.00 |
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| <hr/> | |
| Total | \$ 1428.40 |

THE NEW RESTITUTION

With The Restitution Publishing Company printing and finishing the church paper all ready to send to subscribers on its own printing press, with its own linotype, cutting machine, folding machine, and stitcher, is certainly a new thing. And what an issue this first number is! It is unusually good. I have not space to take up each article separately. The meaning of the word "tithe," the twofold meaning of the tithe and ten as a symbol, were in part new to me. I got many new thoughts from Brother Heckman's article which certainly seem logical to me. Brother Almus Adams on fellowship and Brother Huggins' appeal to apostates made an impression on my mind which will never be effaced. There were ideas and Scriptures given which I had not thought of before in the connection shown in these two pieces. This especially struck me. "We must be now in our relationship to the world just as we expect to be when Jesus calls us." "If we expect to leave them behind when we go to meet the Lord at his coming, we must leave them now." How much we need to heed the solemn words.

Here is another warning to those who are trusting in doctrine alone: "The idea has been too prevalent that a hearty belief in the things concerning the kingdom of God and being baptized was sufficient to warrant a hope of entering the kingdom. This is a great mistake, and must be abandoned or it will prove fatal to all who entertain the idea." These words agree with the words of the Holy Spirit, "Faith (doctrine) without works

is dead." There is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit.

From Brother Huggins' epistle it is hard to select. It is all so logical and in harmony with the word of God. The application made of Hosea 7:8 I had never thought of before. Many, many times I have read this new number of *The Restitution*. It seemed good to me that I had just a few little words in this first number from the brethren's own printing press.

And now to those who have been so faithful to the paper, those who have not been weary in well-doing, but have plodded on Zionward through evil report as well as good; those to whom it has been given not only to work for Jesus but to suffer for his name sake—we say God bless you and make you abundant in every good work and word. We feel sure that you will not only have suffered for the truth's sake, but that you will reign with him in the glorious coming kingdom (2 Tim. 2:12, Rom. 8:17; 1 Pet. 4:13). God has signally blessed *The Restitution*. While many other papers have been forced to suspend or federate, *The Restitution* has been spared to the church. Doubtless God has so blessed it because it has ever been faithful to him by boldly standing by the truth, shedding abroad the light from the holy word into the dense darkness that covers the earth and the people therein. May it ever be sanctified to the truth. We should never cease to thank our God for his loving kindness to his chosen ones. God bless our *Restitution* and spare it to us until the Lord calls us to be forever with him.

Flora A. Wood.

THE CATHOLIC CHURCH AND THE BIBLE SOCIETIES

It is greatly to be feared that but few Reformers and Protestants of today fully realize the real and true attitude of the Roman Catholic Church toward the Bible Societies. For in Protestant literature the reader will only once in a great while meet with some expressions as: "For hundreds of years the circulation of the Bible was prohibited" by the church of Rome. And the people were forbidden to read it or have it in their homes, etc.

But should the reader ask Cardinal Gibbons if the Church forbids the reading of the approved Catholic Bible he would answer in the following almost blasphemous terms:

"God forbid that any of my readers should be tempted to conclude from what I have said that the Catholic Church is opposed to the reading of the Scriptures, or that she is the enemy of the Bible. The Catholic Church the enemy of the Bible! Good God! What monstrous ingratitude, what base calumny is contained in that assertion! As well might you accuse the Virgin Mother of trying to crush the Infant Savior at her breast as to accuse the Church, our Mother, of attempting to crush out of existence the Word of God" (Gibbons' "Faith of Our Fathers," pp. 86, 87. 74th ed. John Murphy Company, Publishers, Baltimore and New York.

But ask the Cardinal about the good the Protestant Bible Societies are doing and he will tell you that:

"No nation has ever yet been converted by the agency of Bible Associations" (Id. p. 77).

But the real, true, and unmistakable attitude of the Church of Rome toward the Bible Societies is most positively and clearly stated in the following unmistakable terms by a high Catholic dignitary of St. Thomas' College, Washington:

"The attitude of the Church toward the Bible Societies is one of unmistakable opposition" (J. M. Gillis).

But lest the reader should think that even the foregoing forecasts might not fairly represent the true attitude of the Catholic Church toward the Bible Societies, the following further unquestioned testimonies are also offered:

POPE LEO XII ("Encyclical 'Ubi Primum' of Leo XII, dated 5 May, 1824"): "You are aware venerable brothers, that a certain Bible Society is impudently spreading throughout the world, which, despising the traditions of the holy fathers and the decrees of the Council of Trent, is endeavoring to translate, or rather to pervert the Scriptures into the vernacular of all nations . . . It is to be feared that by false interpretations, the Gospel of Christ will become the gospel of men, or still worse, the gospel of the devil." ("The Catholic Encyclopedia," Vol. 2, art. "Bible Societies," p. 545. Robert Appleton Company, Publishers, New York, 1907).

POPE PIUS IX ("Pius IX's Encyclical 'Qui Pluribus,' of 9 November, 1846"): "These crafty Bible Societies, renewing the ancient guile of heretics, cease not to force their Bibles on men, even the unlearned . . . their Bibles, which are translated against the laws of the church, and often contain false explanations of the text. Thus, the divine traditions, the teaching of the fathers, and the authority of the Catholic Church are rejected, and every one in his own way interpretes the words of the Lord, and distorts their meaning, thereby falling into miserable errors" (Ib).

JAMES M. GILLIS (St. Thomas' College, Washington): "Protestant Bible Societies, established for the purpose of publishing and propogating the Bible in all parts of the world, are the logical outcome of the principle: 'The Bible, and the Bible alone is the religion of protestants.'"

"The attitude of the Church toward the Bible Societies is one of unmistakable opposition. Believing herself to be the divinely appointed custodian and interpreter of Holy Writ, she cannot, without turning traitor to herself, approve the distribution of Scriptures 'without notes.'"

"Furthermore, it can scarcely be denied that the Bible Societies by invading Catholic countries and endeavoring to foist the Protestant version upon a Catholic people, have stirred up much discord, and have laid themselves open to the charge of degrading the Sacred Book by using it as an instrument of proselytism" (Ib).

With such a spirit toward the Protestant Bible and the Bible Societies, how long think ye, dear reader, the Protestant Bible and Bible Societies would exist, if the Catholic Church now had the power she once had, and is even now endeavoring with all her strength to regain, yea, and that in our Protestant America, the land of religious lib-

erty? The time may not be far distant when our Bibles shall be taken away from some of us. For had she the power she would not long tolerate that to exist which she denominates—

"Only a false skin, in which infidelity and revolution wrap themselves." "These translations of the Bible, which," she claims, "are in many places not only partial, but false, and disfigured with several corruptions, abuses, and falsifications, in derogation to the most material points of Catholic doctrine, and in favor and advantage to their own opinions."

To the Protestants the Lord is doubtless now saying:

"Awake awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths a way for the ransomed to pass over?" (Isa. 51:9, 10).

Arthur L. Manous.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Golden Text Ruth 1:16, 17

WHAT WOULD SHE SAY?

The Ten Commandments are so long
It's hard to recollect
Just what is right, and what is wrong,
Correct or incorrect.
But here's a rule to help you through
Temptation day by day;
Just ask yourself before you do,
"What would she say?"

What would she say about the deal
If of the deal she knew?
And is it something to conceal
If you should put it through?
Commandments you will never miss
If all the game you play
By just one rule and that is this:
What would she say?

Before you lift the brimming glass,
Before you use the oath,
Before you kiss the luring lass,
Recall, remember, both.
Before you do the little sin
Or walk the crimson way,
Just turn the simple searchlight in:
What would she say?

It may be mother, may be wife,
It may be someone dear;
For God has given man in life
Another conscience here.
Before the final act is done
One simple rule obey.
Just one commandment only one:
What would she say?—Douglas Mallock.

A Question, An Appeal

Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD.

And the people answered and said, God forbid that we should forsake the Lord, to serve other gods (Joshua 24:14-16).

Joshua made a public declaration, that he and his house would serve the Lord; and in the face of this will you allow me to ask, Who are you serving? I suppose that you know that the word "fear" in the first line of the quotation does not mean "afraid of," as we would use the word today. Its significance as here used is "reverence." In the language of this time the passage would read, "Now therefore reverence the Lord." Also the word "gods" does not mean deity, even beings of animation or intelligence; nor does it always mean images. Its meaning is, anything, animate or inanimate, that would take our minds, our hearts, our thoughts, our love, from God. It may be a very small thing, such as a toy or a game. It may be a large thing, such as business or politics; or, it may be anything between. I solemnly believe it could be, and at times is, church. You know that salvation does not come from being a member of a church. "Salvation is from the Lord." Therefore salvation comes from being a son or daughter of God, through faith in Christ Jesus our Lord.

Of course I am not using this as an argument against the church. I believe in the fellowship of the brethren, as I also believe it to be a sin to forsake the assembling of ourselves together; but church fellowship of itself is not sufficient. Having become one of the brethren we must grow in faith, knowledge, and understanding. Our hope must be enlarged, and our love must become more abundant, and the light of our good works must grow brighter and brighter each day. So the worldly ones seeing us will know we are children of God, watching for the return of his Son from heaven.

Will you not join me in uniting with Joshua in his resolve that, "as for me and my house we will serve the Lord"?

Enoch Walked With God

We once heard of a little girl, who one fine Sunday morning accompanied her aunt to church services, when the minister spoke on the text: "Enoch walked with God; and he was not; for God took him." Being pressed by her mother to repeat what she had heard, she said, "That Enoch and God had gone walking together, that they had walked a very great distance, taking a long time to do it. At last Enoch said, 'God, I'm awful far from my own house.' Then God, taking Enoch by the hand, answered, 'Never mind, Enoch, just come home with me.' And Enoch went."

Perhaps the little girl did not understand the text exactly as she should; still the word picture she draws is a very pretty one. What a fine thing for us it would be if, as we walk through this world, we would allow God to take us by the hand and lead us to his house. Can you imagine any thing more enjoyable than to go with God to his home? That was the impression the text left on the mind of the little girl. Oh that we again might become children, and with that childlike faith acknowledge the necessity of God's guidance, acknowledge God's love and care, acknowledge God's grace and power, acknowledge that it is "in God that we live, and move, and have our being."

It was because of Enoch's faith in God, and his living his faith in every word, act, and deed that "Enoch walked with God;" and it was on account of Enoch walking with God that "God took him." If we desire to have God take us to his home we in matters of trusting faith must become as little children, walking with God. The Master is our authority, for did he not say to the disciple, "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven."

Life's Logic

The logic of life is so simple
It leaves all the theories behind;
It's just to be honest and kind, lad,
Just to be honest and kind.

Walt Mason.

Daily Thoughts

| | |
|---|-------------|
| If then I be a father, where is mine honor? | Mal. 1: 6 |
| Let your soul delight itself in fatness | Isa. 55: 2 |
| But my Father giveth you the true bread | John 6: 33 |
| I will write upon him my new name | Rev. 3: 12 |
| To keep himself unspotted from the world | James 1: 27 |

Our Weekly Puzzle

For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Who wrote the above?

Is it written to dead people? If so, how can dead people hear and understand?

Where can the passage be found?

Answer next issue.

Answer to puzzle in last issue:

To "draw near" is to "come close to." A "true heart" is a heart that has been emptied of the sin and wickedness of this evil world and then filled with the purity and righteousness of Jesus our Lord. So the meaning of "draw near with a true heart" is ridding ourselves of self-righteousness, and filled with God's grace and covered with the righteousness of Christ we are to come close to God.

The meaning of "assurance" is "absolute confidence."

"Conscience" means "inner thoughts or sentiments."

The term "let us hold fast the profession of our faith" signifies that we must be loyal to the faith that we have confessed, or declared, or affirmed, by living a clean, Christian life, doing such things as are pleasing to God.

"Waver" means "to quake," "to be unsteady."

"Without wavering" means "to be steadfast, firm, or unchangeable."

"Faithful" means "trustworthy in the fulfillment of promises."

"Promises" means "an agreement, a bargain, a covenant."

The significance of "consider" is "to make allowance for"; and "provoke" means "to urge, to arouse, to stimulate to activity." The "he" that is faithful is the Lord God. The passage was written by Paul to the Hebrews and can be found in Hebrews 10:22-24.

The inner side of every cloud, is bright and shining.
I therefore turn my clouds about,
And always wear them inside out,
To show the living.

Emeline's Letter

Lately it was our privilege to read a letter written March 9th, 1909, of which the following is a true copy:

My dear Mother:

| | |
|------------------|-------|
| Colossians | 4:2 |
| Colossians | 3:4 |
| Titus | 2:13 |
| Hebrews | 10:37 |
| Revelation | 21:7 |

Love from,

Emeline.

Short, is it not? But what sweetness, beauty, and strength! I have no doubt that in the writing of this letter Emeline was deeply benefitted mother was blessed, Jesus was honored, and God was glorified. Did you ever write a letter of this character? No? Then let me make a suggestion. Sometime when a person is in need of comfort or consolation, write them a Bible letter. It will be a blessing to you as well as to the person who receives it, also to every one who will read it, and after many years it still will act as an incentive for praise to Jesus our Lord and honor and glory to the God of our salvation.

A CRITIQUE

In The Restitution of Nov. 12th, Brother Adams offers several remarks on reimmersion of those who were baptized by men who deny that Christ actually died. I wish to make a few statements and trust that they be accepted in the same spirit in which they are given; for they are presented

with the hope that they will cause further consideration of the question. You may see fit to disagree with me, nevertheless it is my purpose to contend from time to time for that which I understand as truth.

If, in order to make baptism valid, the preacher's faith must be in perfect union with that of the one being baptized, then must not the faith of the one being baptized be in perfect union with the baptizer? The impressive thought that I want you to see is this: Suppose I, for instance, desire baptism for remission of sins that I have committed. I am confronted by two men both saying that they believe in baptism for the remission of sins. But one says that he does not believe that Christ actually died; the other says that he believes that he actually died, but did not die in order that all men might be resurrected from the death state. After giving me their confession of faith I inform them that I deny that the first one is right, and accept the confession of the second in that Christ died, but deny his position that that he did not die that all men who die before Christ comes will get a resurrection out of the death state. Is either one of these a scriptural administrator of baptism?

Could I be scripturally baptized by either one of them? Not so, if the above position is true. I note that Brother Adams takes issue with those that baptize in the name of Father and Son. As far as I know all the brethren of the south do so. And it is true that some who use the form, such as, "Jesus Christ for the remission of sins," also admit that the other is scriptural if those who are being baptized understand. It is also true that when any cause begins to prosper there occurs a division somewhere. The reason I use the form of Father and Son is because it is scriptural, and is the one given by Christ. But it should not be understood that the Apostles' statements elsewhere given are not right. They are in perfect unity with Christ's own words. It is said that if you are baptized in the name of the Father you brush the Son aside. Is this true? If so, use the argument the other way, and you brush the Father aside. Jesus seemed well pleased to have his Father's name magnified together with his own; and I truly think that he would be pleased if brethren on earth would quit wrangling over something that will cause division and stay with the truth. There is much that I would like to say, but I shall close here.

T. A. Drinkard.

FULFILMENT OF THAT PROPHECY

That God meant Elijah to typify the church is confirmed by certain statements of Revelation. There a great religious system is figuratively described as Jezebel, and the worldly systems to which this professed Church of Christ is united are represented as Ahab. As Elijah fled from that power for three and one half years, so the Church is said to flee for three and a half "times," or symbolic years, or 42 months, or 1200 days (Revelation 2:20-25; 11:2, 3; 12:6; 13:5).

The birds of the air despise a miser.

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IN MEMORY OF E. F. RANDOLPH

Our Brother in the Anointed (and my brother-in-law). Having lived in his home for many years, I can truly say to know him was to love him. He was the oldest of ten children left for the mother to raise, and to them he seemed like a father.

His home was a home for the widow and the orphan. I have known him since he first learned and obeyed the gospel. He was not only a legal heir of God (Rom. 8:17; Gal. 3:26-29), but he proved himself to be "a blameless and harmless son of God without rebuke in the midst of a crooked and perverse nation." He shone as a light "holding forth the word of life" (Phil. 2:14-16). What an example to emulate. He had not only obeyed the gospel, but he had also added all the Christian graces. There awaits him an abundant entrance into the everlasting kingdom of God. Grant, our Father, we may be worthy to meet him there.

N. B. Robison.

The Restitution

A Paper Representing The Church Of God, And Devoted To The Exposition And Defense Of The Things Concerning The Kingdom Of God And The Name Of Jesus Christ. -- Acts 8:12.

VOLUME 7)

CLEVELAND, O. DECEMBER 10th. 1918

● NUMBER 46

"HOW READEST THOU?"

It is one thing to read the Bible through.
Another thing to learn and do.
Some read it with design to learn to read,
But to the subject pay but little heed.
Some read it as their duty once a week,
But no instruction from the Bible seek;
While others read it with but little care,
With no regard to how they read, nor where.
Some read it as a history, to know
How people lived 3000 years ago,
Some read to bring themselves into repute,
By showing others how they can dispute;
While others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there--
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradiction there!
Some read it as though it did not speak to them,
But to the people at Jerusalem.
One reads with father's spees about his head,
And sees the thing just as his father said.
Some read to prove a pre-adopted creed,
Hence understand not that they read;
For every passage in the book they bend
To make it suit that all-important end!
Some people read, as I have often thought,
To teach the book instead of being taught;
And some there are who read it out of spite--
I fear there are but few who read it right.
So many people in these latter days
Have read the Bible in so many ways
That few can tell which system is the best,
For every party contradicts the rest!
But read it prayerfully and you will see,
Although men contradict, God's words agree,
For what the early Bible prophets wrote
We find that Christ and his apostles quote;
So trust no creed that troubles to recall
What has been penned by One and verified by all.

—Selected by Brother H. H. Hawkins.

THE BEASTS OF REVELATION

After reading Brother Adam's exposition of the two horned beast, and Brother Huggins' editorial notes on the same, I feel that another view would enlighten us some as to what are the various opinions held by the brotherhood, and why I, for one, cannot accept some points in their interpretation. One thing should be kept in mind in the interpretation of symbolic prophecy, and that is that none of us have a copyright on the book, and as we are human we may err in its interpretation, and should not try to make our interpretation the standard. I am of the opinion that the beasts of chapters thirteen and seventeen are one and the same beast, and the man of sin, and two horned

beast, and false prophet mentioned in chapter nineteen, are also identical. The beast of chapter thirteen is not the Roman Catholic Church, but the government of Rome after she had adopted Christianity in a corrupted form. She is after this time not pagan but Christian Rome in the minds of her devotees, and according to chapter seventeen, is the supporter of the woman of the Catholic church. She is seated upon the beast (17:5). She is also seated upon many waters (17:1). The waters are explained to be peoples, and multitudes, etc., but was supported by them, and so with man could not sit literally upon peoples, multitudes, etc., but was supported by them, and so with the beast government; she was supported by them.

The seven heads of this Christian Roman Empire did not act together, but were successive. They followed each other. Five had fallen at the time of the sixth, and he was the one that is, and shall ascend out the abyss-deep. The beast was as much a beast under one head as another, and is represented in chapter 13:3 as having one of his heads wounded unto death, and 17:8 as was and is not, and yet is, and shall ascend out of the abyss. This identifies the beast as being one. He is also said to be the eight, and of the seven. Who are the seven? They are heads of the beast that support the woman, and not the heads of pagan Rome. Have we any certain heads or kings that supported Roman Catholicism during the time of the reign of the leopard beast? Yes, The Eastern Empire, with the capitol at Constanainople, supported the papacy from A. D. 536 to about A. D. 574. That year the Eastern Empire refused to support her longer by refusing to recognize the position of the pope, and pope Stephen II crowned Pepin of France as the second head. France supported the pope till about A. D. 1012, when Henry II of Germany became the third head and supported the woman about two hundred and fifty years. Charles of Anjou, king of Naples, became the fourth supporter of the mother of harlots and abominations of the earth. But in 1544 the emperors of Spain began their support, and continued it till about 1690, and then Austria, the sixth head, become the right hand nation of the papacy, and supported her till the French Revolution, when she was wounded unto death by Napoleon's wonderful career.

The next or seventh head was to continue a short space, and it is true after Napoleon had become emperor of France a written agreement was signed between him and the pope in which he agreed to suport the papacy.

He began his support in 1804, and continued till 1814; when he was forced to abdicate the throne of France. Now the Austrian must be healed, and the beast must come out of the abyss to fulfil the prophecy, and it is true Austria was restored as a first class monarchy, and a concordat

was arranged and signed by the emperor of Austria in which he agreed to support the pope. Austria supported the papacy until 1870, and here the consumption of the papacy began, and will continue till she is slain as the false prophet at the second advent of our Lord.

This brings us to the false prophet, and we have affirmed that he is the two horned beast. We must have proof. Rev. 13:14: "And he (the two horned beast) deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast." Rev. 19:20: "And the beast was taken, and with him the false prophet that wrought miracles before him (in his presence) with which he deceived them that had received the mark of the beast, and them that worshipped his image." Here then is the identity; and here also the beast and false prophet are said to be two, and is proof that they will not be one when cast into the fire. What, then, is the two horned beast? In Daniel we have the Medo-Persian empire represented by a two horned ram, as it was a two powered nation. Now do we have such power in Roman history? We do in the Papal states, and just two of them. The horns of this beast were small. Notice Daniel's two horned ram had different sized horns, representing inequality of rulership between the two, but the beast has two horns like a lamb, and a lamb's horns are equal and small, and hence must represent two small states or kingdoms, which fits exactly the papal states, or what is called "the temporal power of the pope." This kingdom also claimed to be Christian, as did the Roman empire represented by the seven headed beast. And who spake more like a dragon than the pope? His whole system is founded on heathen rites and ceremonies. He also claimed to perform miracles, and called fire down from the Roman heaven in a symbolic sense. He also exercised the power of the first beast, by doing the very thing the first beast had done, and was doing. The first was a persecutor, and so the second: the mark was in the forehead and hand; that is, it would be worn by some understandingly, and by others in ignorance.

Another fact should be taken notice of in connection with this subject: there are only the three symbolic powers to be destroyed at the second advent, and afterwards the beast, false prophet, and dragon. The first two at the advent, and the dragon at the end of the little season after the thousand years. This makes it necessary to combine prophecy as we have in this. The beast of chapter seventeen cannot be the dragon; for it is represented as a serpent head instead of a beast, and is cast out of the Roman heaven when overcome by the church, or when Rome changed from the pagan form of government to the Christian, and his rulership ceased, leaving him an earthly being with only power to deceive the nations till bound in the abyss.

J. J. Heckman.

Who gains wisdom? He who is willing to receive instructions from all sources. Who is the mighty man? He who subdueth his temper. Who is rich? He who is content with his lot. Who is deserving of honor? He who honoreth mankind.

BEING IN CHRIST

A Sermon by Brother M. Joblin, Deceased,
Reported by Brother Jesse Titman.

After deciding to speak to you on "Being in Christ," and considering how to present the subject so that it may redound to the glory of God, a feeling of deep gratitude came over me because it was my privilege to have learned from the Book just how God made man and what his possible destinies are, and what his faculties are, and what his responsibilities. This was in a measure induced by the thought that tens of thousands of professional men have undertaken to teach men what they should do to be saved while in ignorance of what man needs to be saved from, and what they need to attain to. We despise men who profess to have cure-alls and claim to eradicate every ill flesh is heir to, while they are ignorant, are utterly ignorant, of the anatomy and physiology of the men they prescribe for. And it is awful to think of men of talent and learning prescribing spiritually for those whose spiritual needs they know nothing about. Yes, it is awful, for it brings to mind the words of the Lord in Matt. 15:9, 13, 14 where he says, "Every plant which my heavenly Father hath not planted shall be rooted up," and "if the blind lead the blind both shall fall into the ditch." It is painful to see them wrestling with the subject of life in Christ, and confounding the life of faith here and now with the life divinely bestowed at the appearing of Jesus, but we are persuaded that the Lord rightly named their trouble: they are blind, blinded by a long course of instruction that sprang out of the monstrous doctrine that man was by nature immortal.

Many of these teachers are doubtless honest and devout, but blind. My heart goes out in pity toward such, and in gratitude toward God who has shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ. This has enabled us to realize, in some degree, the transcendent privilege expressed by the words "In Christ Jesus," and the life of faith in him, and our life being hid with Christ in God, etc. I remember having read of a Saloon of Beauty in Russia where are hung 85 portraits of young maidens, which were painted by Count Rotari for Catherine the second, the Empress of Russia. The artist travelled through the fifty provinces of that vast empire to find his models; and it is said that each of the portraits contains a half concealed, half revealed compliment to the Empress, here a feature of Catherine, there an attitude, some favorite adornment, some jewel, fashion, flower, style of dress, or manner of life. Need I say to you that the word of God is the picture gallery for us to frequent; it is adorned with tributes to the Christ of God. Here a prophetic portrait of the coming One, and there an historic portrayal of him who has come; here a typical sacrifice, and there a bleeding Lamb, to whom all sacrifices looked forward; here a person or an event that shadows the greatest of persons and the events that are the turning points of history; now a parable, a poem, an object lesson, and then a simple narration or explanation that fills out with divine meaning things hidden for ages, waiting for the key to unlock them. But in whatever form or fashion,

whatever guise of fact or fancy, prophecy or history, parable or miracle, type or antitype, allegory or narrative; yes, through all this a discerning eye may everywhere find him, God's Messiah, the Holy One of God. Why, there has not been a human virtue that was not a faint forecast of his beauty, in whom all graces were enshrined. All that is glorious is but a phase of his excellence, bless his holy name! And so all truth and holiness found in the Holy Scriptures are tributes to him who is the truth, the Holy One of God, and through whose flesh God manifested himself to us.

This language is no exaggeration. And although at this time there are a number of Diotrophe's abroad speaking perverse things to draw disciples after them, denying his divine Sonship, I repeat that exaggeration on this theme is impossible. The uttermost superlative of human language falls infinitely short of his worth; and beloved in the Lord, the nearer we get to him the more we are awed into silence; the more we know of him the less we seem to know, because it lets us see how limitless appears to be what remains to be known. Yes, in everything from Genesis to Revelation we find the Christ of God. And nothing more sets the seal of God upon the word than the fact that he alone explains and unfolds the Scriptures. A very small key may open a very complex lock, and a very large door, and that door may lead into a vast building, with priceless stores of wealth. This brief phrase, "In Christ Jesus," a preposition followed by a proper name, may really be called the key to the whole New Testament. Those three short words, "in Christ Jesus," are surely among the most, if not the most important, ever written even by an inspired pen, to express the mutual relation of the believer and Christ. They occur, with their equivalents over a hundred and thirty times. Sometimes we meet the expression, "in Christ," or "in Christ Jesus," and again, "in him," or "in whom," &c. And sometimes this name or its equivalent pronoun is found associated with other prepositions, "through," "with," "by," &c.; but the thought is essentially the same. Such repetitions and variety show intensity of meaning. It cannot be a matter of accident when a phrase like this occurs so often, and with so many applications. We may depend upon it the spirit is bringing a truth of the highest importance before us, and repeats it to emphasize and compel the reader to give heed as to some vital teaching.

I will now try to show to some extent what the phrase "in Christ," or "in Christ Jesus," means. In a matchless parable in the 15 of John, Jesus teaches that all true believers are branches of the true and living vine, and that apart from him we are nothing because we have in us no life. This truth finds expression in many ways in the Scriptures, but most frequently in that short and simple phrase I am now considering, "in Christ Jesus." But it is pertinent to ask, in whom are all those who are not "in Christ Jesus"? I answer, they are all in Adam, the father of the human family, and from whom they inherit a corruptible nature of existence, and a warped and twisted moral and mental organism, which means that they are born with a bias in favor of wrong, and go instinctively astray. That this is the truth of the matter, although opposed to what is universally taught and

believed, I appeal to the infallible word for proof. In Rom. 5: 12 we read: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." And in Psalm 51 David says, "Behold! I was shapen in iniquity, and in sin did my mother conceive me." The proof that the whole race of men die in Adam the father of the race is before you. And the proof that the tendency to sin comes from the same source is found in Psalm 58: 3, as follows: "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." I am not supposing you do not know these things, but like the Apostles, I would remind you of them, and pass on to consider,

How we can get out of the Adamic nature of existence, and out of the moral entanglement, or to be rid of the immoral tendency we inherit from him. The answer to this lies entirely beyond the realm of the human. Only inspiration can help us here. Happily we have not far to search, nor long to wait for it. In Rom. 1: 5 referring to Jesus Christ our Lord, Paul says, "By whom we have received grace and apostleship, for obedience to the faith among all nations for his name;" and in chap. 3: 24, "Being justified freely by his grace, through redemption that is in Christ Jesus." This gives us the key note of the epistle—justification in Christ Jesus. In fact through him justification peace with God, access by faith, a gracious standing, rejoicing in hope of the glory of God, even in tribulation, the love of God shed abroad in the heart, safe keeping in his life, perpetual joy in God, etc. In him the sinner at once becomes, in God's sight, a saint. All this is bestowed freely to one who is in Christ Jesus.

Can there be a more important question than "How one can get into Christ?" By reference to Rom. 3:4 we can read these important words: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This is the form of the doctrine, or teaching, an ordinance that brings the truth within the apprehension of all our senses, physical and spiritual, and intensifies our experience of the doctrine. In Rom. 5:15 we see the first Adam, the organic, ancestral, federal head of the race. His acts were representative acts. When he sinned, the race he represented suffered with him. Adam could transmit to posterity no better nature than he possessed. We inherit his moral and physical corruption and bankruptcy. In order to redeem any of the fallen race a new Adam was necessary. Now mark: The whole race was in Adam the first, without any voice or choice in the matter, as you know; but it is not so with the second or last Adam. All in Christ will be made alive as surely as that all in the first Adam die. But all who were in the first Adam will not be in the second. The second Adam has enacted inexorable conditions of those who get into him. They must believe the gospel of the kingdom; they must repent, reform their lives; they must yield heart obedience to their faith in baptism for the remission of past sins. Every thing depends upon meeting these requirements. Turning back to the 6th of Romans where it says:

"As many as were baptized into Jesus Christ were baptized into his death," it continues, "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we (being raised out of water) also should walk in newness of life"—not a new nature of existence, but a new course of conduct or manner of living, new aims, new objects, principles, living for God instead of self, for the future instead of the present. We are then told that if we are planted together in the likeness of Christ's death, we shall be also in the likeness of his resurrection. Knowing this that our old man is crucified with him (Christ), that the body of sin might be destroyed, that henceforth we should not serve sin.

It is evident from this that the believer on being buried with Christ by baptism into death is reckoned as if he had actually died for the sin of himself, and in his burial in the water as if he had gone into the grave, the place of death, decay and corruption. There he is to leave the old man, the old disposition crucified, dead and buried, put off in Christ, judicially regarded as crucified. And besides that, in Christ's resurrection, symbolized by being raised out of the water, the believer is regarded as risen with the Christ now, not physically of course, but mentally, spiritually, and morally quickened together with Christ preparatory to the physical, which is styled, "the redemption of the body," when mortality is swallowed up of life, and the believer is glorified together with Christ. For the renewed body we wait with all saints in eager longing till we be clothed upon at the resurrection. If we are in Christ Jesus our minds have already been renewed. Says Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a hope of life by the resurrection of Jesus Christ from the dead." Wonderful words! It is not merely a potential renewal by laying a foundation for a possible, but as till future, regeneration or begetting: we who believe are already risen with him from the death of trespasses and sins, we are described as being previously in, risen through the faith of the operation of God. That is to say, the old course of life, and its kindredship with Adam, and the heritage of the curse with the incubus of his death—all this was put off at the grave, and left there, and we are now in the second Adam and "as he is, so are we in this world." He is the firstfruits of them that slept. If the firstfruits be holy, so also is the lump. Truly a vast and sublime subject, and of vital importance, and one we cannot dwell upon too often, or too earnestly.

But my time slips past me before I get into the marrow of it. The attention given to it by the spirit shows how all important a thing it is to us to be in Christ Jesus. And when I attempt to enumerate or sum up the blessings and privileges that accrue to us through that relationship, it makes me stand in blank amazement. The doctrine of justification by faith is easily spoken, but what volumes of meaning it contains for us. To be justified by faith in Christ Jesus is far more than pardon and reconciliation: it causes us to be reckoned as just; I mean reckoned as if we had never sinned. It puts us on the same standing as Christ before God. The beloved Paul in 1 Cor. 1:2 explains that we are sanctified in the anointed

Jesus, constituted holy ones, with all those who invoke the name of the Lord Jesus Christ, in every place. Holy: that is what it is to be in Christ. And in the 30th verse of the same chapter this is further elaborated. There we are told that being in Christ Jesus we find him (Christ Jesus). Mark the language. "Made of God unto us wisdom and righteousness and sanctification and redemption." It will be worth your while to notice that sanctification in Christ Jesus is just as prominent in Corinthians as justification in Christ Jesus is in Romans. In the latter the death and the reliving of Christ was most prominent; while in Corinthians our life in him, and his life in us, is the prominent theme. In other words, the apostle begins in the Corinthians where he left off in Romans.

In the second epistle the same great thought is enlarged. In chapter one we are taught that in him we are established, anointed, sealed, and have the foretaste of future inheritance. The dominant thought here is the privileges we have in and through Christ; transformed into his image (chap. 3:18). Creation in Christ Jesus, separation unto him, unselfish liberality as the fruit of our union with him, the abundance of revealed truth in him, conformity to his likeness, power over sin, fellowship with God, and the anticipation of the glory to be revealed in us. The thought that seems to overtop all the rest in these two epistles is our creation in Christ Jesus.

In closing I would say, I would be glad if I could impress upon every mind the necessity of making a personal application to ourselves of at least one lesson from every chapter of Holy Writ we read, or sermon we read, or address we listen to, in the house of God. I am afraid if this is not done the benefit derived will be very little indeed. I think if one does not try to do what I have said, seize upon the salient points, or at least one salient point of divine truth and test ourselves by it, that person has perhaps been in a happy frame of mind, and that is something to be sure, but we cannot feed upon the memory of our own state of mind very long with profit. What I want to show is that only as we hear the word of God and do them, that we shall be like a house built on a rock that shall stand immovable against the burst of the storm. "Hearken and do" is one of the catch words in the book of Deuteronomy. We cannot heed that injunction unless we catch and hold something for future use. With all the energy I am capable of I have always tried to show that the intellectual attainments in the truth avail nothing unless they take hold of the affections and regulate our conduct; and I solemnly aver that I think it better to do one thing for God in obedience to his truth than to cram one's head with a hundred, as though for a competitive examination, or intellectual pastime. Most affectionately and in view of the imminence of the times, I entreat you all to look steadily into the divine mirror held up to you.

Look not upon thy prayers as a task; let thy supplications be sincere.—O. B.

Blessed are the meek; for they shall inherit the earth.

SO MANY CALLS

By S. Roxana Winee

Like Mr. Absum, the merchant, told about in "The Crisis" of March 27th, 1918, we feel harassed and distressed sometimes because of the many calls made upon us to give, and not only to give, but to double, treble, fourfold our gifts. We have not like him, built costly houses and furnished them elegantly and luxuriously, though obliged to repair fences and shelter ourselves from the pitiless storm by putting roofs over our heads.

We have economized as never before. Our worry has been caused not so much by the frequency and persistency of the calls, as by our inability to respond to them all in a cheerful, grateful way. We know the objects are worthy ones, such as God would approve of our giving for. We know that he wants no heathen temples in our fair cities, no worship of idols, of crucifix, or of saint, nor of man-gods, "seated in the temple of God."

We are sure the men who are working down the power that upholds the idol-worship are his agents, and that he is in the appeals they make to us for help, and that to them has been assigned some notable part in the appointed consumption of "the beast." We grieve not to be able to give here as we would like, but when we remember the limitless power of God, our inability to "make the world go right," and the certainty of the fall of the papal power in the near future, we grow calm and trustful, and are glad to rest in the arms of God.

We want our country free from the curse of rum. We want our people to become a pure people; and that this may be, we want to sacrifice everything in our power. God requires this of us.

The widow and the orphan are his peculiar care now, just as they were in the days of old. We must give to them. We must see him looking at us through the eyes of the orphan child, with wrinkled forehead, spoon in one hand and empty bowl in the other.

God wants the starving fed and the naked clothed, and he says even as touching our enemies, that we are to "bless and curse not;" but more than all this does he want his truth to go forth, because the gospel is the foundation, the starting point of all else that is good.

This is why we assign to the cause of truth such a large place in our giving, and are thinking deeper, more far-reaching thoughts than ever before; are asking ourselves more solemn, more piercing questions; are wondering to what extent our giving will be required to go, and whether the excuses that we sometimes make for not giving more largely are absolutely true in the eyes of a perfect God. The early disciples, and millions of later ones gave their all for the sake of Christ. "They took joyfully the spoiling of their goods." Like the Master, they gave even their lives that the world might thereby be saved. Will we be called upon to do as much? We never have been. And if we were, would we stand the test? We tremble now looking at the magnitude of the task set before us. What if still greater sacrifice shall be required? will we be ready? Not if we plead a meagre income and heavy expenses when the ur-

gent need of whole nations for the light of the life-giving word is set before us.

-We know our inability to evangelize the world before the Master is present to help, and yet, as he has bidden us to keep at his work until his advent, we are forced to believe he is behind the "many calls." If so, how can we refuse the asked for offerings and yet hope to stand approved before him in the swiftly approaching day of his coming?

Great responsibility rests upon us as light-bearers. To us has been committed the glorious advent message. We have been made the especial heralds of the doctrine that eternal life comes only through Christ. Do we value these truths? Do we consider them worth living for? worth giving for to the very bottom dollar? worth dying for? We think we do when we remember the day we came to Jesus, lost, helpless, and hopeless, and were "found," were "helped," pardoned, and were sent away rejoicing in hope. We think we do when we look at "the far more exceeding and eternal weight of glory."

We go to Jesus every day for something. We want to keep on going; we want his continued companionship and care and love. We dare not stop asking, lest we lose all. Then we must not stop giving. What he asks for to put our new paper where he wants it to be, must be forthcoming, a true heart-offering to him.

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Revenge would be sweet if it did not ferment.

Obey God at all hazards.

Don't try to obtain the best by getting the best of the other fellow.

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 Geo. B. Alldridge, 11320 Knowlton Ave., Cleveland, Ohio.
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 E. W. Knapp, Monkland, Oregon.

EDITORIAL

We are glad to have among us again, after a long absence, Sister Heloise Crawford, of Attwater, Ohio.

Sister Wood writes: "In The Restitution of November 19th, 'In Answer No. 2,' 'Abraham began his national life in Adam.' It should read, 'Abraham began his natural life in Adam.' Otherwise the whole force of the argument is lost. Please correct."

We have had to weep with Sister Hudson this week, who lost a son by death—a son who was out of the truth, which fact inflicts upon her a double bereavement. We long and pray for the Lord to come speedily and end all the troubles of mortality.

In "The Messiah's Advocate" of November 20th the Editor, J. J. Schaumburg, reprints our sermon on "When are the Wicked Raised from the Dead?" We feel complimented that so efficient an editor as Brother Schaumburg has judged any of our humble efforts worthy of a place in his paper. Like us, he loves expository preaching and writing, and naturally our papers are both similar in editorial management. We are not personally acquainted with our Brother, yet we love him because he loves the word of God, and labors with

his pen to exhibit it before his readers in expository form. We wish him, if the Master tarries, a long life of service in the gospel of the Son of God.

The obituary this week of Asa L. Ham, written by Brother R. A. Humphreys, is pathetic in the extreme. It is the case of another man dying out of Christ on account of procrastination. That he repented when he saw death approaching and requested to be baptized when he was powerless to render obedience excites sympathy; but feelings must not influence us to hope for the salvation of people when they have no hope (Eph. 2: 12). Quoting the text, "Thy children shall come again from the land of the enemy" to prove the salvation of those who are not "children" is a dubious procedure. With a heart bleeding for all the bereaved ones in this case, as well as in the case of Sister Hudson, we must remain faithful to the conditions of salvation, as God has revealed them. Seriously we say to all concerned that if they are to expect salvation upon solid ground, they must obey the law of Christ which requires baptism as well as belief of the gospel of the kingdom of God (Mark 16:15,16). "All things are possible to him that believeth," but possibilities are not always probabilities. "Faith without works is dead."

FEW SAVED

This is a sermon of 20 pages, and is the first job turned out by The Restitution Publishing Company. We have tried to excel ourselves in its mechanical get-up. The subject is discussed from the viewpoints of science, Scripture, recognition and bereavement. Five cents per copy; forty cents the dozen.

NOTHING

Immortal Souls are Nothing

The immortal soul of the popular churches that does not die when the body expires, that goes to heaven then, is glorified, saved, and is happy throughout eternity; this soul of such vast importance both here and hereafter, when they define it turns out to be nothing. It is an immaterial substance, they say. Conceive of a "substance" that is not material if you can. And they add farther that it is un-compounded, indivisible, intangible, immortal, and cannot come into contact with matter." In other and plainer words, it cannot be touched, seen, heard, tasted nor smelt! It never comes into contact with matter; if it did we might form some idea of it. But since it is distinct from matter, and never comes "into contact with matter" for a moment, and cannot be discovered with the five senses, this soul of tradition—the thing and the only thing about us of importance, since it is the part that is immortal, regenerated, saved, glorified, and to rejoice before the Lord forever—is nothing—not a thing!

Baptism is Nothing

We reject without hesitation this indescribable nonentity of popular creeds. The Church of God teaches the great truth of Conditional Immortality. And when we are asked what the conditions of salvation are, we can confidently reply upon scriptural authority, an understanding, belief, confession, and obedience of the gospel; repentance for sins, baptism for their remission, and a holy life ever after to make our calling and election sure. Friends of the world dislike these conditions very much; they are mortified particularly because baptism for remission of sins is placed in the list. They think of thousands of "good people" in the world who are not baptized. They seem to think they present an unanswerable argument when they say: "Baptism as a condition of salvation 'cuts off' from eternal life so many 'good people.' Do you mean to tell us all these 'good people' are lost?" Thus they would sympathize away this saving ordinance of God. These same people profess to believe that faith and repentance are essentials of salvation. But we can turn on the tears and make them give up every condition of redemption they claim to hold. You say that faith is essential to salvation? If you dare say "yes," we can say with tears streaming down our cheeks: "There are thousands of 'good people' in the world that have not repented. How awful that all this host of people—'good people'—must be lost, forever lost!" This sympathetic appeal wrings from them the confession that it "makes no difference what we do, just so we are sincere!" Thus you see, reader, that it will not do to say there is any thing to believe—not a thing. If one single thing, it "cut out" all who do not believe that thing. It will not do to say that there is a single thing to do—not one thing. If there be one thing to do, it "cuts out" all who do not do that thing. From this standpoint the Bible requirements of faith and morals are devoid of authority. Apostate Christendom when asked by a sinner, "What must I believe?" must answer, "Nothing, no-thing!" When he asks then, "What must I do?" the answer must be, "Nothing—no-thing!" Faith and morals have disappeared—both have evaporated and we are left with Nothing. The theory of Universalism has eaten out the very life of the modern church, and the message it is now giving to the world is comprehensively and exhaustively expressed in the words: "Believe nothing; do nothing. There is nothing to believe—not a thing to do!"

Discipline is Nothing

These strictures on popular theology—how nearly are they strictures on the Church of God! A lack of consistency on our part, a failure to enforce Bible discipline has resulted in the development of an element within our body that claims "freedom" in thought, belief, and duty. "Make all the creeds for yourselves you want to," they say to us, "but you cannot make a creed to bind us." That means you can believe what you please; I will do the same. That grants to each member of the Church the right to believe what he pleases. That liberty would tolerate every doctrine, however false, that has been, is, or ever will be, promulgated under the sun.

Doctrines Are Nothing

Upon this liberal platform unity of faith is impracticable; there is not an essential doctrine within the covers of the Holy Bible; and in the last analysis the theory whirls us right back into the old theological quagmire, and we take up once more the song we abandoned when we came into the truth—"It makes no difference what we believe." If asked "What must I believe?" you must answer, "Must"? You "must" believe nothing; but you have the "liberty" to believe anything you please!! All the great, saving, fundamental doctrines of the gospel according to this compromising representation, fall into the dust as valueless, as nonessential, as speculative, as prognosticating dreams.

Duty Is Nothing

Duty as well as faith must be sacrificed to this God of liberty. One of its devotees said recently in a public discourse, "God is the Great Disciplinarian; no mortal man can discipline me." Thus with one brush of the hand this man ignores and denies God's government as ordained in the Church. The Church has the divine right to withdraw from members for doctrinal and moral reasons (Rom. 16:17; 1 Cor 5:6); it is the highest tribunal on earth. From its decision there can be no appeal; the man who is in a dispute with his brother, if he will not "hear the Church," the Church has the power to put him back among "the publicans and heathen" from whence he came into her fellowship (Matt. 18).

Church Officers Are Nothing

God's laws, like all other laws, are inoperative unless executed by human agency. Therefore when this "good man" says that "no mortal" can discipline him, he means to say that all church officers are only so many popes, and he refuses to obey God's laws because they have human administrators. These administrators of God's laws are popes! Reader, had you ever noticed that people who are always shouting about church officers being popes, murmuring about this or that man being a pope; had you ever noticed that these people are themselves the greatest popes? In detracting from the influence and power of the Church they have the satisfaction of enhancing their own standing and authority. These "good men" belittle the Church every opportunity they get.

Inspiration of the Bible and Christ's Sonship are Nothing

Notice the under-current of this incident: Recently I heard one of our ministers say—he made the suggestion in all gravity: "Let us ask these men if they hold that the doctrines of Joseph's fatherhood, keeping of the Sabbath, and partial inspiration of the Bible are essential. If they so hold, let them have the right to preach, but not as representing the Church of God." Consult these "good men;" see what they think—never mind about the Church. No matter what she thinks! If they think these doctrines are essential, the Church don't, still they have the right to preach, and to preach these doctrines of course; yet even with the "right" vested in them to preach

they would "not represent the Church of God." Certainly not; you cannot represent nothing! When the writer urged in an exhortation that the Church should enforce the discipline of the Bible, he was told that it would only cause division. These "good men" would refuse to submit to the dictation of the Church, and would, consequently, cause division. These men would call all ministers who urged this Bible action popes, of course; and when they repudiate God's laws as to faith and morals, and defy God to his face so far as his requirements are concerned, yet they are "good men!" Such men are superior to the Church. Even a brother who admits they are wrong, unconsciously conceded that they were head and shoulders above the Church. This brother, winking at God's discipline as taught in the Scriptures, winking at the supremacy of the Church over its members, suggested that if we would ignore God's commandments just a little longer (!) these "good men" would soon go to the "way of all the earth."

The Only Way to Get Rid of Them Was to Wait Until They Died!

From this statement the reader will see again that men are superior to the Church; the hands of the Church are tied; she sits helpless, and her only hope is that these men will die. Poor Church, powerless to discipline your children, you must sit silent in mourning and prayer—praying that you may have some funerals soon.

In conclusion we wish to say a few words to those brethren in the Church of God who believe the truth but who compromise what they believe with error. Preaching Christ and the "things concerning the name of Jesus Christ" (Acts 8:12), essentials certainly, involves preaching the Sonship of Christ (Acts 9:20). "Believing on the Son," is a condition of eternal life (John 3:36). Without a belief in Christ as the "only begotten Son" we are doomed to "perish" (John 3:16). The man who says that Christ was not the "only begotten Son," but there have been millions of sons begotten just like he was; that he was only Son of God as we are sons; are not such "cutting off" themselves from the plenteous redemption that is in Christ? When they say that the law is of faith, right in the face of Paul who says it is not (Gal. 3:12); that we can be and must be justified by the law, right in the face of the inspired statement that "no man" can be justified by it (vs. 11); when these lawkeepers shelve Christ and make his sacrifice nugatory, by representing that Christ has died in vain (Gal. 2: 21)—are you going to ask these teachers if they consider these doctrine essential, or are you going to use your own brains?

Finally, The Bible is Nothing

When they teach that the Bible is no guide—that there is not now in the world an inspired Bible—that the Bible is full of errors, interpolations, and the like, representations which, if they be true, forever knock out all certainty in every statement in it from Genesis to Revelation, I ask you, brethren, you who have the same faith as we on these questions, we ask you in all candor, What are you going to do? With the "good men" who hold these erroneous views we have a good bit of

patience and forbearance. We think they are wrong, fundamentally wrong, dangerously wrong, but we respect them as having honest convictions. But for brethren who know better, but who tolerate what they do not believe, standing against what they believe is right—for men who thus compromise the truth and stultify their convictions, we can have no respect. We suggest that they hasten over into agreeable company, where they can work out the law and boastfully merit salvation without the sacrifice of Christ. As each one can save himself, like Jesus the son of Joseph, they can organize a Church, and out of honor to Christ who was the first man to show by example how each one can become his own Savior, they can call it the Church of Joseph's Son. Then if anyone asks them what they believe they can reply "We have no creed—no belief. We believe (?) nevertheless, in everything in general, and nothing in particular." If a sinner should ask them what he must do they can reply, "We have no discipline, so we do everything in general, and nothing in particular." With nothing to do and nothing to believe, they will have all the "freedom and liberty" they want—and very consoling thought (to them) they will be nothing—no-thing!

COMMUNICATION

Dear Brother:

I have read both tracts "Paradise Lost: Paradise Regained," also "Denying the Faith"; and think they were very good. Enclosed find forty cents for one dozen "Paradise Lost; Paradise Regained." I think I will put them in with some of my Christmas presents, trusting that they will do some one good. The other tract is good, but I have not as much use for it.

Your Sister in hope,

Mrs. J. A. Garard.

OBITUARY

Asa L. Ham

Dear brethren of like precious faith:

With sadness we record the death of our dear nephew, Asa L. Ham, elder son of Sarah I. and James R. Ham, of Capleville, Tenn., Rt. 1, Box 159.

He was born June 22nd, 1876, near Endora, Desota Co., Miss. Obedient in youth and grew to be a likely man. Died near Hollis, Perry Co., Ark., Oct. 28, 1918, age forty-two years, four months, and six days.

He was at work several miles from home when taken sick, and sent word to his wife and children, and in a short time was taken home. His sickness lasted two weeks. It being his desire to obey the gospel of Christ, and at his request, the writer was asked to come at once for that purpose. But alas! ere he reached them Asa died. (Near the last words were, "Uncle Dick has come.") Leaving to mourn (Matt. 5:4) a wife and six likely children—four little boys from seven to fifteen, and two daughters, nine and seventeen years of age, a fa-

ther and mother past seventy years, two brothers and three sisters.

Asa was married nineteen years ago to a Miss Della Robertson, whose parents live at Nesbitt, Desota Co., Miss.

We went hoping that his sickness might be "for the glory of God," and prepared by God's help to establish the church of God in Asa's house (Acts 2:46; 10:48; 11:14; 16:5, 15, 33, 34; 20:28; Col. 4:15; 1 Cor 16:19), as it had been in his father's house when Asa was a child, and his great uncle's house who lived near Donaldson, Hot Springs Co., Ark. in 1879. I arrived there Sunday evening, Nov. 3rd, near sunset. Glad indeed to find them all up, and some days were spent in trying to comfort them until Asa's father and other kindred were heard from.

Receiving news from home that all were sick except Olive and a call for baptism from a soldier boy in camp, we returned, hoping that Asa was circumcised in heart (Acts 11:15; Luke 23:43), and for mothers in Israel's hope, "Thy labor shall be rewarded, and thy children shall come again from the land of the enemy" (Jer. 31:16, 17; Matt. 2:17). Again "all things are possible to him that believeth" (Mark 9:23). So may Asa's untimely death cause his dear kindred to come to Jesus ere it is too late and put his teaching into practice. Hoping that writer and reader may live to see the King in his beauty and hear him say "well done; enter into the joys of thy Lord." Goodbye till Jesus comes (Psa. 90:12-17).

R. A. Humphreys.

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: James 2:26

Some Questions for Loyal Workers to Answer

1. Are you always at work?

"Be steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15:58 R. V.).

2. Are you a weary worker?

"And let us not be weary in well doing; for in due season we shall reap if we faint not" (Gal. 6:9, R. V.).

3. Are you ready to endure hardships?

"If we endure we shall also reign with him" (2 Tim. 2:12, R. V.).

4. Are you working for God's approval?

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed" (2 Tim. 2:15, R. V.).

5. Are you a zealous worker?

"Who gave himself for us that he might release us from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (Titus 2:15, R. V.).

6. Are you ready to do anything your hands find to do?

"Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and good hope through grace comfort your hearts and stablish them in every good work and word" (2 Thess. 2:16, 17, R. V.).

7. Is your work done heartily and cheerfully?

"Whatsoever ye do, work heartily as unto the Lord and not unto men" (Col. 3:23, R. V.).

8. Will you let God work in you?

"For it is God which worketh in you to will and to do for his good pleasure" (Phil. 2:12, R. V.).

9. Will you have any stars in your crown?

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

10. Are you sure you have ever been the means of saving one sinner?

"Likewise I say unto you there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

Enoch E. Rogers in "World Crisis."

As The Cloud Disappears

Do you know how God forgives? Hear him: "I have blotted out as a thick cloud thy transgressions." You have seen a dark cloud on the face of the sky with its clearly defined outlines, you turn away, thinking of something else, look back again, and the cloud has disappeared. There is no scar on the fair face of the heavens, no man can ever tell it has been or trace its outline: it is vanished. You have stood on the deck of a steamer and cast something into the ocean. The waters close over it. Listen, "Thou wilt cast all thy sins into the depths of the sea" You have read that wonderful prayer recorded in the fifty-first Psalm: "Wash me and I shall be whiter than snow." I have ridden through the forest on a bright winter morning after a snow storm, and as I admired the beauty of the snow glittering in the sunlight, I have said: "Snow, thou art dazzling white, but I know something whiter: my soul washed in the blood of Jesus"—Selected by Sister Howard.

Before it is Too Late

If you have a tender message
Or a loving word to say,
Do not wait till you forget it,
But whisper it today;
The tender word unsoken,
The letter never sent,
The long forgotten message,
The wealth of love unspent—
For these some hearts are breaking,
For these some loved ones wait;
So show them that you care for them
Before it is too late.

The man who is always blowing his horn seldom knows more than one tune.

A Thought

Our chain of life is forged with little rings of acts and words and deeds. Then let our chain be bright and radiant with kind, loving, and joyful links, for it is such that uplifts the soul and pleases our God the Father.

The Bible and the War

Dr. J. H. Ritson, of the British and Foreign Bible Society, in the East and the West, states that the actual combatants and labor battalions on the field of war speak at least 72 languages. The British and Foreign Bible Society was ready with versions of the Scriptures in all these tongues. It is a remarkable fact that no government, friendly or hostile, has deliberately put hindrances in the way of replenishing and maintaining stocks of Scriptures for the sailors, soldiers, or civilians in the battleswept areas. This one society alone has distributed more than seven million Scriptures among those involved in the great struggle and the Bible House still remains open at Berlin, Vienna, Budapest, and even Constantinople.

Men face to face with death are searching the Scriptures for realities as never before. Between 800,000 and 900,000 Jews are among the fighting forces—two-thirds of these being with the Allies; and thousands of these men, free from the restricting influences of the synagogue and ghetto, are reading the New Testament for the first time.

The Bible

Hast thou ever heard
Of such a Book? the Author—God himself,
The subject—God and man, salvation, life,
And death—eternal life, eternal death—
Dread words! whose meaning has no end, no bounds!
Most wondrous Book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on time,
And on its dark and troubled billows, still
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye.—Pollok.

Heeding The Shepherd

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish" (John 10:27, 28).

No better analysis can be given of these verses than that of the eminent Puritan, John Trapp, which is as follows: "'My sheep'—there is election; 'hear my voice'—there is vocation; 'and I know them'—there is justification; 'and they follow me'—there is sanctification; 'and I give unto them eternal life'—there is glorification."

To be anxious for souls and yet not impatient, to be patient and not indifferent; to bear the infirmities of the weak without fostering them, to testify against sin and unfaithfulness and the low standard of spiritual life, and yet to keep the stream of love free and full and open, to have the mind of a faithful loving shepherd, a hopeful physician, a tender nurse, a skillful teacher, requires the continual renewal of the Lord's race.

Daily Thoughts

God shall wipe away all tears from their eyes Rev. 2:17
He is thy Lord, and worship thou him Psa. 45:11
Come, take up thy cross and follow me Mark 10:21
The Lord is gracious and full of compassion Psa. 115:8
The whole earth is full of his glory Isa. 6:3
Sing forth the honor of his name Psa. 66:2
Let us run with patience the race set before us Heb. 12:1

Our Weekly Puzzle

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

What is the meaning of "diligence"? What does "exhort" mean? What is the meaning of "contend"? Who wrote the above? To whom was it written? Where can it be found?

Answer next issue.

Notice

In the issue of December 24th we will make an announcement regarding the puzzles that we feel will be of interest to you. Watch out for it and read it carefully.

EDITOR' NOTE

The solution for the puzzle printed last week will be found in the issue of Nov. 26th. The solution which should have appeared last week follows:

The meaning of the word "wrath" is "deep, determined anger." "Nurture" means "to give nourishment to, to feed." The word "admonition" means "to advise, to caution, to censure, to counsel, to reprove, to warn." If the passage was written today so that young minds would understand it, it might be written somewhat like the following: "Fathers, never make your children angry, but using Jesus as your example, feed their minds with spiritual truths. And from the same standard advise, caution, and counsel them, and if need be, reprove and censure them."

The passage was written by the apostle Paul "to the saints that are at Ephesus and to the faithful in Christ Jesus," and can be found in Ephesians 6:1.

WHAT DOES THE BIBLE SAY ABOUT IT?

About what? The resurrection of people that are not saved in this age, and let them have another chance. The Bible does not say anything about it: then why believe it? Because ye are in darkness and have not the light of the gospel of Jesus Christ. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them (Isa. 8:20). Jesus said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it (Heb. 4:2).

Have they any promise of being raised again to give them another chance to mix the word with faith? No. For there is no respect of persons with God (Rom. 2:11; James 2:9; 1 Pet. 1:17). For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel (Rom. 2:12,16). What takes place when Christ comes? For the Lord himself shall descend from heaven with a shout, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord (1 Thess. 4:16,17). Blessed and holy is he that hath part in the first resurrection (Rev. 20:6). No chance here for the first or second resurrection of those people that did not accept God in this life. The people raised are to reign with Christ a thousand years. Then after this, I saw the dead small and great stand before God, and they were judged every man according to his works. Whosoever was not found written in the book of life was cast into the lake of fire. This is the second death (Rev. 20:12,15).

We find no place in the Bible, for a class to be raised for another chance. As the Bible is silent on that doctrine we can but conclude that such doctrine has no place in the Scriptures, and is purely an invention of man, and is added to his creed. And God has said he will add to such the plagues written in this book. Beware; there is no scriptural truth in the doctrine. It is a case of the blind leading the blind and fulfills prophetic Scripture. The God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light (Eph. 5:11,14). Because the bridegroom tarries we slumber. Have we oil with our lamps? Make sure of that. The gospel of Christ is the light we want, but the gospel of man is darkness; and while we are thinking our light is sufficient, and are resting in hope, we may hear the cry: "Behold the Bridegroom cometh: go ye out to meet him." Can we, if we have not the true light, which is the gospel of Jesus Christ? Wake up, wake up! Get ready with your lamps trimmed and burning: so we can go in with him to the marriage before the door is shut. Sad, oh how sad, will be the doom of those whose light has failed! No use then to cry "Lord, Lord; open

to us." "I know you not." You had your only chance and you listened to man, and are lost. Wake up, wake up, and believe the Bible! Do not believe anything for Scripture that cannot be found in God's word. Brethren, keep your faith growing, hope increasing, and love multiplying.
E. W. Knapp

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DREAMING OR DOING

Failures in life are due oftener to lack of determination than to lack of illumination. We have new light, but we do not walk by it. We have an idea, but we do not work at it, restlessly or tirelessly, till it is a fact. Our hearts are haunted with good intentions and bright ideas never carried out. Our diaries are wanting in periods, full of unfinished sentences. Better one idea carried out, walking on the ground, and working in the world, with real hands and feet, than a dozen beautiful fancies. Challenge the next fine idea or inspiration that comes to you. Examine it, take it in hand, give it embodiment, or the strength of your will and the craft of your life will vanish into thin air.

CHRISTMAS BEREAN NOTICE

This is to notify the friends, who have worked with us before, that the Chicago Bereans will again this year take up their Christmas work of bringing Christmas cheer to the needy.

Those wishing to help, send money to Leila E. Whitehead, 5439 Ohio St., Chicago, Ill.

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BUSYBODIES

If ye be reproached for the name of Christ, happy are ye; but let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters" (1 Pet. 4:14, 15).

Don't be a busybody. Some people are. Some one has said: "One half of the people in this world go ahead and do something; the other half stand around and wonder why it was not done the other way." Don't be a busybody.

Be a busy bee.

Lillie H. Willis.

"Give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things" (1 Tim. 4:13,15).

The Restitution

A Paper Representing The Church Of God, And Devoted To The Exposition And Defense Of The Things Concerning The Kingdom Of God And The Name Of Jesus Christ. -- Acts 8:12.

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CLEVELAND, O. DECEMBER 17th, 1918.

● NUMBER 47

Christmas

Let angels sing, and church bells chime,
To celebrate glad Christmas time;
Let joy o'erspread this sin-cursed earth,
And sighs give place to joy and mirth.

On this glad day as legions tell,
Our Savior came on earth to dwell;
The meek and lowly, holy one,
God's gracious and eternal Son.

He, the first-born of our race,
The image of his Father's face;
Eternal life to him God gave,
And raised him from the prison-grave.

Our hope in him forever rests;
In his home we'll be the guests;
And there unceasing praise his name,
And God who sent him when he came.

J. E. Hogarth.

The Sure Word of Prophecy

We have also a more sure word of prophecy; whereunto ye do well that ye give heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts (1 Pet. 1:19).

I think we all agree that the chapter and verse divisions and punctuation of the Bible are not inspired. They are wholly the work of man. How easy to divide and punctuate the Bible so as to make it read in support of some preconceived idea. The above text is an example, and when read as divided spoils the whole meaning.

In the first place, we are aware of the fact that the people have been taught that they get every thing in their heart; that all the kingdom that God will ever have is a kind of spiritual affair in their heart. So in the above text the day star is said to arise in our hearts. Rather a queer place for the stars to arise! You no doubt have sometime had a hard bump on the head and the stars appeared suddenly. But now in all candor, did you ever have any such experience by a stroke or any other heart trouble? Well, then, what is wrong with the text? Simply it is divided wrong.

Suppose we read it this way: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise; in your hearts knowing this first, that no prophecy of the Scripture is of any pri-

vate interpretation." Instead of having the star come up in our hearts we must get it into them clear and strong that "no prophecy of the Scripture is privately interpreted, but that holy men spake as they were moved by the Holy Spirit."

This gives us the correct idea of the writer. Peter had just given us the account of the transfiguration on the mount. He tells us it had reference to the coming of Jesus in his kingdom. After all Peter knew we would have no direct evidence that such an event ever occurred, so he calls our attention to something that cannot be gainsaid; something sure beyond cavil. Take heed to the prophecies. Yes; they are the sure landmarks to the children of God. To this we all agree. The agnostic does not know what to do with prophecy. When he reads the predictions of these "holy men of old," then sees the absolute fulfilment in current events, he is at a loss to know what to do with them.

Prophecy may be easily abused. How? You will notice Jesus never referred to a prophetic statement and told the people just when, how, and where it would be fulfilled. Instead he would say, "This day is this Scripture fulfilled in your ears" (Luke 4:21). He read from the prophecy of Isaiah, and called their attention to the facts as they were occurring in their sight. There was no getting away from the fact of Isaiah being correct. Not only so, but it proved Jesus to be the one referred to in the prophecy.

Again, when John sent his disciples to Jesus and asked, "Art thou the one or look we for another?" Jesus did not say, as he might have said, "Yes; I am the one." That would have proved nothing, as any one could have said that. But the answer must be made sure. How could it and how was it clinched? He went to work before those men and opened the eyes of the blind, unstopped the deaf ears, healed the lame and sick, preached the gospel to the poor, and raised the dead. What had that to do with the case? It had all to do with it. "All that ever came before me were thieves and robbers," said Jesus. Why? Because they had claimed to be the Messiah, but could not do the work, and did not do what had been said the Messiah would do. So Jesus gave the only true answer: "Go, tell John what you have seen." John knew what the prophet had said, and now if you, my disciples, have actually seen him do these mighty works, we need look no further. So the prophecy never failed. Its fulfilment came in due time. We are convinced Peter is right. Prophecy is a sure thing. So they waited, and when the events were clearly in harmony with the prophets, they cited the people to these facts.

Many have fallen into grievous error by telling us prematurely in detail just how a Scripture,

or rather a certain prophecy would be fulfilled. We know the prophet speaks of the king of the north; and as there were several kings north, some have applied the prophecy to one and some to another. One good Brother has long ago said the war had upset his idea as to who the king of the north is.

Now we all know the prophet tells of such a king, and would it not have been better to have just looked forward to the fulfillment of this prophecy, and when the king rose up and did all the work predicted of him then say, "Here is the king of the north"? That is the only way prophecy can be seen by us. The events and prophecy must correspond.

With these facts before us and this rule as adopted by the Savior we are ready to go back to Peter's statement. How do we know this is the world war of which the prophets speak? Because it fills all the requirements.

For instance, the governments have been preaching the doctrine of preparedness, and they have all prepared with a speed never before known. The prophet said, "Prepare war." He has used the word centuries before the governments coined it. In this same connection the prophet said, "Wake up the mighty men." In all candor was there ever a time when the mighty men of earth were awakened as today? Every man that has proved himself capable of doing big things has been called from his private business and put at the head of some war activity. Even Mr. Burbank, the greatest horticulturist in the world, woke up and produced a wheat containing fourteen times as much protein as common wheat thereby increasing the food supply that much—the very thing the exigencies of the case demanded. When generals or leaders seemed lacking in results the nations looked for a bigger and more mighty one. In every nation the most capable men have come to light and their names are a household word. Can we doubt then that the prophecy pointed to this day?

Let us try again. "The great day of the Lord is near; it is near and hasteth greatly, even the voice of the day of the Lord. The mighty men shall cry there bitterly" (Zeph. 1:14). Notice, he is talking of the nearness of the day of the Lord. He repeats, "It is near; it is near." Surely the passing events prove how it hastens. These are days of big events in rapid succession. The prophet then goes on to describe this period of time that portends the proximity of the Lord's day. This is the kind of a day it is to be:

1st. "A day of wrath." There never was a time when there was as much wrath as today. "The nations are angry."

2nd. "A day of trouble." Can anyone point us to a time in the history of the world when trouble was so great and world wide?

3rd. "And distress." Again, let me ask, is this not a day of distress never before equalled in the history of the world? "A day of wasteness." The highest authorities tell us we must quit wasting. But what is the principal cause for us being asked to save? Because so much is being or has been wasted by the armies of the world and so many millions of tons sent to the bottom of the ocean. Never was such a time of waste.

5th. "A day of desolation." Has there been any demolition in the last four and a half years? Was

destruction ever so great? Think of the wanton desolation of this day. We are almost staggered by its immensity.

6th. "A day of darkness and gloominess." Yes; one of the darkest days of history. The true principles of God have been lost in the gloom of the awful day. There is perhaps not a home in the world today where gloom for some cause has not settled.

7. "A day of clouds and thick darkness." Right now when the armistice has been signed, lowering and foreboding clouds are darkening the political skies everywhere. If we were to try and look through these dark clouds and try to see clear sky beyond, how far through the gloom and thick darkness would our sight penetrate? The prophetic telescope is the only thing that will penetrate the thick darkness of this day. Through that we look and, glory to God, we see the light of day. Not a day fraught with calamity, but a day whose zephyrs are laden with the music of love and good will to man.

8th. "A day of the trumpet and alarm." Every day somewhere in the world the trumpet is calling to come and learn how to slay your fellow man. Every mother, the possessor of a boy, a husband, stand in alarm listening for the dreadful sound of the trumpet. But my dear brothers and sisters; our ears are not turned to earth listening for the sound of the war trumpet; they are turned toward heaven listening for the sound of the trumpet that will call the living and the dead to meet the new future ruler of the earth. No peace till then. For brevity's sake please read next verse. Then note verse 18: "Neither their silver nor gold shall be able to deliver them." Will the billions of dollars that have poured into the war funds be able to save the nations? Nearly every nation under heaven today is in a state of chaos. Even in our own country they tell us that our political, commercial, religious, and educational systems will all have to be reconstructed. If so, then where are we? In a state of more or less chaos until reconstruction days are over. Who could venture a guess from a worldly standpoint as to what it will be? We know what reconstruction means, who will be at the peace table; and that peace council will meet at Jerusalem.

We have now laid before you the prophetic statements and compared them with current events. Can we doubt the sure word of prophecy? Can we doubt where we are in the history of the world? It is just as clear as it was when Jesus proved by the prophet he was the Messiah, and many other events. Surely then we are in the day just preceding the day of the Lord.

Are we justified in looking for Jesus' return at any moment? I think not. The prophet says when the items he gives occur, as we know they have, indicates the day of the Lord is near and hastens. This being true, then we must await other events. They will come quickly. Do not be dismayed; the Lord is not far off. The world is walking in the night and stumbling around, while those who take heed to the sure word of prophecy are walking in the day and see the light.

Let us now go back to our text and study it carefully. How long does Peter tell us the prophecy will shine like a light in a dark place? I think his simile is one among the most suggestive,

comprehensive, and beautiful in the New Testament. Let us note carefully its divisions and comprehensive teachings.

1st. The dark place is the world; the prophetic word is the light shining in the darkness of which Zephaniah speaks. But how long does it shine? Does Peter tell us it will shine till the day of the Lord comes? No, he does not; instead he informs us that it does not. Just here reader, I want you to keep this in mind, for we will have much use for that fact before we are done. Peter uses a qualifying term. He says, "Until the day dawn and the day star arise." The first indication we have of coming day is the gray streaks of dawn in the east. Suppose you were out in the darkness of a gloomy night lost and turned round, nothing to tell you east from west. All you could do would be to wander round in uncertainty, or else stand still and wait the coming of day. Finally, you see the gray streaks of dawn shoot above the horizon. You now know day is approaching. Before that time you knew nothing of the time, definitely. But now you can tell certainly what the hour is. So all these years and centuries we have been waiting to see the dawning of the day of the Lord. At last it came. The world war has filled every prophecy up to date. We have given you the facts. They are so accurate we cannot be mistaken as to their complete fulfilment. Then the facts are as Peter says, the day has dawned. Following the simile still farther, we know there is short space of time from dawn to the rising of the morning star. As we have said when you were lost in the night, when you see the dawn of day you keep looking and it gets a little lighter with every passing moment, and finally you perceive the morning star push above the horizon. But you had to wait. Now we have seen the dawn of day in the east. The waiting time has almost passed. The great events of the past four years fit exactly to the prophetic statements.

What next? Are we looking for the wrong event? I am afraid some are. Day will never come until the morning star arises first. This is true. Peter uses figures for a purpose. They must be heeded or a mistake must be made. The church should be looking for the next event that will be proof to them that the day is at hand. Then, brethren, some great event, the star event, is yet to come. What will it be? It might be premature to say what it will be, but watch and when it comes we will recognize it, as easily as we do the morning star. I think, however, it is plainly set forth what it will be.

We notice that since this war started it has put the Jews in motion as nothing else has ever done. The two classes, the orthodox and progressive, are coming together. Every preparation possible is being made to go back to their home land at the earliest moment. In other words, they are getting everything in readiness so when the exigencies of the case will allow they can go; and when you see them going as a nation to the land of promise you may rest assured the morning star has arisen. Of course those who believe this will be after Jesus returns will not be looking for the return of the Jews as the star event to us. But I do not believe we can be mistaken in the point.

This brings us to the consideration of the return of Elijah. Here let me ask the brethren who

take the position that John the Baptist was Elijah, did John fit the prophetic statement? If not, then he was not Elijah in the full sense of the word. Jesus said, "If you will receive it, this is Elijah." But they did not receive it. But there are other reasons why it can not be true. It has been said the prophecy cannot be broken. But if John was Elijah in fulfilment of the prophecy by Malachi, then it was broken. For the prophet tells us plainly what Elijah is to do just like what Isaiah told what Jesus was to do when he came. Elijah was to turn the heart of the children to the fathers and likewise the heart of the children to the fathers; but he failed. Here is a good reason: It was a prophetic statement that they were to be blinded and reject their king, if not, the gospel would not have gone to the Gentiles. Paul tells us he does not want us to be ignorant of this mystery "lest ye be wise in your own conceits; that blindness in part has happened to Israel until the fulness of the Gentiles be come in."

Paul uses the same word Peter does, "until," showing their blindness is limited, so during that period the gospel has gone to the Gentiles to take out a bride from them for the king. If John had been Elijah he would have broken all that Scripture by fulfilling what the prophet said of him. But now that has all been accomplished and the time is about ripe for the return or coming of Elijah to lead the children back home. If John came to prepare the way for Jesus before, why not now before the coming or day of the Lord? He can come now and do all that was predicted of him and get all things in readiness for the establishment of the kingdom.

In Matt. 22 Jesus spoke a parable with reference to a king making a marriage for his son. All things were ready, but those bidden were not ready. The question arises, Are all things ready for the bridegroom? In getting married the first thing is to find a bride, then prepare a place to take her, then set the day and hour; and finally, put on the wedding garments and sit down and wait the coming of the bridegroom. We are now in that period where we are watching the signs that tell us the day is hastening; but soon we will enter that period when the bride will be completed, and then get ready to meet the bridegroom. That period of time is not here yet but close at hand. After the next great event, the star event, the work of the gospel will be done. Keep in mind that according to Peter's simile the prophecy closes when the day star arises—not at sun up. Then what of that period of time between the rising of the morning star and the sun's rising, which ushers in the day?

Before discussing this time period let us note that the present period between dawn and the rising of the morning star is not complete yet. Let us keep our eyes on the peace conference. Just when they began crying peace in earnest and finally signed an armistice, sudden destruction set in. Nations began to crumble. While they are writing, "The world has been made free and peace has come"—is there peace? If so, will some one point out just where it is? The world war has closed and I think forever, but other things come into its place. Famine; yes, we are having that. It has perhaps claimed as great a toll as the war. But conditions must continue to grow worse, for

Jesus said, "Except those days be shortened there will be no man left."

Suppose it is true that tea millions have been lost in the war, would that fit the statement of Jesus? I think not; they would hardly be missed. They are to be numbered only with the rest that will be swept away from different causes until God cuts it short. It is apparent, then, that we are approaching the time of sorrow of which this is only the beginning.

Almus Adams.

THANKSGIVING SERVICE IN SALEM

Brother Huggins:

As has been our custom for years we met as a church body on Thanksgiving Day to offer spiritual thanks to our heavenly Father for his manifold blessings of which we have been made recipients during the year now closing. The services were put in the hands of Brother O. A. Pottorf, who began them by a song and prayer, after which he suggested a few questions regarding the service and spirit of thanksgiving. Instead of a previously arranged program he left the service to the brothers and sisters to respond in Scripture of their own choosing. A few had prepared papers and read them; others read from the Scriptures expressing in them their fervent thanks.

We received letters from Brother and Sister Morron, of Devonport, Iowa, in which they gave thanks for blessings received. The time was very profitably spent in the services. Sister Buckman read Psa. 104, in memory of her mother, Sister Farmer. Hymn No. 68 in "Manual of Praise" was sung in memory of Sister Baker, who now sleeps in the Lord.

"Though troubles assail and dangers affright,
Though friends should all fail and foes all unite,
Yet one thing assures us, whatever betide,
The promise assures us, The Lord will provide."

When the time to close came it was found that every member had responded. We were pleased to note that Walter Coy responded by giving a verse of Scripture. Walter is a son of Brother and Sister Coy, and bright in the Scripture. The writer made a few closing remarks relative to the morning service in which we had expressed our spiritual thanks, calling attention to the oft repeated admonition given by Brother Neill, deceased: "Whatsoever we do let it be done in the name of the Lord."

Dinner was provided at the home of Brother and Sister Buckman. All enjoyed the temporal blessings as we had the spiritual in the morning. The afternoon hours were spent profitably in a social way, remembering the blessings which are yet future. All expressed one wish, "Come, Lord Jesus, come quickly." With Christian love we are looking for the time when we can say, "There is no more curse."

Your brother,

D. C. Robison.

In His Presence With Thanksgiving

"O come, let us sing unto the Lord. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms; for the Lord is good and ready to forgive and plenteous in mercy unto all who call upon him." Let us rejoice in the truth and be thankful every day of our lives that we have learned the truth which shall make us free from sin if we prove faithful unto the end. We of the household of faith, as a people, have reasons to rejoice which others have not.

Esther Burton.

In His Courts With Praise

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.

Annie Burton.

Thankful for this Life, and the Promise of One to Come

Beloved in the Lord:

Another season has past, and we have met on this Thanksgiving Day to offer thanksgiving and praise to our great and merciful heavenly Father for his kind, loving faithful care over us during the year. Oh, how much we have to be thankful for, when we think how we have been protected from the terrible things which have been so rapidly taking place. What joy and thanksgiving all over the world that the awful war has ceased! The rulers think that they will bring about a lasting peace, but we know that cannot be till the Prince of Peace comes.

Beloved, what can we do for all the Lord has done for us? "For the earth is the Lord's, and the fulness thereof." Even we ourselves are his. Let us go to his holy word and see if this is not so. In 1 Sam. 15:22 we read, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifices, and to hearken than the fat of rams." And in Hosea 6:6: "For I desire mercy and not sacrifice: and the knowledge of God more than burnt offerings."

Beloved, we see by this that he desires us to study his holy word that we may have a better knowledge of his plans and purposes so that we may be able to serve him more acceptably. In Micah 6:8 "He hath shown thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." The Psalmist in the 107th Psalm says, "Oh that men would praise the Lord for his goodness and his wonderful works to the children of men. Let them sacrifice the sacrifices of thanksgiving and declare his works with rejoicing."

The apostle Paul in the 12th of Romans says: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sac-

rice, holy, acceptable unto God, which is your reasonable service." In Heb. 13 Paul says: "By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks in his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." Beloved, how little he asks of us, for all he has done for us in this life, and for the promise of eternal life in the age to come.

How diligent we should be to make our calling and election sure; for it is so easy to neglect the things we ought to do, and to do the things we ought not to do, especially in these trying times. Paul says: "Let us hold fast the profession of our faith without wavering, for he is faithful that promised; and let us provoke one another to love and good works; exhort one another, and so much the more as ye see the day approaching." It is surely approaching very fast; and beloved, my prayer is that we may all be worthy of an abundant entrance into the glorious kingdom when Jesus comes.

W. B. Townsend.

Are We Thankful and Ready for the Lord's Coming?

Dear Brothers and Sisters:

Another Thanksgiving Day has come. We surely have lots to be thankful for this year, as the war is over, and so much sickness around while we are well. It says in Psa. 50:14, "Offer unto God thanksgiving and pay thy vows unto the Most High." Psa. 95:2: "Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms." Not many in this age are thinking about these things. Phil. 4:4-6 says: "Rejoice in the Lord always, and again I say, Rejoice. Let your moderation be known unto all men: the Lord is at hand. Be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

In such times as we are now living in it is easy to forget to thank God for the many good things he has done for us, to watch over and care for us in so many ways. Psa. 107:1: "O give thanks unto the Lord, for he is good: for his mercy endureth forever." And in Psa. 107:22 "Let them sacrifice the sacrifice of thanksgiving, and declare his works with rejoicing."

We have much to rejoice for if we only stop and think of the many good things that is set before us. Dear brothers and sisters, I hope the time will soon come when we can all rejoice together as one big family, when there shall be no more sickness as now. It surely will be a glad time then when the Lord comes to claim his own. It looks as though everything was being fulfilled fast. The time will not be long till we can all rejoice together if we are only faithful to the end. Col. 4:2: "Continue in prayer and watch in the same with thanksgiving." It says to watch and be ready. Not many are watching and getting ready in this age. Every one ought to have his light shining bright and be ready for the future. I do not think the time is long now. My prayer is that we may be among the worthy ones when Christ comes.

Minnie Townsend.

RELIGION IN THEORY AND PRACTICE

A minister (?) of the gospel in Omaha with whom I have some acquaintance once told me that for him to strictly adhere to the teachings of Christ would bring starvation to himself and family. To have a religion in theory that fails to work in practice is seemingly one of the many things in what is currently classified as religion, which must be overlooked as mysterious. The status of the church in the present dispensation is so little understood that the mystery list rapidly grows as world events multiply, making serious inroads on popular systems, at least so far as theory goes. It is wonderful how God is using even the Jews in these last days to emphasize elementary gospel truths. Unconsciously the Jew in all nations is calling the Gentiles' attention to the promise God made to Abraham. The Jews in every city and hamlet the world over are celebrating the Palestine Magna Charta anniversary inspired by the Zionist movement.

God alone knows how many more are to be taken from the Gentiles for his name before the Bridegroom comes. So many theories are at variance in prophetic interpretation of Scripture by old Bible students that both young and old are forced to acknowledge that the secret things belong to God. Just at the time prophecy is being fulfilled the light shines on our pathway the brightest. One thing is clearly fulfilled before our eyes this day: The fig tree and all the trees are putting forth. The desire of all nations is near. Jerusalem is to be rebuilt in troublesome times, so we need not be disappointed should universal peace fail to settle upon the world immediately.

What Israel has accomplished in organization and actual work in Palestine in the past few months is positive evidence that God is back of the movement. The Zionists themselves are surprised at the rapid progress made. Truly God is doing much for them before they call, and they are coming to the holy hills of Zion with trembling hearts. Perfect harmony and system is easily detected in all of God's works that have been revealed to man. The heavens reflect his glory, and the firmament his perfect handiwork. It is not Israel's diplomacy or that of the Gentiles which bids her return to the Holy Land. God loves all mankind. He loves this old world as a place or locality. They are all the work of his hands. It is the evil that comes from the hearts of men he reproves. It is a part of God's great harmonious plan to give Israel a clean heart first and, working through them, magnify his holy name throughout the nations of the earth. These things reflect the magnitude of God's love, and his plan to cause the disobedient to perish instead of continually suffer from sin likewise reflects his mercy and love. How much greater things than these are in store for the church? Resurrection, immortality, joint heirs with Christ to rule in righteousness this world that has been so long the scene of wars and strife. Is it any wonder there is no forgiveness for sin against the Holy Spirit in this world or in the world to come. The prospect of being so closely associated with the Son of God in teaching the nations through Israel to honor Jehovah, is beyond our appreciation. Should it not at least inspire to a holy life, to meekness and fear, and a larger love for a merciful God and Father.

J. E. Hammond

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EDITORIAL

We must do good to receive good. In the ultimate sense, this is a rule without exception.

When things go wrong, be sparing in speech. Hot words only make matters worse.

Obstinacy is firmness inaccessible to reason. The same firmness is no longer obstinacy, but steadfastness when reason controls its action.

Several of our members have had the flu, but no fatalities have occurred among us yet, for which we are profoundly thankful. This week, however, we have wept and mourned with Brother and Sister Thos. Gibbs, who lost their son Russell, a boy of ten years of age. The Editor is convalescent, and now attends to his duties in part.

Brother R. H. Humphreys writes: "Brother Huggins, you gave Jesus the credit for settling the public prayer question: why not let him settle the formula for baptism (Matt. 28:19, 20)." We have, Brother Humphreys. We use no other form of words in administering the ordinance. Paul places the Father head (1 Cor. 11:3), and Jesus does the same (John 11:42; 14:28). Therefore when baptizing candidates we shall continue to regard the words and the order in which they are given by him who has all power in heaven and on earth: "Baptizing them (1) in the name of the Father, (2) and of the Son, (3) and of the Holy Spirit."

H. Pollard, the appreciated and congenial Editor of "Our Hope," says in the issue of Dec. 4th: "A beloved brother in Ohio, who holds very ardently to what are known as 'Restitution' views, involving pardon for Jews now in unbelief after Christ returns," etc. If we wanted the official and representative expression of the Adventists on some particular doctrine, we would appeal to the editors of "The Messiah's Advocate," "Our Hope," "The Crisis," etc. Many Adventists would be ignored in such an inquiry, for there are fanatics and irresponsible persons among them as there are in all other denominations. Besides, some of their best men are unfortunate in the use of words, and are not able to creditably and accurately state the belief of the church. As Editor of "The Restitution" may we not say, without egotism, that we are competent to define what "'Restitution' views" are? We would not say they "involve pardon for Jews now in unbelief after Christ returns." Only Russellism and Universalism would accept this statement of the case. Please do not confound "'Restitution' views" with them. Please do not let such sentiments, for which we are in no way responsible, prejudice you against us. And may we not hope that sometime the editors of the various Adventists papers will candidly ask us to show them and their readers how the restoration of Israel under Christ at his second coming consists with conditional immortality and all its kindred truths? Until they do this they can only blunder along, not knowing themselves what "'Restitution' views" are.

COMMUNICATIONS

Dear Restitution:

I wish to say a few words in regard to our well esteemed Brother Eugene F. Randolph, who died recently. In the death of our Brother the church has lost a faithful member, the wife a faithful husband, and the community in which he lived a good and kind neighbor.

Brother Randolph has always been a hard worker. About four years ago his health began to fail. His home was in Texas, but thinking that the climate of Colorado might benefit him, he and his wife went to Manitou. He improved some, but it was only temporary. His wife was beside him constantly, and did all that was in her power to do for him, but he was in such a weak condition that I think no human hands could have saved him. His mind was clear, and occupied with the things concerning the kingdom. I had many good talks with him. He seemed to understand the prophecies so well; a person could learn much from him.

What a consolation to know that he sleeps in Jesus. Let us so live that we may meet our loved ones in the kingdom of God, when the inhabitants will not say, "I am sick."

Hanna M. Barber.

Dear Brother Huggins:

I am writing a few lines to have you send my paper to Silver City, New Mexico. My mother and myself expect to start tomorrow morning. The

Lord willing we are going to spend the winter months with our children, and we do not want to miss a copy of The Restitution. We are all well for which we are truly thankful. I hope you are all well by this time. We are living in a time of trouble although the world talks of peace. The pestilence that is so wide spread, has taken a great many people from our town. It seemed to be the middle aged, and those one would suppose to be the very strongest. I am thankful that none of our people have it very bad as far as I know. My son had it and came home and I nursed him through a very bad attack; but he got along fine, though he is still deaf in one ear. He escaped the dangerous type, where the lungs are affected.

We ask your prayers for a safe return, and for strength and courage to endure to the end.

Your sister in Christ,

Carrie M. Free.

Dear Restitution and the Household of Faith:

With joy we introduce our young Brother, John B. Sprinkle, a soldier of rank and good report in the U. S. Mental Service who, with a short furlough, came many miles to seal his faith in the gospel of Christ (Rom. 4:11, 12; Col. 2:11, 12; Matt. 24:14; Rom. 1:16; 6:16; 1 Pet. 1:14-22).

Sunday evening Dec. 1, 1918, a little company gathered at the water of Bear Creek. After a lesson from Isa. 55, and Mal. 3, and two pieces from the first page of the Christian for August 1918, viz., "Is God's Arm Shortened," and "Beware of Entanglements," and prayer by our aged Brother J. L. Moncrief Sr., who obeyed forty years ago, we listened to a good confession and touching words of joy from the candidate, saying:

"Friends, this is the most joyful time of my life in being permitted to choose for myself whom I will obey. While many thousands of my comrades, who without any choice of their own were forced to go and never return" (John 3:16). This gave us a foretaste of one of those heavenly scenes spoken of in the Scriptures (Eph. 1:3; 2:6; 3:10). Amen!

In conclusion will say:

The Church of God upon the sod
 A living witness stands (Acts 20:28),
 Proclaiming truth to age and youth
 Throughout this sin cursed land (John 17:17).
 And should it fail to tell the tale
 While in this mortal state (Job 4:17),
 T'will rise at length with greater strength
 In Christ our righteousness (1 Cor. 15:23).

Yours in hope of life when the Life-Giver comes,
 R. A. Humphreys.

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COMMENTARY ON THE APOCALYPSE

Chapter 4

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter (vs. 1).

After the messages to the churches John looked and saw a door open in heaven, and he heard a voice which said, "Come up here, and I will show thee things that must be hereafter."

The door was opened to give John a view of what was inside the heaven, and to reveal to him things to come. The invitation to come up and receive the knowledge of things belonging to the future, indicates John's elevation from the natural to the spiritual condition, necessary to the receiving the things which the spirit designed to be revealed to him.

And immediately I was in the spirit: and behold, a throne was set in heaven, and one sat on the throne (vs. 2).

The fact that but "one sat on the throne" emphasizes the doctrine of the unity of the Deity—one God and no more.

"And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord" (Mark 12:29). Here we have a view of God's throne, before the exaltation of Christ to a seat with him on his throne. In this vision Christ as a lamb and as a lion is not introduced until the next chapter. And in order to perceive the truth we must pay attention to the chronology of the events revealed.

And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald (vs. 3).

Jasper, a precious stone frequently noticed in Scripture. It was the last of the 12 inserted in the high priest's breastplate (Exod. 28:20; 38:13), and the first of the twelve used in the foundations of the New Jerusalem (Rev. 22:19). The characteristics of the stone, as far as they are specified in Scripture (Rev. 21:11) are that it was most precious, "and like crystal." We may infer from Rev. 4:3 that it was a stone of brilliant and transparent light. Our diamond rather than our jasper answers to these descriptions.

The sardine stone was first in the first row of precious stones in the high priest's breastplate (Exod. 28:17; 39:10; Bible Dic.).

It may be significant that the precious stones taken to represent the "one" sitting on the throne, are the first in the first row in the breastplate of the high priest, and the one in the first foundation of the New Jerusalem: God being the Alpha and the Omega—the first and the last.

The "rainbow" that appears in the cloud after the storm is a reminder of God's covenant; that he will no more destroy every living thing; and it signifies that the one sitting on the throne is the covenant keeping God. "While the earth remaineth, seed time and harvest, and cold and heat, and

summer and winter, and day and night shall not cease" (Gen. 8:22).

And round about the throne were four and twenty seats; and upon these seats I saw four and twenty elders, clothed in white raiment; and they had on their heads crowns of gold (vs. 4).

The 24 elders first and last appear as a part of the setting of the throne; they have 24 seats that circle the throne and that appear to be for their special use.

We first find them here in chapter four, and we part company with them in chapter eleven, when the kingdoms of this world become the kingdom of our Lord and of his Christ. They there, as in chapter four, occupy the same seats, as we read, "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God" (verse 16).

They have white raiment and crowns of gold, symbols of righteousness and purity. But were it not for the reading of the common version in chap. 5:9, no man would ever have conceived the idea that they were symbols of the saints.

It would be out of order for symbols of the saints to have seats in the throne while the saints themselves are sleeping in the dust of the earth.

This fourth chapter giving a view of the throne of God, is as silent as the grave concerning the redemption of the saints by the prevailing of the lion of the tribe of Judah.

Albert Barnes says, "The word translated elders, seems to be used in the sense of aged and venerable men." Barnes of course supplied the word "men." The 24 elders and the four living creatures evidently are symbols of the divine government and therefore they appear in connection with the throne.

And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God (vs. 5).

The lightnings, thunderings, and voices remind us of the scene at Mount Sinai, when God with the voice of the trumpet proclaimed his law to Israel, who were at the foot of the mountain.

The seven spirits of God are first brought to view in chap. 1:4 in John's salutation to the seven churches of Asia; and the precedence given to them over that of the Lord Jesus Christ, indicates their rank and standing in importance.

They are God's Holy Spirit in seven fold manifestation.

They are now possessed by Jesus Christ, as we learn in chap. 3:1: "And unto the angel of the church in Sardis write; These things saith he that hath the seven spirits of God and the seven stars." One of these spirits is "wisdom" which the Lord possessed in the beginning; therefore their precedence.

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind (vs. 6).

These things here exposed to view by the opening of the door are things of vast importance; the setting of the throne of the universe.

Before the throne in its vast expanse is the whole human race, like a sea of glass; transparent like crystal, to the all seeing eye of him that sits on the throne. "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3).

How intimately connected with the throne are the four "living creatures" (R. V.) in the midst of the throne, and round about the throne, encircling the throne like the 24 elders.

Wisdom here says, grasp the truth that is so plainly symbolized that the elders and the four living creatures are symbols of God's providential government. Full of eyes before and behind, fit representatives of him who knows the end from the beginning.

And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth was like a flying eagle (vs. 7).

The first symbol is like a lion, the king of the animal kingdom. In the next chapter Christ's symbol is the lion of the tribe of Judah; and Babylon the first of the four great kingdoms is symbolized by a lion (Dan. 7:4). The second was like a calf. Some say it should read like an ox. The symbol represents strength and usefulness; the third had the face of a man; the most intelligent of all the created beings that God made; and the fourth was like a flying eagle, noted for the strength and the rapidity of its motion.

And the four beasts had each of them six wings; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come (vs. 8).

While one living creature represented one of the four earthly governments, it takes four to symbolize the divine government.

And while Babylon had eagle's wings, and Grecia had four wings of a fowl, the four symbols of the divine government have each of them six wings, shewing their superior power over the earthly governments. But the contrast is most marked in the matter of eyes; the little horn, the last phase of the fourth beast had eyes like the face of a man; and now we behold the eyes of this power in evidence in most all the nations of the earth.

The prophet Ezekiel had a vision of four living creatures with their faces like those in our text (Ezek. 1:10). "And as for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle."

In chapter 10 the prophet has another vision of the four living creatures, and in verse 20 he says, "And I knew that they were the cherubim." This testimony is fatal to the view that these symbols represent the saints, the cherubim being present in Eden (Gen. 3:24). They were doing service, excluding Adam from the tree of life.

And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fell down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the

throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created (vss. 9, 10, 11).

Geo. Francis

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: Isaiah 28: 16.

A CHRISTMAS THOUGHT

Oh, Christmas is coming again, you say,
And you long for the things it is bringing;
But the costliest gift may not gladden the day,
Nor keep on the merry bells ringing.
Love, love is the thing to give;
It is love that makes all things live.

Some getting is losing, you understand,
Some hoarding is far from saving;
What you hold in your hand may slip from your hand,
There is something better than having.
We are richer for what we give;
And only by giving we live.

Your last year's presents are scattered and gone;
You have almost forgotten who gave them;
But the loving thoughts you bestow live on
As long as you choose to have them.
Christ gave his life that we might live;
Like him, let us live and give,

Love, love is your riches, though ever so poor;
No money can buy that treasure;
Yours always, from robber and rust secure,
Your own without stint or measure.
It is only love that can give;
It is only by loving we live.

For who is smiles through the Christmas morn—
The light of the wide creation?
A dear little child in a stable is born;
Whose love is the world's salvation.
Yes, Christ's love prompted him to give;
He gave his all that we might live.

He was poor on earth, but he gave us all
That can make our life worth living;
And happy the Christmas day we call,
That is spent for his sake in giving.
Then let us follow him and give
So when he comes we too may live.

Christmas Greetings

Brother and Sister Alexander D. Donaldson
Send Christmas Greeting to every Reader of The
Restitution, and pray

That your heart may be full of cheer
On Christmas Day.
Blessed with good friends far and near
On Christmas Day.
May you laugh and sing and smile
In the good old fashioned style,
And be happy all the while
On Christmas Day.
For the birth of Christ we celebrate
On Christmas Day.
Then must our love for man be great
On Christmas Day.

Merry Christmas

It is not easy to find words that will fully express our good wishes for our readers in this holiday season of Christmas and New Year. We would like to be brief and yet leave nothing unsaid. May we not find what we want in Paul's epistle to the Phillipians, chapter four, and verse seven? What more heartfelt greeting can we give you, dear readers, that that conveyed by the inspired words of the apostle to the Gentiles? Here then, is our Christmas greeting to all: "May the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus."

Christmas

What is the significance of Christmas? To many it simply means a bounteous feast. To some, it means "what shall I get," or, "see what I have received." To some it means one thing, while to others it means another. But to us Christians, to us who profess to be followers of Christ, it means the showing forth of the Christ that is within us. As we have been partakers of Christ, so shall we be givers out of Christ. In other words, if we are Christ's then have we partaken of the nature of Christ, which means longsuffering; faithful; kind; tender; just; merciful; loving and true. And just to the same extent as we have been partakers of the nature of Christ, so shall his attributes radiate from us to the benefit of all with whom we come in contact, not only on Christmas Day, but on every day of the year. So to the Christian the significance of Christmas is self denial, bearing the cross of Christ, following in his steps.

Daily Thoughts

The ransomed of the Lord shall return Isa. 35: 10.
Lo, in the midst of the throne stood a lamb Rev. 5: 6.
These sayings are faithful and true Rev. 22: 6.
Unto you is born this day a Savior Luke 2: 11.
I have finished the work which thou gavest John 17: 4.
He perfected forever them which are sanctified Heb. 10:14
We which have believed do enter into rest Heb. 4: 3.

Don't make fun of religion unless you are sure
of your audience—then don't.

Sweet Solitude

He who must needs have company must needs have sometimes bad company. Be able to be alone. Lose not the advantage of solitude, and the society of thyself, nor be only content, but delight to be alone and single with omnipresence. He who is thus prepared, the day is not uneasy nor the night black unto him. Jesus said, "I am not alone, but I and the Father that sent me."

From Abroad

The following is a portion of a letter recently received from one who has long labored in the Master's vineyard, walking in the light of God's truth, doing his will.

I express our appreciation of your mark of esteem and sympathy with our work, which at all times is an uphill work, but not without many bright little spots. We are traveling on the same road, serving the same beloved Master, with our faces Zionward, in the hope of soon seeing him in his glory and power. The world needs his presence, and he shall come and will not tarry; but God only knows the right time, and so it is ours to wait with patience.

With Christian love and greetings to all, I am,

Yours in the Master's service,

R. K. Strang.

Glasgow, Scotland.

From Home

For many reasons that will be apparent in the reading, we have selected this letter from many received, to quote in part; first, to comfort the writer, second, to induce someone to send her at intervals, a Christian letter of hope and comfort, not necessarily expecting a reply, for often a person situated as is our Sister has little time to correspond.

I am an isolated member, and it seems can not do much for God, to help the good cause along. I do want to do all I can in every way I can. I do love Jesus and and wish to serve him; but it is hard to live a Christian life with no one to speak to of the dear Master. I am old and shall not be long here, if Jesus tarries long. Thank God, I am looking for his soon coming. Praise his holy name.

Your Sister in Christ,

Mrs. Susan A. Howard.

Chinook Cove, British Columbia, Canada.

Comfort For The Isolated

We cannot get away from self, and while we are in the flesh we will suffer trials, temptation and tribulation. This refers to people in the quiet isolation of the wilderness as well as those living in the noisy, crowded city. Where self is, sin dwells; and never, while in the mortal state, will we entirely be free from self. We who are blessed with Christian companionship, we who on the Lord's day can meet with others of like precious

faith in commemoration of the Lord's death, burial, resurrection, and promised return are strengthened in our faith, hope, and love through exhortation, as well as church and social companionship. Christ was made perfect through suffering, and we, if we are to partake of the glory of the Master in the coming age, must suffer with him. It is to the overcomer that the crown shall be given. Those who walk on a bed of roses, never having their feet pricked with a thorn, can not see God. The greater the trial, the greater the temptation, the greater the glory to the overcomer. If isolation is a tribulation (and who can deny it?) then the isolated one, who is an overcomer, shall reap a greater reward. But then isolation also has its advantages. The big crowded city offers temptation that those who are isolated never dreamed of. Here again shall the overcomer be rewarded in accordance to the spirit of his trial. So whether we live in the seclusion of the country or in the city, are alone with our thoughts or live in sweet communion with believers, our business is to be true to the trust God hath given us; and the more obstacles we have to overcome the greater will be our reward.

Our Weekly Puzzle

The angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

To whom did the angel speak?
 What was the tidings of great joy?
 Where can this passage be found?
 Answer next week.

Answer to puzzle in last issue:

The word "diligence" means "careful and persevering effort to accomplish that which we undertake to do." To "exhort" means "to urge by appeal or argument." "Contend" means to "strive; to work hard for."

The passage was written by Jude unto those that are sanctified by God the Father, and can be found in Jude 3.

Notice

Watch the next issue for the announcement concerning the puzzles. It is something for your benefit.

You Are In God's World

You are in God's world. You are God's child. Those things you cannot change; the only peace and rest and happiness for you is to accept them and rejoice in them.

When God speaks to you, you must not believe that it is the wind blowing or the torrent falling from the hills. You must know that it is God . . . All other sound will be caught up in the prevailing richness of that voice of God. The last proportions will be perfectly restored. Discord will cease; harmony will be complete.—Phillip Brooks.

THOUGHTS CULLED FROM VARIOUS SOURCES

"In the day thou eatest thereof thou shalt surely die" (Gen. 2:17).

Orthodoxy thinks to find in this text proof that death is not what it seems to be, but only separation. Their contention is that man was separated from God on the day he sinned, and that was the death threatened. The Hebrew text is, "Ki b-yom akalek memenu muth temuth."

"b" is the word translated "in," but we find it is sometimes translated after, and it is defined by Greenfield, "In, into, on, upon, at near, concerning, out of, from, after, according to, with, by, through, to, against, among, before, for on account of, as, when, while, since, because." Number 28:26, reads: "Also in the day of the first fruits, when you bring your new meat offerings unto the Lord after your weeks (Heb. b-sabothikam) ye shall have an holy convocation; ye shall do no service work." Here the "b" is translated "after," and the context shows that it is properly translated, and hence gives positive evidence that it is to be translated in harmony with the context.

Now does the context of Gen. 2:17 require that it should be translated "in" or "after?" We say after, because

(a) "In sorrow shalt thou eat of it all the days of thy life" (Gen. 3:17). This is after Adam had eaten, and speaks of him as still alive. One is not dead during the days of his life.

(b) The sentence pronounced upon Adam was, "Dust thou art, and unto dust shalt thou return." Nothing is said of another death.

(c) "And all the days that Adam lived were nine hundred and thirty years: and he died." Here it is plainly stated that Adam died after having lived nine hundred and thirty years, and this is the only death the Scriptures say Adam died. This death occurred after the day he sinned—positive proof that the Hebrew "b" should be translated "after." Adam was not dead while he lived, and hence did not die on the day he ate of the forbidden tree.

Pastor Russell and his followers have for a long time been scattering far and wide a pamphlet entitled, "The death of Christ Purchased for All Men an Opportunity to be Saved." I have often wondered who took the opportunity from man, that Christ must purchase him a chance. To whom was the price paid? Some tell us that man was sentenced to death because Adam sinned, and it would be unjust in God not to redeem him from death. But hold a little here. Was the sentence just? If not, then God did an unjust act; and if it was just, then it must be unjust to redeem man from it unconditionally, and that would leave beyond the pale of redemption all who do not comply with the conditions specified. If there are no conditions, then none can be redeemed without making God reverse his own actions. It was God who uttered the sentence, "Dust thou art, and unto dust shalt thou return." Why did he place man under such a sentence? Because he sinned. How many sinned? Because all have sinned (Rom. 5:12). All in Adam sinned, or in other words, if any single individual of the human family had been the progenitor of the race he, like Adam, would have fell, and hence he is sentenced to death with

Adam. We must keep in mind that it was God who sent his Son into the world, and it was he who devised the scheme of redemption; and it was he who made the penalty for Adam's transgression. Now would it not look a little bad for God to make a penalty, and then make his Son suffer that he may set it aside? If such is the case then God should acknowledge that he made a mistake. Paul states Christ died for our sins; he also states that the law of the Spirit of life in Christ Jesus hath made him free from the law of sin and death. Hence freedom from sins is conditional. Again, Jesus says, "This is my blood of the New Testament shed for many, for the remission of sins." Peter states again, that remission of sins comes to us when we comply with the command, "Repent, and be baptized, every one of you in the name of Jesus Christ." Then because Christ died for a thing does not make it come upon men spontaneously.

We are told Christ "tasted death for every man." Yes, but to be benefitted man must comply with conditions. "He that hath the Son hath life, and he that hath not the Son of God hath not life." What life? Eternal life. If we have not eternal life then we will not live eternally, and hence will perish. Godliness has the promise of life to come; but the ungodly are not so; they are like the chaff which the wind driveth away. Chaff can never be converted into wheat; but must be burned up according to John the baptizer. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Here it is positively stated that the wrath of God abideth on those who refuse to believe on the Son of God. Then those who do not believe are not benefitted by the death of Christ.

Universal resurrection brought about by the death of one God sends is identical with a universal change in God's mind; for he sentences and then reverses his own sentence by the death of his Son. He could have saved the suffering of his Son by making the penalty something besides death. But if the theory of universal resurrection is true, and Jesus by his death brought it to humanity without any effort on our part, then God's cutting off man here for his sins, or Adam's, is premature: he admits by sending his Son to give that other life that he did not give him justice here—not enough life, and he must provide a life-giver to give him what he lacked here, no matter how he abused this life.

If God could see the end from the beginning, and could see that his sentence would cut man's life too short for his purpose, why did he not remedy the sentence instead of inflicting suffering on his Son? Did he delight in seeing his own begotten suffer? Unconditional redemption from death is a farce. It is alike inconsistent with God's justice and his foreknowledge.

J. J. Heckman.

Speak well of the absent whenever you have a suitable opportunity. Never speak ill of them or of anybody unless you are sure they deserve it, and unless it is necessary for their amendment, or for safety and benefit of others.—Hale.

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CLEVELAND, O. DECEMBER 24th, 1918.

NUMBER 48

A Happy New Year

A happy New Year we wish to each and all,
Of The Restitution Family on whom each week we call;
We are so glad to meet you, by your fireside in your home,
We know you are waiting for us, are glad when we come;
There is room for many more, all, all may come in,
And learn the ways of righteousness, and shun the paths
of sin.

Come, take your journey with us, walk in the narrow way,
To travel in the broad road you'll find will never pay;
God has promised to his faithful a happy, better part,
Those who follow Jesus with a true and loyal heart:
They shall live and reign forever in the kingdom over
there;

They shall all be free from sorrow, have no anxious care.
In that glorious city, for all there will be room,
For the righteous who are living, and those now in the
tomb.

Jesus soon is coming; we know it can't be long,
We'll greet him on that "New Year" morn with joy and
happy song.

J. E. Hogarth.

Our New Psalm

S. Roxana Wince

O new indeed is the song that we sing
Of the marvels wrought by our Lord and King;
His holy arm and his own right hand,
Has victory brought to our glorious land;
His great salvation hath he made known,
And righteousness to the heathen shown;
Remembered mercy, nor truth forgot
Toward Israel's house, though they see it not.
The ends of the earth have salvation seen
Brighter far than their wildest dream,
And now they come with melodious psalms,
With the harp's sweet note and waving palms.
With voice of trumpets and cornet's sound
Their strains of rejoicing the world go round;
They say to the sea, "Let your fulness roar!"
To the floods, "Clap your hands as you ne'er clapp-
ed before."
And "ye hills," unite in rejoicing today
That war clouds have rolled from our vision away.
O rejoice ye before him, our merciful King,
For he cometh true judgment and justice to bring.

Note.—This was written offhand in a late letter to Sister
Ettie Fry.—Auntie Wince.

Our Motto: The New Life for the New Year.

Where Are We?

A Voice from the Dead

BY THE LATE JOHN L. WINCE

In sending this MS. Sister S. Roxana Wince
adds this interesting note:

Dear Brother Huggins:

I found this article the other day, carefully tied up
with other manuscripts in my husband's trunk. I do
not know whether it was ever published or not. Can you
use it?

Thanks for your clearly expressed thoughts on the
beast of Revelation. There will ere long be "a vacated
Vatican." The Catholic powers have been unwittingly
fighting towards their own downfall in this war. There
is no future Antichrist.

It is in accordance with the dictates of wisdom
and in harmony with the teachings of revelation
that we pause ever and anon to consider the ques-
tion of our whereabouts in this dispensation of
mercy and grace. The mariner on the ocean fre-
quently consults his chart to learn where he is on
the wide waste of waters; so the Christian mariner
must refer often to the pages of inspiration to
ascertain how near, relatively, he is to the haven
in which he is to anchor his bark for the ages.
To wish to know whether we are nearing the day
of our happy destiny agrees with our fondly cher-
ished hope of the coming of the Redeemer to
consummate God's gracious plan towards his
church and, on the broader scale, toward the na-
tions that have been oppressed and ground down
by the tyrant in power.

This deep longing of the christian heart grows
out of an equally deep felt need of our natures.
We are mortal and this means much. Death con-
fronts us continually; we know not what nor how
much of pain of flesh and anguish of heart shall
precede the last expiring breath. Every period
of life is harrassed with dangers; even innocent
childhood is not entirely exempt from the suffer-
ing sorrow of the common lot. There is too much
of the painful, too much of losses and crosses in
our present state for us to be indifferent to what
God in his abounding love and mercy has promised
us. These exceeding great and precious promises
presenting to our view the sum total of God's love
and goodness toward us makes us long for the day
when the mortal shall put on immortality, and the
bodies of our humiliation be fashioned like unto
our risen Lord's glorified body. How can we be
indifferent to the grand issue of faith and hope;
how forbear pressing our inquiries into fields which
to the majority of the professed christian world,

seem to be forbidden ground! How can we refrain from raising the question, and raising it repeatedly and urgently. "Watchman, what of the night?" Where are we in the great whirl of events that is bearing the world on to its threatened and impending doom? At what point on the chart of prophecy have we arrived? Watchman, what of the night? and as in the burden of Duma the answer comes, "The morning cometh and also the night"—morning to the waiting and expectant church; night to nations that spurned and rejected the light.

Do we have to wait for the world's conversion, or as more cautiously expressed, the world's evangelization, and in addition to this postponement of our Lord's coming, a thousand years of longer waiting for the church, before the consummation of her hope? Surely not! This would make the heart sick by hope deferred so indefinitely. The world's evangelization has been explained to mean that righteousness shall be the rule and sin the exception. To reach this point in the moral status of the world would require ages of missionary effort at the past and present rate of progress made and being made. If we may rely upon statistics of conversions as compared with the increase of population of the globe, the former has not kept pace with the latter, so the progress has been backward instead of forward. To entertain such a hope is to stultify reason and contradict the Scriptures. Those who hold this view have no use for prophecy. It is to them a sealed book.

Their theory is refuted by every chain of prophecy bearing upon the events of this dispensation. Christ's great prophecy found in the 24th chapter of Matthew, recorded also by Mark and Luke, lays down no ground for such an expectation, but brings to view an entirely different state of things. The history of the moral condition of the old world just prior to the flood is brought forward as a parallel to what will be just before the return of the Master. The evil servant, representing a class in the church, is found uttering his siren song of "My Lord delayeth his coming," and engaging in his wicked practice of beating his fellow servants, and eating and drinking with the drunken. Paul's lawless one, as the outcome of the working of the mystery of iniquity, was to reach the summit of his power, experience a consumption, but still exist as the lawless one down to the end to be destroyed by the brightness of the Lord's coming. The whore or harlot woman, symbolizing an apostate church, seated upon a scarlet colored beast, or the civil power of Rome, was to flaunt before the world her gorgeous robes bedecked with gold, precious stones, and pearls, be drunken with the blood of the saints and martyrs of Jesus; pursue her blasphemous and impious course supported by the kingdoms into which Rome was divided; and go to her doom along with the eight head or last form of the Roman government.

No place here for the theory of the world's evangelization, but much to show that evil was to abound through every period of the church's history until Jesus comes to assume the reins of universal dominion. In these prophecies to which I have called attention, and likewise many others, there are grounds on which to base the conclusion that we are approximately near the event of the

Lord's coming. In the Lord's prophecy on the mount of Olives we certainly find encouragement for our contention that the event is near. After covering the time down to the fall of Jerusalem, when the Jews were led or carried captive among all nations, Jesus fills the dreary waste of centuries with a picture the contemplation of which might have staggered the stoutest Jewish hearts. The tribulation, while it begins with the siege, does not end with it; for he says, "These be the days of vengeance that all things which are written may be fulfilled." Turn to the pages of Moses and the prophets for a description in detail of what ingredients the Jewish cup should be mingled, and which they would be obliged to drink to the bitter dregs. In the portraiture of the Hebrew prophets the Jews could read their own national doom, in language too plain to be mistaken. These days of great affliction and of vengeance were not to run the whole course of the dispensation, for this only terminates with the coming of the Lord. There is sketched in the picture a cessation or ending of these days of tribulation, a space so well defined that no one need make it a part of the days of vengeance. In this space of time the signs, the immediate precursors of the Lord's advent, occur. The language in Mark places this beyond question: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of the heaven shall fall, and the powers of the heavens shall be shaken." These occur after the tribulation and prior to the Lord's coming. These signs were to be tokens of his advent. They were to be signs to his church—not to the Jews; for in the explanation of the parable he says, "So ye in like manner, when ye see these things come to pass, know that the kingdom of God is nigh at hand." "Ye" finds its antecedent in the persons addressed, the disciples as the representatives of the ever living church and of the last remnant of this same church, which shall be so happily situated in point of time as to look back on these things as accomplished facts, and with joy anticipate its redemption.

These several signs, in my humble judgment, are matters of history, and presage our nearness to the day of the Lord far more definitely than any merely moral condition of the world, and the nominal church can possibly do. The honest investigator will not attempt to set these aside as physical signs by a sneer, as some have done. To regard them as physical signs, appearing in the order of their mention, is very natural, and certainly not beset with so many difficulties as the theory that views them as symbols of rules in state and church; for this is a mistake at the outset and a serious one as the language is not that of symbolism, in which case the tense of the principal verbs is the past, and the things are seen in ecstatic vision; the prophet being beside or out of himself. Jesus never uttered a symbolic prophecy, but frequently employed parables and figures of speech. Touching the prophecy of Paul in 1 Thessalonians 2 we may truthfully say it affords proof of the fact of our nearness to the day when the antichristian power denoted by the mystic name, "Man of sin," will meet his final overthrow. Paul views its incipient stages as the working of the mystery of iniquity and in his own day, and the falling away

that soon followed and culminated in the full development of the "man of sin" exalted to the very pinnacle of human power, and even above all civil rulers in claiming to be Christ's vicegerent on earth with power to retain or absolve from sin. This dizzy height we know from the pages of both secular and church history the line of popes reached by deception and finally by the exercise of power when they had things in large measure their own way.

This fully developed stage was to be followed by one of decline or consumption, denoted by the language, "Whom the Lord shall consume with the spirit of his mouth." This we have seen in course of fulfilment since the light of the Reformation began to spread over Europe; and more recently when French bayonets were withdrawn from Rome allowing Victor Emanuel to wrest from Pius the IXth the temporal power or states of the church. The monstrous system of evil depicted and carried into effect by the papacy lasted for centuries, filling the world with its poisonous fruit. The pages of the historian are filled with what was decreed and carried into execution by the long line of Roman bishops. What they decreed and enforced, and amply recorded by a thousand historians could not, in the nature of things, be overlooked by the pen of inspiration, as some claim. We have seen this prodigious power of evil fully developed and witnessed its decline, and nothing else, according to Paul, remains but its destruction by the epiphany of our Lord. It is absurd in the extreme to think that long centuries must still elapse before the blissful realization of our hope comes around. From the design of the prophecy, as plainly declared by the apostle, this impious power fills the entire space of time down to the advent, leaving no room for some monstrous Antichrist to enact as much history in the brief space of seven years as Rome has done in a thousand years.

DEATH

Meditations Relating to the Death and Funeral of Russell Gibbs

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself (Phil. 3:21).

Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye; at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed (1 Cor. 15:51, 52).

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words (1 Thess. 4:16-18).

Yesterday afternoon we, in company with his sorrowful relatives and friends, laid to rest in Lakeview Cemetery our young friend Russell Gibbs. His short life, only ten years long, was cut off just as our hearts went out in love and deep feeling

towards him. To me death never seemed more hideous or the realization of these Scriptures more vivid:

Psa. 6:5: "For in death there is no remembrance of thee: in the grave who shall give thee thanks?"

Psa. 115:17: "The dead praise not the Lord, neither any that go down into silence."

Eccl. 9:5: "For the living know that they shall die; but the dead know not anything; neither have they any more a reward."

Psa. 146:4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

At a funeral or when visiting a cemetery, the abode of the dead, I do not care to converse, however garrulous upon other occasions I may be. Brother Huggins, in his discourse, pointed out that death was a condition of rest, repose, and silence. As he uttered these words serious thoughts seized my mind. For a time I was in a reverie. I thought of the texts quoted at the beginning of this article. I thought, can it be that as sleep restores, refreshes, and invigorates the natural body under normal conditions, reasoning by analogy, does death bear the same relationship to the new or spiritual body created at the return of Jesus? If so, there came a new light on Rev. 14:13: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the spirit, that they may rest from their labors; and their works do follow them."

Young, in his masterful poem, "Night Thoughts," seems to anticipate this:

Tired nature's sweet restored, balmy sleep,
He like the world his ready visit pays,
Where fortune smiles, the wretched he forsakes,
Swift on his downy pinions flies from woe,
And lights on lids unsullied with a tear.
From short (as usual) and disturb'd repose
I wake! how happy they who wake no more!
Yet that were vain, if dreams infest the grave,
I wake, emerging from a sea of dreams
Tumultous, where my wreck'd desponding thought
From wave to wave of fancied misery
At random drove, her helm of reason lost,
Thought now restored, 'tis only change of pain,
A bitter change! severer for severe,
The day too short for my distress, and night,
E'en in the zenith of her dark domain,
In sunshine to the color of my fate,
Night, sable goddess! from Cerberus' throne,
In rayless majesty, now stretches forth
Her leaden sceptre, o'er a slumbering world.
Silence how dead! and darkness how profound!
Nor eye nor listening ear an object finds;
Creation sleeps. "'Tis as the generous pulse
Of life stood still, and nature made a pause;
An awful pause! prophetic of her end,
And let her prophecy be soon fulfilled.
Fate! drop the curtain; I can lose no more,
Silence and darkness! solemn sisters, twins
From ancient night, who nurse the tender thought
To reason, and on reason build resolve
(That column of true majesty in man.)
Assist me; I will thank you in the grave;
The grave your kingdom; there this frame shall fall
A victim sacred to your dreary shrine,
But what are ye?

I stand by the side of the yawning chasm—called the grave—a thought like a rough hand seizes hold of me. For this darling boy I had prayed. We committed him to God; we had said, "The Lord giveth, the Lord hath taken away; blessed be the name of the Lord." In all sincerity we had said this. But Brother Huggins, his voice thrilled with deep emotion prays: "Ashes to ashes, dust to dust." I shudder, Death! Nothing else can define or express the agony of my heart. I grow cold; the heavens above seem black. God has disappeared. My faith is slipping; death, the terrible monster, stands uncovered before me I seem to be alone; the place and my emotions are hideous. My own heart still beats; I feel it throbbing. But hush! if Jesus carries it will, like this dear boy's beneath my feet, soon cease. My breath, the glorious air God gives freely to all, that brings and thrills with life, will have been exhaled forever, as far as my will to retain it is concerned.

My eyes will soon grow dim: the hand now writing will be cold as ice; they will lay it upon my breast, and shut me up in a coffin, laying me away beneath the green grass which Jesus always loved and mother earth will embrace me in her bosom. There I will lie in sleep hidden from those who loved me; ah yes, and whom I tenderly loved, and in that silent prison terrible changes will go on which will make me an object of horror. Beloved, do you ever consider this will happen to you and me? When, where? What agony shall I have to go through? What shall I feel at that supreme moment when respiration ceases? Shall I see the tears shed around me, shall I hear sobs, will my paralyzed mouth receive kisses with any power to testify that I am still conscious of their presence, like the last moments of this dear boy.

Beloved, what can science or all the boasted discoveries of man in the great field of the unknown do for me in this hour? Nothing; for they know nothing beyond the grave. The only hope and consolation I can find that comforts me and strengthens my faith is the precious word of the living God. "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4).

Does this apply to all mankind? Surely not. Job sharply differentiates between them. Listen: "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not." The heavens will never pass away; like God, they are eternal; hence of this class he goes on to say, "They shall not awake, nor be raised out of their sleep." Now follows Job's clear reasoning respecting the class who can say with him, "For I know that my Redeemer liveth, and he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and my eyes shall behold and not another." Of this class he says: "O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past; that thou wouldst appoint me a set time and remember me! If a man die shall he live again?" What man, Job? Why, myself and those who die in my faith and hope. "All the days of

my appointed time will I wait till my change come. Thou shalt call and I will answer thee, thou wilt have a desire to the work of thy hands."

Paul says in 2. Cor. 5:16, 17: "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15). Who are these new creatures? "But to as many as received him, to them gave he power to become the sons of God, to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor the will of man, but of God" (John 12:13).

Now what will God raise from the grave? This question was asked in Paul's day. "But some will say, How are the dead raised up, and with what body do they come? Fool! that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other. But God giveth it a body as it hath pleased him, and to every seed his own body."

David, like all other men, knew that his origin as a human being resulted from the dust of the flesh. "Behold I was shapen in iniquity, and in sin did my mother conceive me" (Psa. 51:6). This is the carnal man, the fleshly man, that will never be raised from the dead. Now listen to the next verse: "Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom." Jesus says this class is born from above (John 3:3, margin). James claims it is by God's own will they are begotten with the word of truth (James 1:17, 18). The carnal man is begotten by the will of man; the new man which God will raise, is begotten by the will of God. The wisdom of the carnal man is earthly and devilish (James 3:14, 15); the wisdom of the new man, which God knows, is from above (James 3:17, 18). Read James 1:13-15. The fruit of this experience remains in the grave. James says so: "When it is finished bringeth forth death."

Now read Psa. 139:1-18. Here David points out that the new man, which God will raise from the dead, cannot be hid from him. This man is indeed fearfully and wonderfully made. David, in these verses, is not considering the carnal man, or the fleshly man. These are not precious to God: far from it; for in the following verses (19-22) David prays for their destruction. With these thoughts in mind we can readily comprehend what the Psalmist means when he writes: "Precious in the sight of the Lord is the death of his saints" (Psa. 116:15).

In conclusion, beloved, for this class, his saints, this wonderful God humbles himself to behold things that are in heaven and earth. He knows the limitless height and depth of the skies, yet he considers this poor little globe of ours rolling along amidst the starry myriad. Beloved, the fall of empires does not interest him like the cry of one of these his little ones. Beloved, I know and adore this infinite God, infinite goodness, infinite love—this glorious being who considers everything, either little or great, respecting the best interests of his saints (1 Cor. 3:21-23). In Christ I am to

him more than a world; he counts all my tears; he remembers for good every thought of him; he loves me and invites me to ask and receive. I have absolute confidence and trust in him; and if my eyes shall close in death, I will by faith feel his fatherly arms underneath me (Deut. 33:27).

Geo. B. Alldridge.

THE RECORD OF MOSES' DEATH

The death of Moses, and the events of the last chapter of Deuteronomy, in which the record of it is enshrined, were doubtless written after their occurrence, by Joshua or whoever's business it was to continue the narrative; for the historic books, unlike the prophets, constitute a continuous narrative of events. As with the last chapter but one of Jeremiah, ending which we read, "Thus far the words of Jeremiah"; so in this case Moses' words manifestly end with the prophetic song of the last chapter but one. The work begun by Moses was continued in the hands of Joshua, who succeeded him in the qualifications necessary for the service, which he received by the imposition of Moses' hands. The last chapter simply and fittingly records the fulfilment of what had been matter of prediction and divine arrangement in a previous chapter (32: 49,52). The chapter containing the account of Moses' death is therefore historic and not prophetic. To say that "Moses recorded his own death" is to falsify the fact, for how could he be dead in such a case? Joshua's death is similarly recorded in the last chapter of the book that goes by his name; so with Job's death. Like the priests: the recorders, scribes (1 Chron. 16:4; 27:32; Jer. 36: 4-32; Ezra 7:6; Isa. 8:2), and prophet-historians "were many, because they were not suffered to continue by reason of death." This, however, did not interfere with the unity of a work, that in the higher sense was divine. The "spirit of wisdom" possessed by Moses, being finally communicated to Joshua (Num. 27:18, 23; Deut. 34:9), we have in that fact the reasonable guarantee, that Moses' literary record would just be resumed at the point where it left off. The last chapter of Deuteronomy just begins at that point, as the first chapter of Joshua next resumes where that leaves off. The historic books, unlike the prophets, constitute a continuous history of Jewish affairs; none of them have really any headings except the book of Nehemiah, which opens with the designation, "The words of Nehemiah." The whole pentateuch formed at first but one book, divided (for convenience) into five sections, to which the Jews applied no proper names, only distinguishing them by the initial Hebrew words of each section; thus Genesis was called "Bereshith," or "In the beginning"; Exodus, "Veelch Shemoth," or "Now these are the names"; Leviticus, "Vayyikra," or "And he called"; Numbers, "Vaidhabber," or "And he spake" (or "Vemidbar," "in the wilderness," from its fifth word); and Deuteronomy, "Elle haddebharim," or "These are the words." Its formal division into five separate books, designated by Greek names, is supposed to have been the work of the seventy translators of the Hebrew Scriptures into the Greek language. The division into separate books is a convenience; but as a matter of fact the books as

far as the end of the kings (embracing the entire history of Israel up to the Babylonian captivity), might all be run on into their 338 chapters, and their superscriptions transferred to the margin, after the manner of books that employ marginal indications of subject, or the names that figure in the course of the narrative or history. Thrown into this, its probable original nameless form, all difficulty about the chapters recording Moses' death, simply vanish before the idea of a continually enlarging narrative of events, officially added to as time went on. As one writer observes, "the close connection that exists between the last section of Deuteronomy and the beginning of Joshua (comp. Deut. 34: 9 with Jos. 1: 1) plainly shows that chapter 34 of Deuteronomy is intended to serve as a point of transition to the book of Joshua, and that it is written by the same author as the latter." "The correct view of this chapter," says this writer, "is to consider it as a real supplement."—F. R. Shuttleworth.

BAPTISMAL SERVICE

At the close of our regular meeting at Hillisburg third Sunday in November, Brother William H. Spurgeon made the good confession of faith in Christ, and was baptized in the afternoon and taken into the church at the evening session and given the right hand of fellowship. We are glad to welcome Brother Spurgeon as one of our number, and commend him to the love and good will of the household of faith. May the church never forget to give him the help and encouragement due to him as a fellow sojourner and colaborer; and may the Lord add his blessing to the end that he will press forward toward the mark for the prize of the high calling of God in Christ Jesus.

D. E. VanVactor.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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EDITORIAL

We wish all our readers a happy Christ-meet.

December 31st being a fifth Tuesday, the next Restitution will bear the date of January 2, 1919.

In limited matters, the facts of the present are the best key to the developments of the future. Therefore doers and not dreamers are the commanders of destiny during the New Year.

"May the Messiah come this year" is the Jewish greeting for the New Year. It is good, for it contains an invocation of Israel's God, and also a recognition of Israel's hope. "A Happy New Year to you" and "the compliments of the season" are rather insipid, colorless Gentile phrases. Suppose we abandon "I wish you A Merry Christmas," and say to each other, "I wish you A Happy Christ-meet."

Mere words are wind. Work is a divine thing, and was required of Adam before he sinned. The universe is an arena of work. When God speaks, he commands; and commandments require work. The present time is remarkable for the production of talk. Talk—mere talk—is pouring on all sides

like the great Niagaras. During the New Year may the Lord save us from the oppressive windbags.

The article in this issue, "Where are We?" a posthumous work by Brother John L. Wince, of sweet memory, will be read with avidity by all our readers. It reads as if it were written yesterday, so perfectly does it fit the conditions and signs of the times today. His rebuke of Futurism is most opportune, since there seems to be a contagion among men now to turn prophets instead of becoming students of prophecy. We commend this article to all with the admonition that its merits amply justify several readings.

Friend S. Herron, of Buckhart, Douglas Co., Missouri, desires a minister to visit him that he may be baptized, and that the people of his community, who are "looking for truth," may have the privilege of hearing the gospel preached. See his letter elsewhere in this number. Brothers Adams and Heckman are the nearest ministers to this friend we know. Will not one of these brethren attend to this important matter? Friend Herron's appeal touches the heart, and should be responded to at once.

COMMUNICATION

To the Church of the Living God:

I now make my appeal. I have been somewhat in doubt of my baptism, which was performed some twenty-five years ago. After writing you once and getting no aid in regard to a proper baptism, I made up my mind to write a second time. After reading a letter written to The Restitution by Mr. Almus Adams, I see I had not given it proper attention; that I myself, after trying to preach to my friends that they should repent and be baptized for the remission of their sins, I am not baptized myself according to God's plan of salvation, and am a stranger to the covenants of promise having no hope and without God in the world. Now friends, this is a sad condition for a man to be in. Therefore I am writing again, for I know if we are ever saved it must be in compliance to God's will and in obedience to his law. Therefore I am ready for a true baptism into Christ; but there is no one to do this work. Besides, I am unable to pay a man to come. Now friends, talk this over and go to your Bibles and read the commission given to those who were sent out to preach the gospel of the kingdom of God. See if you do not think it your duty to come down to old Douglas County, Mo., and preach to a people who are spiritually dead and are looking for truth. Of course I am poor, weak, and blind but not so blind as I was twenty-five years ago. Now I truly hope you will all understand what I want, and come soon to aid me. With these remarks I remain,

Respectfully yours. I wish I could say I was in the blessed hope. I will just sign myself,

Si. Herren, in search of the true gospel of the kingdom of God.

Are you afflicted? James says, "Pray."

NATIONAL BEREAN SOCIETY
Leota B. Hanson, Editor,

3323 Chippewa St., St. Louis, Mo.

TRACT WORK

The National Berean Society has on hand the following tracts for distribution. Any one desiring tracts for their own use, or for distribution will be supplied generously.

Societies not having tract libraries will be furnished them on application as they see fit. In ordering tracts if you have any choice, please state the kind and number wanted. If no choice is named, as assortment will be sent.

- The Gospel
- Nature of Man
- Resurrection J. L. Wince.
- Salvation J. L. Wince.
- Restitution Age
- Can You Believe? H. V. Reed.
- Life and Death
- Destiny of the Wicked
- Perfection J. W. Williams.
- Justification J. W. Williams.
- Where Are the Dead? Bronson.
- The Kingdom of God M. Joblin.
- Essential Truths
- The Resurrection S. J. Lindsay.
- Dead or Alive—Which? W. Wilson.
- The Death of Christ R. G. Huggins.
- Inherent Immortality R. Curtis.
- State of Man in Death
- What is a Christian? M. Joblin.
- Who Are Led by the Spirit
- No Immortality Out of Christ M. Joblin.
- Bible Lessons on First Principles R. G. Huggins.
- Age to Come Not a Heresy H. V. Reed.
- The Rich Man and Lazarus F. E. Siple.
- The Gospel as the Power of God S. J. Lindsay.
- Some Bible Facts Concerning the Dead R. A. Curtis.
- What Shall We Do to be Saved? M. Joblin.
- The Coming and Kingdom of Christ
- A Letter to a Friend Mrs. Hartman.
- What is Man? J. W. Williams.
- Vain Worship M. Joblin.
- God's Temporary Law Through Moses
- God's Eternal Law
- And He Baptized Him
- Martyr or Savior J. W. Williams.
- The Forgiveness of Sins J. W. Williams.
- Jehoyah's Ancient People, City, and Land
- Absent From the Body and Present with the Lord
- Paul's Desire to Depart and be With Christ Wilson.
- The Two Sons of God S. J. Lindsay.
- The Penitent Thief's Petition Rufus A. Curtis.
- The Promises of God Anna Drew.
- The Smoke of Their Torment Ascendeth up Forever
..... R. G. Huggins.
- A Letter to a Friend on the Covenants of Promise
..... Mrs. Woodruff.
- Law or Gospel—Which? M. Joblin.
- Our Lord's Commission Howell.
- The Scripture Searcher's Assistant
- Man as He Was, as He Is, and as He Shall Be
..... J. H. Thomas.
- The Word Made Flesh; or Jesus Christ; Who Is He?
..... J. H. Thomas.

- The New Birth J. H. Thomas.
- The Unsearchable Riches of Christ J. W. Williams.
- The Restoration of the Kingdom to Israel Wm. Wilson.

A few of these tracts are out of print so that when the present supply is exhausted no more can be had. There are so few of "The Law or Gospel—Which?" that only one can be sent to a person.

Mrs. Lydia Railsback,
National Berean Tract Committee,
621 So. Fellows St.,
South Bend, Ind.

Do You Know?

Dear Bereans:

Do you know that the Lord more than two thousand years ago gave through the prophets a clear description of the times in which we are now living?

Do you know that the Bible in referring to this present time as the time of the end does not signify the destruction of the earth, but the end of the present age or dispensation, after which a new age will be introduced, The Restitution age?

Do you know the prophets say that in the time of the end knowledge shall be increased? Many shall run to and fro. The chariots shall rage in the streets; they shall jostle one against another in the broad ways; they shall run like lightening, with flaming torches in the day of his preparation. The chariots shall rage in the streets, they shall jostle one against another in the broad ways. They shall beat their plowshares into swords and their pruning hooks into spears. Put ye in the sickle for the harvest is ripe, for the Lord is near in the valley of decision.

Do you know Christ says there shall arise false christs—the Antichrist, beast, or false prophet. Nation shall rise against nation, and kingdom against kingdom, there shall be wars and commotions. They shall fall by the edge of the sword, for these be the days of vengeance that all things which are written may be fulfilled. There shall be signs in the sun, in the moon, and in the stars; and upon the earth distress of nations with perplexity, men's hearts failing them for fear of those things which are coming on the earth; for the powers of heaven shall be shaken.

Do you know, dear Bereans, these things have come to pass? Paul to the Thessalonians says: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night for where they say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape.

Do you know that the thief like coming of Christ for his bride may come now anytime? Have we oil in our vessels like the wise virgins?

Do you know we are now entering in to the last and worst of the times of trouble in the end of this age? Dan. 12:2, "And there shall be a time of trouble such as never was, since there was a nation, even to the same time." Joel 2 says: "Let all the inhabitants of the land tremble for the day

of the Lord cometh, for it is nigh at hand—a day of darkness and of gloominess, a day of clouds and thick darkness. There hath not been ever the like, neither shall be ever more after it."

Do you know that the Lord shall utter his voice before his army, for his camp is very great, for he is strong that executeth his word for the day of the Lord is great, and very terrible; and who can abide it?

Do you know at that time his people Israel, shall be delivered, and those who are written in the book, and many of those who sleep in the dust of the earth shall awake? Paul says the dead shall be raised, the living changed, and all go together to meet the Lord in the air.

Do you know that God is bringing again the children of Israel to their home land and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall make gardens, and eat the fruit of them; and I will plant them upon their own land, and they shall no more be pulled out of their land which I have given them, saith the Lord thy God.

Do you know this is now due to be fulfilled, and is the time for us all to lift up our hearts in prayer and supplication to God, for our redemption draweth nigh? Are we ready?

May Moore.

OBITUARIES

Mrs. Mary Elizabeth Burch, daughter of Nathan and Matilda Maxey, died Wednesday morning December 4, 1918, at the home of her daughter, Mrs. Frank Cullison, Plymouth, Indiana.

She was born December 18, 1841, near Kewana, Indiana, but had passed the greater part of her life in this vicinity. She taught the first term of school at the old Santa Ana School house in Union township, one of the notable districts of our county. She followed teaching till her marriage. She was united in marriage to Loyal Burch, March 11, 1866. To them were born six children: Bert Burch, of East Chicago, Ind.; Mrs. Florence Swindeman, of South Bend, Ind.; Dr. Oscar Burch, of Seattle, Washington, and Mrs. Frank Cullison, Mrs. Olive Kanaar, and Mrs. William Helms, of Plymouth. She leaves these children, one brother, John Maxey, of Oklahoma, thirteen grandchildren, and two great-grandchildren to remember her life of kindness and good deeds. Her husband preceded her in death nine years ago.

She united with the Church of God in her early womanhood, and consequently was one of the church's pioneers in Northern Indiana. She was an active member so long as she was able. Her father was an elder, and did some preaching in the early days of the church history. She was stricken with paralysis eleven years ago, leaving her an invalid. During these latter years she drank deeply from the great fountain of truth found in the Scriptures. She feel asleep in Jesus full of confidence and hope that when Christ the Lord is revealed from heaven that she would receive that crown of life due those who love his appearing.

Funeral services were held from the home of her daughter, Dec. 7, 1918, 2:30 P. M. We spoke words of comfort and hope from 2 Tim. 4:7, 8. Burial was made in Oakhill Cemetery.

D. E. VanVactor.

Mary A Adams was born in Johnson Co., Mo., near Warrensburg, on May 6, 1833, and died in Knowles, Okla., Dec. 4, 1918, age eighty-five years, six months, and twenty-eight days.

She joined the Baptist Church at the age of fifteen, was united in marriage to Geo. Greer at the age of sixteen. Four children were born to this union of whom three survive her, namely, G. B. Greer, Carrigoza, N. M.; J. W. Greer, Rock-springs, Tex., and Mrs. M. L. Butler, Oklahoma City.

She was left a widow at the age of twenty-five, and was united in marriage to Wm. Starkey in 1860, who survives her. To this union was born six children of whom five survive her, namely, Mrs. Mattie Day, Flycudada, Tex.; Mrs. Belle Keith, Altus, Okla.; C. A. Starkey, Fraser, Colo.; Mrs. Mary Beals, Vancouver, Wash.; and Mrs. Emma Davis, Cherokee, Okla.

She united with the Church of God of the Abrahamic Faith in 1837 at Attica, Kan. She leaves an aged husband, eight children, thirty-four grandchildren, and a number of great-grandchildren, three brothers, and one sister, besides a host of other relatives and friends to mourn her loss. She was a loving wife and mother, and a faithful christian. Words of comfort were spoken by Brother T. H. Owens from 1 Thess. 4:13,14.

Eugene Fritz Randolph was born in Illinois, April 27, 1853, and died November 4, 1918, age sixty-five years, six months, and seven days.

Of a family of eight sisters and four brothers, he was preceded in death by his father, mother, one brother, and one sister. He leaves a loving wife, a devoted step-daughter, two step-grandchildren, three brothers, and seven sisters to mourn his loss. He had lived near Arkansas City, Kansas, about twenty years. He then moved to Oklahoma, thence to Texas, where for failing health he has lived much of a retired life, holding the office of vice-president of Lipscomb Bank. For five years he has been in very poor health, underwent a severe operation, then two years ago found he had euemia of the blood. His patient, undeviating advise in medical science put him back to a comfortable condition until June, 1918. Since then he has been very poorly, suffering greatly the last month. Love and care could sustain him no longer, and he died at the St. Francis Hospital, Wichita, Kan., at 6:30 P. M., Nov. 4, 1918. Brother Randolph was baptized by Brother Clover in 1884. Our memory of him was he was very industrious, kind, cheerful, and conscientious. His greatest purpose and use of this life was to prepare for the future life. God's great purpose and promises were so clear and comforting in his last hours of suffering.

The writer spoke words of comfort to the relatives and friends from Job 14:14 at the grave of

the Brother, after which he was buried in the Mercer graveyard near Arkansas City, Kan.

Now Brother dear, thou art sleeping,
In thy grave where thou has been laid;
But soon Jesus he will call thee,
Thou wilt then sing redeeming praise.

H. M. Williams.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXIX

BAPTISM IN WATER

Memory Text: And they both went down into the water, both Phillip and the eunuch, and he baptized him; and when they were come up out of the water the spirit of the Lord caught away Phillip, and the eunuch saw him no more (Acts 8: 38,39).

1. In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent, for the kingdom of heaven is at hand.

2. Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized by him in Jordan, confessing their sins.

3. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

4. And Jesus, when he was baptized, went up straightway out of the water.

5. And lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him (Matt. 3:1, 2, 5, 6, 13, 16).

6. After these things came Jesus and his disciples unto the land of Judea, and there he tarried with them and baptized.

7. And John also was baptizing in Enon near Salim, because there was much water there.

8. And they came and were baptized, for John was not yet cast into prison (John 3:22-24).

9. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins (Luke 3:3).

10. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God (Mark 1:14).

Practical Truths

There can be no doubt that John's baptism was a baptism in water. Not only do the circumstances show this, but the word "water" is frequently used. The phrase "Baptized of him in Jordan," is very expressive; and also that other phrase, "Because there was much water there." As John preached the coming of Jesus the people repented, confessed their sins, and were baptized in water. To deny these facts would be to deny the record of the New Testament. The subject is put into the water, and not the water upon the subject. (See margin of R. V. of Matt. 3:11; Mark 1:8; John 1:26, 32, 33.) This lesson is intended only to bring thought to the importance of studying the facts connected with the baptism of our Lord in connection with the subject of John's ministry.

Notes on the Lesson

Eunuch.—Properly, keeping or guarding the couch; a chamberlain.

1. Wilderness of Judea.—A tract of land belonging to Judah not thickly inhabited. **Repent.**—Turn to God. **Were Baptized.**—Were immersed in the waters of the River Jordan.

2. Confessing Their Sins.—That seems the proper thing to do. We are told in the Scriptures that if we confess and forsake our sins we shall find mercy, or pardon.

3. Then cometh Jesus.—He came voluntarily and offered himself a candidate for baptism. A willing service is here spoken of; and Jesus said to John, "Thus it becometh us to fulfill all righteousness."

4. Out of the Water.—Jesus had been in the water, or "was baptized," and then came out of the water.

6. Tarried With Them and Baptized.—Stayed with the disciples in Judea, and while there employed his time in baptizing. This is said in connection with John's baptism. The baptisms which Jesus performed were like John's, viz.: in water.

7. John also Was Baptizing.—Jesus was baptizing, and John also was baptizing. Now, if John baptized in water, so did Jesus, for the word "also" implies a similar work.

8. They Came.—The people came.

9. Baptism of Repentance.—The idea here seems to be more than expressed. John taught the people that they should believe on him—that is, on Christ Jesus. Repentance precedes forgiveness, and Jesus brought a system of justification and pardon by his death and as men are "baptized into his death," the act of baptism was an expression of the convert's faith in the death of our Lord, and which death would bring forgiveness to those who repented. **For Remission.**—Remission of sins is not conditioned upon baptism alone, but includes repentance also; hence, "baptism of repentance" for remission, not baptism for remission, not repentance for remission, but baptism of repentance for remission.

10. Into Galilee.—Jesus had been in Judea (6), but now he came into Galilee and preached the gospel there; although he baptized in Judea he properly began his public ministry in Galilee after John was put into prison (Acts 10:37).

Suggested Topics and Questions

1. Confessing Sin.—What is sin (1 John 5:17)? What is it to confess our sins? To whom should we confess our sins (Psa. 32:5, 6; Jas. 5:16)? Tell what the people did when John preached. (2) Will we be forgiven if we do not confess our sins? What is the difference between repentance and confession?

2. Baptism and Repentance.—Is baptism without repentance acceptable to God? If we do not turn from and forsake our sins, are we sincere in being baptized? Does repentance show our faith in the death of Christ? Does baptism in water have any reference to the death, burial and resurrection of Christ?

3. The Great Example.—What great personage came to John for baptism? About how old was Jesus at the time of his baptism (Luke 3:21-23)?

In what river was he baptized? What was his object in being baptized?

4. The Object of John's Ministry.—Was the baptism of repentance in use before the time of John? What term is applied to John which denotes his work (Matt. 3:1)? Was John's baptism the same in nature as that in use now? Was the object the same?

THE YOUNG PEOPLE'S PAGE

A Section Devoted to the Edification
Encouragement and Entertainment of Youth

Edited by A. D. Donaldson, 127 Ryerson St., Brooklyn, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Golden Text: John 14:27

NEW YEAR'S WISHES

What shall I wish thee? treasures on earth?
Songs in springtime, pleasures and mirth?
Flowers on thy pathway, skies ever clear?
Would this insure you A Happy New Year?

What shall I wish thee? what can be found
Bringing thee sunshine all the year round?
Where is the treasure, lasting and dear,
That will insure you A Happy New Year?

Faith that increaseth, walking in light;
Hope that aboundeth, happy and bright,
Love that is perfect, casting out fear;
These will insure thee A Happy New Year.

Peace in the Savior, rest at his feet,
Smile of his countenance, radiant and sweet,
Joy in his presence! Christ ever near!
This will insure thee A Happy New Year.

F. R. Havergal.

1918-1919

"The King is dead. Long live the King" was the way in olden times, the town crier announced the death of the ruling monarch, and at the same time congratulated his successor upon having ascended the throne.

By the time this reaches you the year 1918 will have passed away, and the birth of the New Year will have taken place. The old year has been an eventful one. Each day has made history. During this old year we have seen the greatest military power this earth ever has produced tumble and fall, and its late master an exile in a neighboring state. We also have witnessed another great power taken by the mob from its former ruler, its Czar killed, and his family perhaps meeting a worse fate. Still another government has been divided—or will be—and its ruler driven into another country.

As the year 1919 is ushered into light, the world is rejoicing because now we are to have, what it calls, absolute, enduring peace. Still Russia is being ruled by the mob; Germany is in possession of the Socialists; all Austria is an upheaval; Turkey

is apt to be dismembered and the old war between capital and labor, in the form of strikes or threatened strikes, is going on throughout the rest of the world. The present governments are made for man, of man, by man, and for that reason cannot last. God only is everlasting, and his work only is enduring. We, whose citizenship is in heaven, from whence we look for our Savior, know that when the world cries "peace," that sudden destruction will follow; and our hope is that out of all this confusion God will set up his kingdom over which Christ will rule. For then, and not till then, will the world know peace, that peace which was promised when Jesus was born, and for which the world ever since has looked. Our present joy, our present happiness is limited. We will not receive happiness and joy in its fulness till Jesus comes in power and glory. This is the happiness we long for; this is the happiness we wish you. Oh what a glory we would experience should the year 1919 usher in the reign of Christ! May our wished for happiness be consummated. With this thought in our minds we wish you

A Happy New Year.

Loyalty

Loyalty is the quality which prompts a person to be true to the thing he undertakes. It means definite direction, fixity of purpose and steadfastness. Loyalty supplies power, poise, purpose, ballast and works for health and success in all things both earthly and spiritual. Nature helps the loyal man. If you are careless, slipshod or indifferent, nature assumes you wish to be a "nobody" and grants you your desire. Success hinges on loyalty. Be true to your art, your business, your employer, your neighbor, your God. Loyalty is for one who is loyal. It is a quality woven through the very fabric of our being and never a thing apart. Paul said, "I determined not to know anything among you, save Jesus Christ and him crucified." that is loyalty to Jesus. Paul could not afford to be anything else, and neither can we if we are to have part in the kingdom of God which we expect Jesus soon to establish. Loyalty to God is the key that will unlock the door leading to the throne of God. Let us be loyal.

Our Weekly Puzzle

Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world.

Who is the "I" who spoke the above?
Who is "The Father" who is with him?
In what manner do "peace" and "tribulation" differ?

State one passage—there are many—where a blessing is promised if we overcome the world.

Where can today's puzzle be found?
Answer next issue.

Answer to puzzle in last issue:

The angels spoke unto the "shepherds who were keeping watch over their flocks."

The tidings of great joy was, "Unto you is born this day in the city of David, a Savior which is Christ the Lord."

The passage is found in Luke 2:9, 10.

Announcement

We presume that everyone knows our object in each week presenting a passage of Scripture in the form of a puzzle is for the purpose of stimulating Bible research among the younger readers of The Restitution.

Those who in the past have sent us their solutions by mail, have had their communications acknowledged in the same manner. We now wish to make the practice of submitting solutions more general and, as an incentive to that end, we have devised a system of credits to be awarded in proportion to the correctness of the answer. That is, for each correct answer received, we will award five credits. If the puzzle has five questions, and one only is answered correctly, you will receive five credits; should you answer two correctly, the award will be ten credits; and so on in proportion. If all answers are correct you will receive twenty-five credits.

This arrangement will commence with the issue of January 7, 1919.

Letters containing solutions must bear a cancellation stamp of not later than ten days after the date of The Restitution in which the puzzle appears.

Some time soon we will make an announcement regarding the disposition of the credits awarded.

The Day After

By Mary Carolyn Davies

For days before Christmas each friend you are meeting
Is blithely repeating the time-hallowed greeting;
By post card and phone do they wish you a very
Glad Christmas Day, happy and toothsome and merry!
But the Day After Christmas, if you're not forgetful,
You'll know is designed to make anyone fretful,
It's a day of tired hearts, as is widely conceded;
So I'm saving my wish for you till it is needed!

Every rose has a thorn, there's a tear beneath laughter,
And still for each Christmas there comes a Day After:
A day when the candy has lost its alluring,
And Christmas toys broken, and Christmas books boring,
Have added their gloom to the sleepy, dull feeling
That, 'spite of your will, o'er your senses is stealing.
Let their shouts "Merry Christmas!" shake ceiling and
rafter;
But I'm wishing you joy on the luckless Day After.

Daily Thoughts

| | |
|---|----------------|
| Until redemption of purchased possession | Eph. 1:14 |
| Like unto men that wait for their Lord | Luke 12:36 |
| God shall be with them, and be their God | Rev. 21:3 |
| For ye have not passed this way heretofore | Josh. 3:4 |
| He led them forth by the right way | Psa. 107:7 |
| Thus the Lord guided them on every side | 2.Chron. 22:22 |
| Thy God is with thee wheresoever thou goest | Josh. 1:9 |

Works by Robert G. Huggins

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Lesson VI: The Thousand Years' Reign of Christ and the Saints.
Lesson VII: The Father and the Son.
Lesson VIII: The Holy Spirit and Its Gifts.
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